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by

Leslie Michel Gauna

May 2014

STORIES OF LANGUAGES AND TEACHING
FIRST YEAR BILINGUAL SPANISH/ENGLISH TEACHERS' NARRATIVES

A Dissertation Presented to the
Faculty of the College of Education
University of Houston

In Partial Fulfillment
of the Requirements for the Degree

Doctor of Education

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Abstract

This dissertation seeks to study how three bilingual teachers make sense of their first year of teaching practice through their narratives recounts. Through the use of a combination of critical framework and narrative inquiry approach the study will show how beginning bilingual teachers reflect upon their transition from being a teacher candidate to being a first year teacher. Ultimately, as a researcher and teacher educator, my goal is to become informed about the challenges and supports that first year bilingual teachers face and therefore incorporate the resulted information as part of the curriculum of teacher educator institutions. It is my desire to listen and re-tell language minority students's stories who choose to become bilingual teachers in the context of U.S. and Texas education.

To begin the inquiry, I present an autobiographic understanding of my own dealings with language, teaching and stories. Then I conduct a three-branched literature review. The first part defines bilingualism in education and society. It also explains ideologies that view language as a problem, as a right or as a resource. The second part of the literature review focuses on how Critical Pedagogy provides a way to place the learner, in the center of the knowledge production. Jim Cummins explains collaborative relations of power as crucial in the identity formation of language minority students. The third part of the literature review addressed culture, specifically, multiculturalism in education exposing prevalent deficit theories which compete with alternative accounts of bilinguals cultural practices as an asset.

I explain my methodology as a combination of a critical view of society, critical theory, with a narrative inquiry approach. I review similarities on the narrative inquirer's postulate of individual experiences as the basis for knowledge and the critical pedagogists' use of firsthand experience turned into theory which in turn can become another person's theory that then turns into experience (Olson & Craig, 2009, p. 1079). I also provide epistemological resonances among critical pedagogy questioning what is given as reality, Foucault's explanation of the object of study as temporary agreements and Bruner's turning up the status quo in narratives of experience. Narrative Inquiry, based on Dewey's relational notion of experience (1929) and on Clandinin and Connelly's (2000) three dimensional attention to people, place and time will allow the exploration of the first year bilingual teachers' stories of language practices in their teaching and of the support and challenges they encounter in their becoming of teachers. The critical approach will provide the alertness needed to contest monolingual ideologies and monocultural teaching practices of bilingual students.

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Chapter One

Coming to the Inquiry

Invitation

If I am not allowed to speak my language I feel like part of my body is being cut off. (Student raises her left arm and using her right hand as a pretended knife motions as if she was severing her forearm.) (Jessica Orozco, personal communication, Foundations of Bilingual Education class, 1/28/2013)

As bilingual teachers we make choices of our language use in the teaching situation every day. This dissertation proposal seeks to inquire through narratives the meaning bilingual teacher candidates make of their language use, their rationale for their language choices and their stories of becoming bilingual teachers. I am interested in researching their process of how they reconcile, what Phillion & Connelly explained as, what teachers are supposed to know of bilingual education theories and practices, ‘knowledge for teachers’, with their bilingual personal experiences, “teacher knowledge”, emerging of their practical knowledge (Phillion & Connelly, 2004). The present study will ask the teachers to revisit past experiences as bilinguals through their narratives. The participants involved in the study will be three first year teachers who have been part of the same bilingual education preparation program, and me, the researcher, aware of the need of reflecting upon my own language choices and practices. References to place will emerge out of their teaching assignments or placements as new bilingual teachers, classrooms and schools, and it may include other spaces of language choice such as their home and university.

Entering the inquiry space I have to make decisions about how to make sense out of my storied life I have lived (Clandinin & Connelly, 2000). I could have framed my inquiry writing about my reflections of being a female gender person, my relationship with my body as a former athlete, or my criticality towards patriotism or institutionalized power. In a continuum of experiences (Dewey, 1929), I enter the inquiry space choosing to reflect upon three themes that explain the genesis of my interest in the language practices of bilingual teachers and the supports and challenges they encounter during their becoming of teachers. Three overlapping stories provide a picture of who I am today and how I can relate to novice bilingual teachers: my stories of becoming bilingual, becoming a teacher and becoming a narrative inquirer. What follows is the autobiographical understanding (Freeman M. , 2007) of the three identity aspects that establish my interest in the research topic.

Becoming Bilingual: Language and Immigration

How has my personal English acquisition process helped me construct an understanding of the bilingual teacher? How has my experience of becoming bilingual influenced the selection process of my topic? How has my relationship with languages, English and Spanish made me “wear” my culture in a certain way and therefore informed my inquiry? How have my experiences with language learning helped me developed my own language philosophy?

The answers to these questions are the autobiographical knowledge that I will explore as part of this inquiry. For the purpose of introducing this dissertation I bring my assumptions that language is never power neutral and that language is a vehicle of culture and at the same time a culture builder (Ovando & Collier, 1998). Most of my

upbringing was experiencing an English as Foreign Language (EFL) education in Argentina. I grew up as part of the majority Spanish speaking population, feeling privileged for the opportunity of becoming proficient in English. This is very different experience than the bilingual teachers participants of the proposed inquiry. They have been themselves labeled at one point of their lives as “Limited English Proficient” or LEP, which denoted a deficit theory perspective that views students “who at least in some aspect of their lives speak a language other than English” as “less than” monolinguals (Palmer & Martínez, 2013, p. 271). “More recently, educators have begun to favor the terms English Language Learner or English Learner in an effort to frame these children in a more positive light (i.e., to focus on them as ‘learners rather than as ‘limited’ individuals)” (Palmer & Martínez, 2013, p. 270).

After arriving to the United States (U.S.), in my mid twenties, I became an advocate of viewing language as a right empathizing with other Spanish speaking immigrant families. I became convinced of the advantages of a Dual Language Education with access to biliteracy in both languages and biculturalism (Thomas & Collier, 1997; Lindholm-Leary & Hernández, 2011). Throughout my practice as a bilingual teacher in the elementary classroom, I understood bilingualism as proficiency in two languages. According to this view, bilingual students and teachers, to be considered truly bilinguals, had to show proficiency in the standardized versions of the two languages. Ofelia García (2009) explains this language practice of separate bilingualism as two monolingualisms and as the result of a long battle for establishing the right to use minority languages in the public school system. Challenging this view of bilingualism,

García (2009) offers the notion of language as a resource, with an ideology of *translanguaging* which accepts language mix and non- standard language versions.

Characterizing languages as resources brings the question of what would language education look like if it is no longer based on language separation. The answer should be based on understanding languages “in the local and personal practices, to move language teaching and learning from an additive to a transidiomatic language practice” (Makoni & Pennycook, 2006, p. 36). From this angle, bilingual education and bilingualism in the society takes the challenge “to ensure that languages do not compete with each other, but that they be developed and used in functional interrelationship” (García, 2009 p. 79).

This framework of languages as resources keeps challenging my own language practices and philosophical paradigms. I began to explore in practice what language as a resource and translanguaging as a practice of emergent bilinguals is like in the teaching situations as well as in the intimacy of my bilingual family context. I found myself conscious of my own language choices and different language interactions expectations in relationship with bilinguals or monolinguals. Within my family, my own language choices had been guided by the principle of strict separation of languages to keep the purity of the standards, to reinforce the minority language to avoid its loss. Among my students, they often ask about my expectations towards them regarding language use in the classes about bilingualism I teach. I began to contemplate language practices among my bilingual students and I began to suspect that the language as a resource framework is appropriate when languages are viewed as a meaning making resource.

I have heard teacher candidates I teach wondering about their language choices when speaking to their own children. I can relate to that tension that is present every time we bilinguals open our mouth to speak (Pimentel, 2010). The study of bilingual teachers' language conceptions, language choice and language practices encloses answers to conflictive institutional language narratives about language and culture.

The present study intends to focus on language, however not language per se, but how we think and use language in the classroom practice inserted in how dominant institutional narratives of language conceptualizations or ideologies affirm or contest unequal power relations. The present study also will investigate the challenges and support bilingual teachers, who themselves have been speakers of English as an additional language, encounter during their first year of teaching. Finally, through first year bilingual teachers' narratives, the study will foreground conflicts between teachers' narratives of personal practical knowledge of language use and institutional narratives about language and culture.

Becoming a Teacher

Both in Argentina and in the U. S. teaching has always given me a lab to put into practice what I envisioned as a just world heavily informed by my readings of Liberation Theology and Critical Pedagogy. Teaching gave me a classroom to begin experiencing different and possibly just power relations. It was both rewarding in the act of teaching and in the act of receiving my paycheck that helped me support my husband through his undergraduate and graduate studies as a Speech Therapist.

The experience as a Spanish/English bilingual overlapped with my experience of becoming a teacher. The genesis of this inquiry can be traced when I began to read

rationales on how languages are used in the bilingual classrooms. I began to wonder about the process of how bilinguals, and in particular, bilingual teachers, make use and reflect upon the use of languages and language philosophies enacted in the classroom.

How has this personal journey in becoming a teacher helped me understand the bilingual teacher candidates? How has my relationship with teaching influenced my inquiry? One of the purposes of this inquiry is to generate information on how to better support new bilingual teachers in their process of becoming teachers of culturally and linguistically diverse students. This inquiry is based on the the double premises that the way we think about languages in a society and students speakers of other languages than English, will reflect classroom interactions and that the way we live and lived our experiences with languages in school and society will also inform our classroom curriculum; “who a teacher is and who a teacher is becoming is indelibly connected with the processes, strategies, or style(s) of instruction lived out by a teacher” (Huber, Caine, Huber, & Steeves, 2013, p. 226).

Today, after more than twenty years of deciding to study to become an elementary school teacher so I could not just read, talk or theorize about unjust power relations in society, like I was doing in my Political Science degree, I still consider myself aware of the risks of being an outdated radical who aspire to teach from a critical pedagogist perspective. I re-read the Preface of *Pedagogía del Oprimido* in Spanish, and some phrases, such as “meet the people”, “dialogue with them”, “comitment to figh at their side” and the idea that there is no such a thing as “liberator” resound as what it was and still is foundational in my philosophical and practical approach when confronted with any new personal interaction. I identify with Freire’s words that explains,

The radical, committed to human liberation, does not become the prisoner of a 'circle of certainty' within which reality is also imprisoned. On the contrary, the more radical the person is, the more fully he or she enters into reality so that, knowing it better, he or she can better transform it. This individual is not afraid to confront, to listen, to see the world unveiled. This person is not afraid to meet the people or to enter into dialogue with them. This person does not consider himself or herself the proprietor of history or of all people, or the liberator of the oppressed; but he or she does commit himself or herself, within history, to fight at their side...The pedagogy of the oppressed ... is a task for radicals (Freire, 2005, p. 39)

My references to Freire caught the attention of progressive educators and gave me my first job as a bilingual teacher in the U.S. Until recently I kept telling the story that I needed to personally apologize to each of the children and families who had been my first year students. Last year I had the chance to do so publicly in the course Foundations of Bilingual Education that I teach when one of my former kindergarten students came to become a bilingual teacher. Students like those, to whom I felt I had to apologize for my lack of knowledge and experience with language minority children, who decide to become bilingual teachers, are the inspiration for the study I propose.

My Narrative Beginnings

Where do I begin telling about my connection to stories? What part of my story justifies my intention to use narrative inquiry as a methodology? My connection with narrative inquiry is simple: it is defining myself as a story listener and a story writer.

Being the oldest of five, I was the first (and maybe the only) listener of each of

my parents making sense of their lives through their narratives. Being a story listener I also became a story teller through writing. My earliest journal dates from when I was seven years old . My writing parallels Western evolution of what Mark Freeman titles “from mythical to historical consciousness” (Freeman M. , 2007, p. 121) of autobiographical understanding. The mythical were my poems and prose to God. My historical consciousness is exemplified with a political fable that included the controversial Argentinean president, Juan Perón.

Later in my life, aided by the lack of stigma of therapy in the Argentinean culture, I have added to the listening and journal writing a therapeutic telling of my story. Therapy helped me through my relocation process to Houston, the rethinking of my relationship with my body and my identity as a mother and wife. It was through a therapist from the Jung Center in Houston that I professionalized my story listening. I was invited to co-found Houston Playback Theatre. This type of community improvisational theatre elicits stories from audience members, who become the *tellers* and company actors re-enact the personal stories on the spot. Playback allowed me to listen to stories from Houston’s people and become rooted in this city for the past seventeen years. Story listening, autobiographical story writing, therapeutic story telling and re-acting of stories has been a constant in my life.

When I became a bilingual elementary school teacher I listened to my students’ stories. When I became a teacher educator of bilingual education, I also used what I knew as a listener to build upon students’ knowledge. Last semester, on the second to the last class meeting, after an entire semester of providing the foundations of bilingual education, students were openly debating about the value of bilingual education as if it

was truly the first time we were talking about it. One of the students agreed with Jim Cummins (2007) idea that students in bilingual education have to “catch up”. The student used this notion as the basis for her assertion that bilingual education is not good precisely because of that catching up. She explained that in her family of three siblings the only one lagging behind is the youngest who happens to be the only one who received bilingual education. A second member of the group agreed and gave as an example her cousin’s intention of taking her children out of the bilingual program because it was not as good as the all English program. A third member of the group explained how her child speaks in English and in Spanish because she teaches names of objects in Spanish. Some students in the class echoed the learned imperative: Spanish is for the home only; in the school we speak English. In summary, several members of the class were diminishing the value of bilingual education. At that moment I felt like asking in a very sarcastic way “what are we doing here”?

My training as a listener and as an educator has taught me that would have shut down all students’ sharing of their experiences and previous knowledge, therefore I paraphrased and with active listening I repeated and wrote down their answers checking for agreement of my re-telling of their words with a tag question: Did I get that right? What was enlightening for me once more was to accompany them in their thinking. There was nothing I could do but listen. I had given them week after week a wealth of material supporting bilingual education. I knew that only the listening and reflecting back to the learner so the learner can listen to himself/herself could help these bilingual student candidates make sense of their experience and tell their bilingual narratives. In resonance with Craig’s reflection about her own teacher education practice, “[t]he take

away-away lesson for me, of course, was that students each have their personal trajectories of learning and will come to their own understandings in their own time” (Olson & Craig, 2012, p. 442). There is not theoretical information that can compete with the strength of a personal experience.

Throughout this introductory chapter I have been dialoguing with myself, asking what were the stories I have lived by and have given meaning to the process of claiming my identity as a bilingual teacher living a narrative life. What follows is an introduction to the problem or the research puzzle (Clandinin & Connelly, 2000) because of its numerous wonderings, questions, purpose and proposed participants to the inquiry.

Questions

The current dissertation addressed the following initial questions

- What are the salient themes in the narratives of experience, within the first year of teaching, of three bilingual teachers raised in Spanish speaking families and schooled in the U.S.?
- What are identified supports that a bilingual student (teacher) raised in a Spanish speaking family and schooled in the U.S. finds during their first year of teaching?
- What are identified challenges that a student (teacher) raised in a Spanish speaking family and schooled in the U.S. finds during their first year of teaching?

Purpose

The personal purpose of this inquiry is to understand through narratives how new bilingual teachers, who themselves have been schooled as language minority students can be supported in becoming teachers.

The societal value of this inquiry lays on finding out how first year bilingual Spanish/English teachers draw on their personal, spiritual, linguistic and cultural resources when making narrative meaning out of their transition period from being student-teachers to becoming classroom teachers.

The ultimate purpose of this study is to provide authentic believable stories of experience from first year bilingual teachers who themselves had been raised as Spanish speakers in the U.S. and to challenge institutional and societal narratives of pervasive deficit thinking theories regarding language minority people.

Proposed Context and Participants

To address the research puzzle of the highlighted experiences of how first year bilingual teachers make meaning of their transition period from being student-teachers to becoming classroom teachers I selected three first year bilingual teachers who have been raised in a household where parents spoke Spanish. The participants have shared the majority of their teacher preparation courses in the same teacher education institution. They also did their teaching practicum during their final semester of student teaching in the same school. The three first year teachers have been hired in three different elementary schools which belong to the same district in a densely populated urban location in the Texas southwest.

The three first year teachers are former students of mine, the researcher. They are of Latino descent, two with Mexican family origins and one with Salvadorian family origin. The district demographic configuration shows almost 75% of the student body as Hispanic and about 25% as African American, with Asian and White students representing less than 2%. The three schools where participants work equate to the

district demographic distribution. Two of the three schools have been rated by TEA as Exemplary from 2004 to 2012 and the other school was exemplary 3 times during those same years. The three elementary schools have bilingual/ESL programs (Alamo -- Independent School District, 2013, pseudonym).

Need and Significance for the Proposed Inquiry

Currently, in any major urban school district in Texas and in the U.S. the need for bilingual education teachers surpasses the double digit numbers. For the past fifteen years, the school population of Spanish speaking students has increased. As Gándara accurately pointed out referencing National Center for Education Statistics 2003-2004 data, “[u]nfortunately, only about 5 percent of the teachers of English learners across the nation are certified bilingual teachers, and only about 6 percent of teachers nationally are Latino” (Gándara & Contreras, 2009, p. 148) compared to 20 percent of Latino students. The need to understand how bilingual teachers make sense of their experiences as teacher candidates and first year teachers and the identification of sources of support and challenges regarding those experiences will help to better support linguistically diverse students who choose to become bilingual teachers and hopefully ameliorate the acute shortage of bilingual Spanish/English teachers.

A detailed academic literature review on the experience of being raised Spanish/English bilingual and principles of bilingual education in the United States where participants are embedded is presented in chapter two of this dissertation proposal. It is also in chapter two that I review language choices in the teaching of bilinguals and prevalent language ideologies that inaccurately portrayed the U.S. as a monolingual country. I draw on the foundations of bilingual education to understand the bilingual

teachers commitments to teach language diversity students. From a multicultural education body of research I reveal prejudice and discrimination present in ways to think about the linguistically diverse student and deficiency approaches that have characterized the education of these students. I draw on the notion of cultural responsive teaching to understand the connection between valuing language and culture as a teaching and learning resource.

Chapter Two

Review of Related Literature

What teachers know and how they express their knowledge is central to student learning (Connelly, Clandinin, & He, 1997, p. 666).

Introduction

I come into the inquiry asking about the salient themes in the narratives of beginning bilingual teachers during their transitional period of being a student teacher to becoming a newly hired bilingual teacher. This review of literature has three parts. The first part provides a societal overview of what it means to be a Spanish/English bilingual student in the U.S. It begins with the problem of categorizing and naming the linguistically diverse student. It continues to provide a brief understanding of immigration, number of speakers and socioeconomic status of the Spanish/English bilinguals person. It ends with a picture of the U.S. landscape of bilingual education and the bilingual education program models available for the students and teachers.

The second part of this chapter reviews the foundations of bilingual education, understanding the students' processes of becoming bilingual and the teacher's processes of educating such students. It begins establishing the psychosocial processes at play when schooled bilingually. It continues with the language choices in the teaching of emergent bilinguals that reflect certain language ideologies. It ends with an analysis of power relations in the teaching of bilinguals through the lens of a critical pedagogy perspective. The following section provides an overview of multiculturalism to educate the linguistically different child. It begins with content integration of the student's ethnic history. It continues with knowledge construction and funds of knowledge. Then it

reveals prevalent deficit theories (Banks, 1993; Gay, 2010; Ovando, 2012) that minority language students like the teacher participants in the present study had to face. It ends with culturally responsive teaching as a framework to educate students of non-English background.

This review of literature treats the chosen texts as other participants in the inquiry with a narrative to tell. These are explanatory narratives that inform my entering the inquiry. As explanatory narratives they will be contested throughout the length of the study. This literature review begins a dialogue with preceding academic postulates and findings regarding the experience of linguistically diverse students who become bilingual teachers.

The Spanish/English Bilingual Student Experience in the U.S.

The first attempt in this literature review is to establish different ways to refer to the education of children whose first language is not English. It continues by characterizing certain features associated with the language minority student in the U.S. such as immigration, the Spanish language and the level of socioeconomic status. This section concludes surveying education program models available for the schooling bilingual children and as a profession for bilingual teachers.

Name the bilingual student. *Linguistically diverse student* is a phrase that I use throughout this dissertation to refer to students whose native language is other than the majority language. In the context of this study the majority language is English and the *other* language than English is always Spanish unless specifically noticed. I have struggled during the span of this study finding the right name to refer to students who have been raised in the U.S. in a Spanish speaking household. I temporarily adopted the

phrase *language minority*, but I discarded it because I found it has terrible connotations. In certain geographical areas, schools or classrooms, the students whose native language is Spanish constitute a *majority* in numbers of people, so it doesn't make sense to use the term *minority*. As Ofelia García denounces (2009) the term *minority* paired with *language* is a way to continue to *minoritized* the social status of the students (García, 2009) and of the Spanish language. Linguistically diverse as a phrase better reflects that whoever speaks another language than English is providing diversity to the U.S. context, a diversity that from a multicultural education perspective is viewed as a resource (Gay, 2010).

Some other terms such as *English Language Learners* (ELLs) or *Limited English Proficient* (LEP) are only used to respect the referenced material knowing that *naming* reflects a certain way of thinking about a population. LEP is a way to name the students focusing on what they are lacking, which is the English language proficiency. ELL as a term which moves away from what is lacking and declares the student as a "learner", however it could be argued that we are *all* English language learners, since we are *all* continuously learning English, including the student raised in an English speaking household. As Guadalupe Valdez sentenced in a recent research conference "categorization is problematic" (Valdez, 2014, AERA discussant). It is problematic to generalize under a name a process and situation that is so different for each person. What follows is a brief account on immigration, Spanish speakers, socioeconomic status and teachers of the emergent bilingual student in the U.S. context.

On being a child immigrant in the U.S. Not all linguistically diverse students are immigrants, however very few immigrants enter the U.S. fluent in English. As a result, most immigrant children automatically become part of a community of non-English background speakers right upon arrival. Simultaneously, not all immigrants are Latinos and not all Latinos are immigrants. For the purpose of understanding the experience of the three participants of the study I review some statistics that provide a context to what is a personal and unique experience of growing up in a family of immigrants in the U.S. According to the 2010 census, of the around 300 million people living in the U.S. 40.4 million are immigrants, a 1 in 7 ratio (U.S. Census Bureau, 2014). In 2009, “Of the total 70.9 million children age 17 and under in the United States”, there were about 16.9 million with at least one immigrant parent, [a 1 in 4 ratio] 2,090,000 [of those children lived] in Texas” (Betalova & Terrazas, 2010).

Texas is the second state in numbers of immigrant families and Mexico is the country with the largest number of people immigrating to the U.S. “[in 2011] (Betalova & Terrazas, 2010) In the U.S., in terms of probability, an immigrant is most likely to be a child, from Mexico living in California or in Texas. Two of the three participants of the study could have been one of the numbers in those statistics.

On being a Spanish speaker in the U.S. There are 34,200,000 Spanish speakers in the U.S., plus 3,900,000 in Puerto Rico, where its population is counted as U.S. citizens (Lewis, 2014). Spanish is the second most spoken language in the world second to Mandarin (Lewis, 2014). The U.S. is the second country in numbers of Spanish speakers trailing only Mexico (Lewis, 2014). According to U.S. Department of Education national statistics, “more than 11 million school-age children between the ages of 5 and

17 spoke a language other than English at home in 2009” in the U. S. (Jiménez-Castellanos & Topper, 2012, p. para) representing 21% of all school-age children. Of the linguistic map of the U.S., Spanish (a minority language) represents a 15.7%, English a 78.7% (majority language) and all other spoken languages only 5.6% (Fry & Gonzales, 2008). According to this source, of the total number of non-English speakers around 75% speak Spanish [3 in 4]. The multiple existences of languages in the U.S. are a fact. In terms of probability, the linguistically diverse child in the U.S. most likely speaks Spanish. By the study design the three participants could have been a number in those statistics.

On being poor. Scholars who study the Latino school experience declared that “poverty and economic insecurity are constants throughout the social context in which many Latino youth are born and grow up” (Gándara & Contreras, 2009, p. 57). Immigration is therefore seen as a problem and is equated with poverty. Such is the explanation presented with numbers compiled by a supposedly non-partisan website reporting on immigration facts,

Of the 46.2 million people in the United States living in poverty in 2010 [based on 2011 data], 11.9 million, or 25.8 percent, are immigrants or the U.S.-born children (under 18) of immigrant fathers...The higher incidence of poverty among immigrants as a group has increased the overall size of the population living in poverty. (Center for Immigration Studies, 2010)

Instead of stating that around 25% of the people in poverty are immigrants, it could have been stated that 75% of the immigrant population are above the poverty line.

Linguistically diverse students are not all submersed in poverty. Ovando and Combs (2012) explain,

Language minority students often have recently undergone changes in their socioeconomic status. Sometimes such students come from relatively well-educated middle-class families who face a different economic and social situation until they get themselves on their feet in the United States. (Ovando & Combs, 2012, p. 19).

One of the three participants of the study referred to her lack of access to goods right upon arrival to the U.S. She has been on both sides of the numbers, as poor and non-poor immigrant presented in the previous statistics.

U. S. Landscape of Bilingual Education. The United States school system has legislated language minority children's education, allowing -as the current No Child Left Behind law of education does- the "instructional use of both English and a child's native language" (NCLB, 2002, Sec. 3301 [8][B]) for the purpose of English language acquisition. It is important to note that NCLB never mentions the word "bilingual" but instead uses the terms "English Language Acquisition [or] Language Enhancement" (NCLB, 2002, Sec. 3101). Federal government, therefore, regulates and funds English proficiency, not bilingualism. The Texas education law has a large section explicitly referring to bilingual education and a new section for Dual Language Immersion programs (Texas Administrative Code [TAC], 2007). The Texas Law mandates Bilingual education and/or ESL programs at the elementary level and ESL programs at the secondary level when a district has 20 or more students who speak the same language and are in the same grade.

For government funding agencies, native language (L1) is only seen as a means of English acquisition. A discourse of educational equity hides the goal of monolingualism in the dominant language, to the detriment of a life-long bilingualism and the goal of cultural assimilation. This conception is referred to in the academic literature as *subtractive second language acquisition* (García & Nájuez, 2011, p. 63) or *subtractive schooling* (Valenzuela, 1999). Native language is neglected at best and suppressed at worst in order for the English, the language of schooling, to become the only language for literacy and at times for communications (Blanc & Hamers, 2000; Cummins, 2009; Baker, 2006; Freeman, 2007; García, 2009).

The above legislative arrangements reflect how the U.S., a multilingual society, have supported or ignored the education of millions of language minority students. What follows is a description of the most common programs in place for language minority students.

Bilingual Education Program Models. Educational policy reflects expectations on how to educate *all* of the children of this country attending the public school system. Language minority students of the U. S. typically have three options for their education: One option is “mainstream” or “regular” classrooms where the education provided is only in English. The speaker of other language than English is treated from a *language-blindness* perspective where in theory instruction is delivered equally to all students without attention to language differences. Another option for language minority students is of receiving *English as Second Language* services (ESL), where the student is immersed in all English instruction, and “teachers can modify their instruction with

specific ‘strategies’ and thereby smoothly facilitate learning of both content and language for *English Language Learners*” (Palmer & Martínez, 2013, p. 273).

A final option for the language minority student is to access bilingual programs. The most widely implemented bilingual programs in the U. S. are: *transitional* (from K-3rd grade), *developmental* (from K-5th grade) or *dual language* (from K-5th grade). The bilingual transitional program is also referred to as *traditional* or *early-exit* because it only lasts three years or less from kindergarten until 3rd grade. This is the most common program in place and the least effective when measured by test scores in comparison with the other bilingual developmental or dual language-immersion programs (Ovando & Collier, 1998; Ramirez, 1991; Thomas & Collier, 1997).

In this program the child’s native language is used “*only until the child is fluent in the majority language*” (García O., 2009, p. 124). Bilingualism is temporary and monolingualism in the majority language is the goal. It is based on a “*monoglossic belief* which assumes that legitimate linguistic practices are only those enacted by monolinguals” (García O. , 2009, p. 115). Transitional bilingual education programs usually have no clear language policy. Teachers in these programs “are given a charge – *to teach children the majority language and to use the children’s home language to facilitate and speed up the process*” (García O. , 2009, p. 124. italics in original).

The *developmental bilingual* program is also called late-exit because it lasts at least five years or more, from kindergarten until 4th or 5th grade. Along with the Dual Language- Immersion program, this is the most effective type when measured by students’ test scores (Ovando & Collier, 1998; Thomas & Collier, 1997; Howard, Sugarman, & Christian, 2003). The programs’ reference to ‘developmental’ as part of the

name is based on the idea that language minority students need to be accompanied in the *development* of their academic language skills in both languages. As a result the education of language minorities happens maintaining native language while simultaneously acquiring the majority language.

In the developmental bilingual program the minority language is used at least 50% or more of the instructional time with the goal of academic, cognitive and bilingual language development of the student. The goal to develop two (or more) languages is considered an *additive* bilingualism approach. The fact that developmental bilingual programs require teachers to keep a strict separation of languages and the fact that students are tested in their language proficiency at the level of two monolinguals is also based on a “*monoglossic belief*” that only monolinguals possess the higher standard of language (García O. , 2009). Bilinguals have to perform like two monolinguals.

Dual language programs have been interchangeably called *Bilingual Immersion*, *Two Way Bilingual*, *Developmental Bilingual* or *Poly-Directional* (Blanc & Hamers, 2000; Baker, 2006; García, 2009; Freeman, 2007, Thomas & Collier, 1997). In this review I will use the term *Two Way Bilingual Immersion Program* (TWBIP) in accordance with the existing programs in the Houston area. The words *Two Way* refer to the importance of the two types of population served in the classroom: “Whenever possible, 50% of the students in a program should be dominant English speakers and 50% of the students should be native speakers of the other [minority] language” (TAC 89. 1603 [2]).

The word *Bilingual* in the name of the program acknowledges that dual language is a historical product of bilingual education, and as such, it pays “special attention to

limited English proficient (LEP) students” (TAC 89. 1603 [1]). The term *Immersion* refers to the fact that English speakers are *immersed* in a minority targeted language (Blanc & Hamers, 2000; García, 2009; Freeman, 2007). TWBIP emerged from an additive notion of bilingualism. The Texas law declares as the TWBIP goals that the programs must use instruction that “*adds* to the student’s first language [for] the promotion of bilingualism, biliteracy, cross-cultural awareness, and high academic achievement for *all* students” (TAC 89. 1603[1]).

This initial review of bilingual education and program models is a repeated feature in any course or academic text for bilingual education teacher candidates. It is also part of the institutional narratives that the three participants of the present study have been expected to know and implement. In the present study participants only refer to transitional and developmental bilingual programs as part of their experience.

“Minority” Language Teachers Teaching “Minority” Language Students.

This section provides a brief overview of the landscape of teachers educating the linguistically, culturally and ethnically diverse students. The academic literature, most often lumps all these three categories in one category labeled as “minority”. For convenient purpose and remembering that when I use the term “minority” I am “minoritizing” a group of human beings placing them in a disadvantageous power situation, I nonetheless use this word to render the found information on the matter. Based on the National Center for Education Statistics 2003-2004 data, Gándara and Contreras report that “only about 5 percent of the teachers of English learners across the nation are certified bilingual teachers, and only about 6 percent of teachers nationally are Latino” compared to 20 percent of Latino students. (Gándara & Contreras, 2009, p. 148)

These authors propose that hiring minority teachers from the minority language students' communities would solve many problems simultaneously. They explain,

There is a solution to many of the challenges of effectively educating English learners; hiring qualified teachers from students' own communities. Such teachers not only better understand the challenges that students face and the resources that exist in those communities; they are also more likely to speak the language of the students and be able to communicate with them and their parents. Moreover, teachers who come from the same community in which they work are more likely to stay in the job over time, developing valuable experience that has been shown to enhance the achievement of their students....given that these teachers have a much greater likelihood of staying in the schools with high percentages of English learners (where there is such a high, and costly, turnover of personnel), significant cost savings could be realized by their schools. This local-recruitment strategy would also be an important mechanism for getting more Latinos (and members of other underrepresented groups) into the higher education pipeline. (Gándara & Contreras, 2009, p. 148)

According to Sass and colleagues (2012) Texas has available a large group of culturally diverse teachers however "minority teachers [are] disproportionately represented in high poverty schools" (Sass, 2012, p. 6). This places culturally diverse teachers at higher risk for leaving the profession. A review of studies done by these authors found that [minority teachers] reported the lack of diversity among teacher...populations, along with feelings of isolation, as the top reasons for leaving the profession" (Sass, 2012, p. 4)

They also surveyed that although “little research has compared attrition between content areas” the fields of “bilingual (including English as a second language) education and foreign language are considered critical shortage areas (Sass, 2012, p. 4). In their study of factors for teaching attrition, the authors found that “younger starting teachers” (Sass, 2012, p. 17; see also Ingersoll, 2014) are at greater risk than other groups of leaving the profession. It is interesting to note that from all the ethnic groups “Hispanics [teachers are being] retained over longer time-periods” (Sass, 2012, p. 17). However the authors based on recent studies report that this tendency is changing.

According to the latest reported trends in the elementary and secondary teaching there has been a real success in recruiting “minority” teachers who tend to serve “minority” students. Even though in the 2011-12 school year 44% of students were “minority” and only 17.3 % of teachers were “minority” at the all elementary and secondary level,

”the gap is not due to a failure to recruit minority teachers... [but] largely because the number of white students has decreased, while the number of minority students has increased. The percent of all teachers who belonged to minority groups increased from 12.4 percent in 1987-88 to 17.3 percent in 2011-12. (Ingersoll, 2014, p. 17).

According to Ingersoll’s recent report, however “minority” teachers’ turnover rate is higher than that of white teachers, and has also been increasing by 28 % percent between 1980s to 2008-09. The reasons for “minority” teachers leaving are attributed to the fact that, in concordance of what I previously anticipated for Texas, “[minority teachers are] two to three times more likely than white teachers to work in... hard-to-staff

schools serving high-poverty, high-minority, and urban communities” (Ingersoll, 2014, p. 18). Reasons given by “minority” teachers when leaving the profession have been, “school working conditions, in particular the degree of autonomy and discretion teachers are allowed over issues that arise in their classrooms, and the level of collective faculty influence over school-wide decisions that affect teachers’ jobs” (Ingersoll, 2014, p. 24) .

It is interesting to note that “minority” teachers don’t allegedly leave the classroom due to student’s related problem as student misbehavior or school’s lack of resources and opportunities for development as it is the case for beginner teachers who leave the profession within 5 years of entering the classroom. It seems that “minority” teachers know what kind of students they will encounter when entering a predominantly “minority” school.

Nevertheless, both “minority” teachers and beginning teachers agree in citing as the most important reason to leave the profession to be “working conditions, including ...input into decision making, and school leadership (Ingersoll, 2014, pp. 25-26). It seems that participation in the school decision making process would be a way to foment both new and “minority” teachers staying in the profession. From Ingersoll’s and colleagues report one can conclude that actual trends show that “minority” teachers are successfully being recruited into the profession the current challenge is to keep them.

Finally, a qualitative holistic research where novice bilingual teachers identify themselves the problems, both professional and personal, during their induction year is the study done by Guerra, N.S., Flores, B.B., & Claeys, L. (2009) .The authors denounce the pressure that contribute to bilingual teachers leaving the field which they summarize as follows,

Today teachers face complex instructional challenges based on economic, psychosocial, ethnic, racial, cognitive and scholastic diversity. They are often held accountable for factors like student attendance or social-behavioral problem management in addition to academic success. (Guerra, 2009, p. 44)

It makes sense that novice bilingual teachers like the ones featured in this study would want to participate in the decision making process regarding the teaching of linguistic and culturally diverse children that later they will be held accounted for their learning.

Foundations of Bilingual Education

Teaching the emergent bilingual student. Teachers of linguistically diverse students have to measure their teaching taking into account three simultaneous developmental processes that need to happen for the student. Virginia Collier (1998) visualized these three processes immersed in four dimensions represented in a four sided triangular prism: language development, academic development, cognitive development and interaction with the socio-cultural environment. The first side is the *language development*. Students acquire “Basic Interpersonal Conversational Skills” (BICS) in a second language (L2) for everyday interactions in less than two years (Cummins, Classic Reprint., 2009). Students acquire *Cognitive Academic Language Proficiency*, (CALP), which is the “extent to which an individual has access to and command of the oral and written academic registers of schooling” (Cummins, 2009, p. 122) in five to seven years.

It seems against common sense that pedagogy would use Spanish in order to learn English. However the process of becoming not just bilingual, but *bilingual literate* is possible because a strong development of primary language literacy skills provides a conceptual foundation for long-term growth in English literacy skills (Cummins, 2007).

This concept is consistent with a fundamental principle of learning which is “that students learn best when the teacher builds on frameworks of knowledge – or ‘schemata’- that students already possess. That is, teaching is most effective when new learning is tied to what students already know” (Gándara & Contreras, 2009, p. 134). Students first language (L1) *is* the schemata that allows for learning in all subject areas including the second language (L2) English.

The academic literature has seen what is known as this interdependence hypothesis between L1 and L2 confirmed throughout multiple longitudinal studies and meta-analysis for the past twenty years (Ramírez, 1992; Thomas & Collier, 2002; Howard, Sugarman, & Christian, 2003; Genesee, Lindholm-Leary, Saunders, & Christian, 2005). Students in programs that support L1 instruction for at least 5 years show “positive effect [on reading scores]” (Gándara & Contreras, 2009, p. 135) compared with students in programs with less than 5 years of L1 support or no L1 support at all. Emergent bilinguals need more time to be at grade level skills with their monolingual counterparts.

The second side of the prism is the *academic development* which refers to what court rulings and the Texas law describe as “the mastery of English language skills, as well as mathematics, science, and social studies, as integral parts of the academic goals for all students to enable English language learners to participate equitably in school” (TAC, 1996/2007). The emphasis of the law in the quality of teaching in all subjects coincides with researchers postulate that the quantity of exposure to the second language is not as essential as the happening of academic learning in *first language* L1 (Cummins, 2007). The emphasis should be in building upon the use of primary language as a

resource and support “academic achievement, rather than merely acquiring English” (Gándara & Contreras, 2009, p. 150).

The third side of the prism is the *cognitive development* which refers to the mental such as, reading comprehension, problem solving, sorting and classification, which makes of the student a learner. In order for cognitive development to happen, in a developmentally timely manner, “[it] is valorization of L1, as a cognitive tool” that facilitates literacy in L2 (Blanc & Hamers, 2000, p. 347). The past twenty years of research on bilingual people shows that bilingualism is preferable to monolingualism because it brings cognitive advantages not only in language processing, but also in cognitive processing such as in what is known as the brain executive functions which allows to be successful at managing multiple tasks simultaneously (Bialystok, Craik, Klein, & Viswanathan, 2004).

Finally, the model of the prism has a base that joins language, academic and cognitive development, which is the *socio-cultural environment* that affects student learning. Among these processes at work it may be included individual variables such as self esteem and anxiety, negative self-fulfilling prophecies, or societal variables such as the status of Spanish compared with other languages, overt “low expectations for Latino youth and therefore ... a culture of low achievement” (Gándara & Contreras, 2009, p. 30), the expectation onto ethnic, cultural and linguistically diverse people towards cultural assimilation.

Cummins explains the adverse effects of assimilation or exclusion, two words may seem to be opposites but, in reality, “they are frequently two sides of the same coin: both orientations aspire to make subordinated groups invisible and inaudible” (Cummins,

2007, p. 117). He also postulates that these “societal macro-interactions ... influence the ways in which educators define their roles in relation to culturally diverse students and communities” (Cummins, 2007, p. 119). In the societal factors the Spanish speaking ELL will have to overcome the hurdle of coming from parental low level of education, 40% of Latino students have parents with no high school (Gándara & Contreras, 2009); and of poverty: “Latino children are far more likely to live in poverty (28. 6%, over 1/4th) to lack health care, vision care, and stable housing” (Maude Barlow, as quoted by Diaz-Soto, 2011, p. 35). The value of the student’s culture as part of the learning process is fully explored in the “Multicultural Education” section of this literature review.

Forty years of court rulings, legislation and academic research can be summarized in two main postulates of bilingual education. The first one is that minority language students who receive literacy instruction in their native language “eventually score much higher on literacy tests in English and in their Native Language than students who have been provided literacy instruction largely or entirely in English” (Genesee, Lindholm-Leary, Saunders, & Christian, 2005; Howard E. R., Sugarman, Christian, Lindholm-Leary, & Rogers, 2007, p. 31; Cummins, 2007; Lindholm-Leary & Hernández, 2011; Ramirez, 1991; Thomas & Collier, 1997). The second finding is that language majority students, independent of economic class or ethnicity, which are being taught through the minority language are not at risk of falling behind. On the contrary, by third or fourth grade they are at grade level or outscoring majority students placed in monolingual classrooms (Lindholm-Leary 2001; Howard et al , 2007).

Ways of thinking about languages have been referred in the academic literature as *language ideologies* (García, 2009) and bilingual education program *orientations* (Ruiz,

1984) about bilingualism and language practices. What follows is a characterization of language orientations of bilingualism in the public schools and of categorization of languages ideologies in society.

Language choices in the teaching of emergent bilinguals. All bilinguals are constantly making choices regarding their language use. Bilingual teachers, every time they speak, listen, read or write they are enacting their beliefs about language “through language [use] itself” (García, 2009, p. 84). The language practices carry certain ideologies, that will influence the view teachers have of the linguistically diverse students and of the language relationships in society.

Language Ideologies. Every time teachers speak, listen, read or write they are enacting their beliefs about language “through language [use] itself” (García, 2009, p. 84). The term ideology can be understood as the enactment of attitudes, values, and beliefs about languages (Razfar, 2005). Teachers hold beliefs regarding language that may hide or contest the beneficiaries of uneven relations of power among speakers of certain languages. The recognition of these language ideologies is necessary to change those uneven power relations reflected in the act of language use. Language ideologies permeate both teaching language practices as children’s image of themselves as possessors of certain language advantages or not.

Societal Ideologies of languages. *Diglossia* is a term used to describe a society with (at least) two languages where each language or language variety has a different function (Ferguson, 1959 as referenced by García, 2009). The U.S. is a bilingual society “where there is much individual bilingualism, but there is no societal arrangement for its maintenance [protection, promotion] and endurance” (García, 2009, p. 76) . Ofelia

García proposes to leave behind the idea of diglossia and think of societal language presence as a “transglossia ... a stable, and yet dynamic, communicative network with many languages in *functional interrelationship*” (García, 2009, p. 79). Bilingual teachers may not be typically exposed to the notions of diglossia or transglossia to think about how languages coexist or compete in a society, however teachers are in the midst of practices where language use and language choice may reflect those societal dynamics. Once a society acknowledges its bilingual people, what type of language proficiency will set the standard? What follows is an explanation of ideologies according to the ideal of proficiency a bilingual should aspire to obtain.

Monoglossic and heteroglossic ideologies. A *monoglossic* ideology is the idea that only monolinguals hold the purity of language, that is, the correct language standard. A *heteroglossic* ideology by contrast, recognizes “multiple co-existing norms” (García, 2009, p. 121). Current research proposes an understanding of the value of mixing languages for the purpose of meaning making. Languages are not kept separate in society, in the classroom or even in the utterances of an individual. This language use labeled *code-switching* or *translanguaging* has been viewed “as normal, intelligent, and socially meaningful linguistic phenomenon” (Palmer & Martínez, 2013, p. 277). The phenomenon reflects a heteroglossic ideology or belief of language coexistence (Blackledge & Creese, 2010; García, 2006, García, 2009; Makoni & Pennycook, 2006, Palmer & Martínez, 2013).

Monoglossic and heteroglossic ideologies are embedded in the educational context of policies and classroom practices. Public policies regarding the education of linguistically diverse students and the education of teachers working with linguistically

diverse students have been mostly based on a monoglossic ideology that views monolingualism as the higher possible language proficiency. How do this monoglossic or heteroglossic language ideologies emerge in the classroom? The characterizations of language orientations help to understand different approaches to the education of linguistically diverse students in reference to society.

Language orientations in the education of minority linguistically diverse students. Several Scholars (García, 2009; Baker, 2012) appropriate the framework of *language orientations characterization* offered by Ruiz (1984) in society and in public education to understand how we think about language. The phrase language orientations has been used interchangeably with language ideologies. It is always referring to the way we think about language. The three language orientations presented by Ruiz are (1984) language as a *problem*, language as a *right* and language as a *resource*. I draw on García's work (2009) to situate each language category within its historical context, even though each approach keeps emerging in current discourses.

Language as a problem. The characterization of the diversity of languages as a problem has been prevalent since the formation of nation-states. People's language practices are commonly equated to country of origin, as if each country would have one language. This false equation is the result of the construction of nation states that have claimed to be *one* "imagined" community with *one* shared language and *one* shared culture (Anderson, 1991; García, 2009). Languages emerged as constructions "invented by nations in the course of nation-building" (Blackledge & Creese, 2010, p. 17). One hegemonic or dominant language, symbol of national identity, is chosen to be "standardized, codified, and used in schools, to the exclusion of others" (García, 2009, p.

14). Language differences are viewed as a threat to “national unity, and a sense of common belonging” (Blackledge & Creese, 2010, p. 8) and also as an obstacle for modernization and progress.

As a result of viewing language diversity as a problem school programs are focussed on linguistic assimilation based on *subtractive bilingualism* where education is offered in the dominant language exclusively or in the mother tongue “until the child is fluent in the majority or colonial language”(Garcia p. 14). Industrialized countries utilize proficiency tests in the dominant language as “gate-keeping” devices that determine an individual’s access to the next level of education and citizenship (Blackledge & Creese, 2010, p. 26).

Characterizing language diversity as a problem and proposing monolingualism as the solution explains how “despite the evident success of at least some forms of bilingual education, politicians and policy makers are often resistant to this evidence, and consider that access to the dominant language is both more important than, and oppositional to, the teaching and learning of minority languages.” (Blackledge & Creese, 2010, p. 9) Ruiz’s (1984) language characterization of minority languages as a problem is useful to understand the language ideology of monolingualism and the matching language practices of subtractive bilingualism in the public schools. Such ideology and practice makes the classroom a place where teachers, staff and administrators purposefully avoid acknowledgement of the value of any other language but the language of the majority.

Language as a right. The characterization of language diversity as a human right is congruent with post-colonization and civil rights era of the 1970s. Language diverse groups in different parts of the world exercised the power to challenge dominant

languages. In the U.S. language diverse communities started gaining agency in shaping their own language policies and practices in the education of their children resulting in federal legislation and court decisions favorable to bilingual education in the public schools that criticized vague bilingual transitional programs as inadequate (Willey, 2007).

García (2009) referencing Skutnabb-Kangas' work (2000), states that "language differences were seen ... as a right which had to be negotiated" (p. 15). The linguistically diverse communities embraced its agency and reclaimed the benefits of the state direct intervention to protect and fund bilingual programs. Subsequent court mandates and legislation in the United States specified requirements for bilingual programs. Bilingualism as a right has been understood as proficiency in two languages, therefore bilingual students had to show knowledge of the standardized versions of the two languages as if they were two monolingual people (García, 2009). Bilingualism in the schools was established with a strict separation of languages. As stated in the *Guidelines to Implement Dual Language Immersion Programs* (2007), the separation of languages of instruction is what is desirable because "it appears that sustained periods of monolingual instruction in each language help to promote adequate language development" (Howard E. R., Sugarman, Christian, Lindholm-Leary, & Rogers, 2007, p. 15).

Bilingualism is thought as being proficient in two languages (or more). Those two languages have to be strictly separate. The rationale behind this language separation practice is a "response to a fear and anxiety relating to the potential loss of the community language, and the cultural knowledge it is considered to index" (Blackledge & Creese, 2010, p. 113). A predominant rationale in bilingual education, summarized in

the previously referenced CALP publication, argues that in order to ameliorate the reality of language loss and “counteract the dominant status of English ... the partner [minority] language must receive more focus in the early stages of an immersion program” (Howard, et al., 2007, p. 31). A language as a right ideology on one side establishes the right to use other language than English in the public school system. On the other side practicing a strict separation of languages reaffirms a monoglossic language ideology which claims monolinguals as the carriers of the desired language standard.

Blackledge and Creese (2010) drawing on Heller & Ducheme’s argument, argue that separation of languages or what they labeled as *double monolingualism* places the two languages –Spanish and English- in a constant struggle and suggest that researchers have to question the real beneficiaries of making language a terrain for competition (p. 28). May (2005) proposes that linguistic identities need not be oppositional and asks “what exactly is wrong with linguistic complementarity?” (p. 337). Blackledged and Creese (2010) referencing 2005 May’s work, call for “studies, which articulate and exemplify broad linguistic principles of language ideological research in complex multilingual contexts” (Blackledge & Creese, 2010, p. 28). This petition resonates with this study of bilingual novice teachers exploring how they draw on their language practices as a resource.

Language as a resource. The characterization of “minority”languages as resources has been prevalent since the last part of the last century and the first decade of this 21st century. The development of globalization after the end of the Cold War has placed language in the forefront of two sides of the same phenomenon: globalization and localization (García O. , 2009). On one side, globalization heightens language

differences awareness, on the other side localization places languages as a source of cultural identity. In this context, “language differences are seen as a resource and bilingual education, in all its complexity and forms, seems to be the only way to educate as the world moves forward” (García O. , 2009, p. 16).

Languages as a right, with its bilingualism as two monolinguisms and the practice of language separation is symbolized by García (2009) with an image of a bicycle where both wheels - the two languages- have to work simultaneously and ideally at the same level of proficiency. Alternatively, language as a resource accepts language mix and non standard language versions and it is symbolized with an all terrain vehicle (García O. , 2009). The speaker, not language itself, is who drives the all terrain vehicle and takes the center stage with the main goal of meaning making.

Languages then, are a set of resources with unequal access, “situated in a social cultural, political and historical context” (Blackledge & Creese, 2010, p. 10). Language is also a communication resource, used by speakers “to serve their social and political goals” (Makoni & Pennycook, 2006, p. 22). Researchers guided by this view (Blackledge & Creese, 2010; Makoni & Pennycook, 2006) are interested in understanding how people use their linguistic resources and negotiate their identities and “what people believe about their language (or other’s peoples’ languages), the situated forms of talk that they deploy, and the material effects –social, economical, environmental- of such views and uses” (Makoni & Pennycook, 2006, p. 26).

Ecology of Languages. This characterization of language as a resource is congruent with an *ecological* view of languages. The term “ecology” is a metaphor that allows to picture languages in relationship with each other and with the society where it

exists (Creese & Martin, 2003, p.1). Hornberger (2003) explains that “languages are understood to evolve, grow, change, live and die in an eco-system along with other languages” (page 136). From this framework, researchers seek not only to reveal language processes but also to intervene and stop possible language losses (Hornberger, 2003 p. 136). The ecological approach seeks “to make language valorizations transparent” and to expose “who are the winners and losers in the ideological orientations” (Creese & Martin, 2003, p. 4).

Creese A. and Martin P. (2003) in their edited compilation of studies from a language ecological perspective, draw on the 2003 work of Fill and Mulhausler to explain the “need for linguistic diversity, the factors that sustain language diversity and what is needed to maintain the ecology and the functional inter-relationships between the [language] inhabitants of an ecology” (Creese & Martin, 2003, p. 3). Creese and Martin’s compilation of studies addresses language negotiations in the classroom. In the 2003 Ellen-Skylton-Sylvester’s study as referenced by García (2009), an example of teachers’ language practices of subtractive or additive bilingualism is provided. The referenced study documents one teacher who supported her Cambodian students even though she did not know their language, clearly treating the students’ language as a learning resource. In the same study, the author recounts how a bilingual Cambodian/English teacher from a subtractive bilingualism perspective, chose to model English only to her students.

Another example of how the perspective of language ecologies helps understand the complex picture of language choices and negotiations among linguistically diverse speakers is Martin’s (2003) study. The study explores the interactions and inter-

relationships around text and “the languages used to produce literacy events” (p. 25). It portrays a teacher’s authoritative positioning as the only mediator and interpreter between text and students.

By contrast, another study in the same compilation portrays a collaborative collective production of Corsican texts among mostly French dominant students (Creese & Martin, 2003). The study links classroom environment and the wider-sociopolitical environment with the intention of revealing the “ideology that pervades language choice” (Hornberger, 2003, p. 136). Hornberger (2003) argues that the compilation provides examples of teachers and learners resourceful “ways to subvert monolingual language policies and employ a range of multilingual language practices” (p. 141). Characterizing languages as resources situated in a framework of ecology of languages brings the question that Makoni and Pennycook posed which is what would language education look like if it is no longer based on language separation. The authors propose an answer based on understanding languages in the local and personal practices, moving language teaching and learning from a practice of keeping languages separate towards using a much larger linguistic repertoire available to the bilinguals or what they call “transidiomatic practice” (Makoni & Pennycook, 2006, p. 36).

In this last section I correlated Ruiz’s language orientations (1984) with monoglossic and heteroglossic language ideologies. By doing this I correlated the view of language as a problem with a language ideology of monolingualism and a language practice of subtractive bilingualism. I reviewed language characterizations as a right and correlated it with a language ideology of bilingualism as two monolingualisms. Finally, I explained the characterization of language as a resource and how it is being appropriated

by an ideology of language ecology and a flexible linguistic practice. The extended review in this subject intends to conceptualize how language references emerge in bilingual teacher's narratives of practice. This is important because linguistically diverse students' language performance is doomed to fail when measured against standardized versions of the language(s). Such a view

“...normalizes monolingualism and diverts attention from ... challenges that lie not in the learners themselves but in the language ideologies and normative discourses that permeate classrooms, schools and surrounding society. Overall, bilingual learners have much the same needs and strengths as monolingual learners; they simply have a greater potential to work and learn in two (or more) languages –a situation, that, although still the exception in the United States- is far closer to the norm worldwide” (Palmer & Martínez, 2013, p. 273).

In re-thinking the education of language minority students not as an exclusive language issue but as the education of possessors of a valuable cultural background and learning resource (Palmer & Martínez, 2013; Cummins, 2009; Gay, 2010) the education of ALL students is also questioned. The re-thinking could show a real commitment towards valuing bilingualism as a resource from the perspective of coexisting languages. What follows is a review of critical pedagogy which has collaborative relations of power as its central tenet. Critical pedagogy and its foregrounding of power in the teaching relation situates bilingual education beyond a language matter and into a framework of education for social justice.

Power relations in the teaching of emergent bilinguals. According to my reading of Paulo Freire, to be an educator means to be an “educator with the people,

using a dialogical and problem-posing education” (Freire, 2005, p. 40). It means to use a generative theme as a starter for alphabetization that comes from the life and struggles of the students. It means to overturn the traditional pedagogic situation positioning students as experts in the definition of the struggle. It means confronting “a characteristic of the ideology of oppression” (Freire, 2005, p. 72) which is described as the “banking concept of education” (p. 72). The banking model is a metaphor useful to understand the belief that education happens when the teacher was “deposits” knowledge onto the empty students’ brain and where the teacher is the knower and the student is the ignorant.

The educator’s role is to realize there are no heroes, no saviors, no messiahs, “neither oppressor nor oppressed, but man [and woman] in the process of liberation” (Freire, 2005, p. 56) . “*It is only the oppressed who, by freeing themselves, can free their oppressors*” (Freire, 2005, p. 56, italics in the original) therefore it is by analyzing each of our roles as oppressors, and mainly our own oppressions that we can fulfill the teacher’s role. Critical pedagogy brings light in thinking how teachers’ oppress or liberate language practices.

Paulo Freire’s legacy appeals to the essential trust that is needed in the teaching and learning relationship, as he writes, “[a] real humanist can be identified more by his trust in the people, which engages him in their Critical Pedagogy frames the type of education necessary for minority language students based on trust and shared knowledge construction.

Cummins (2009) echoes the need for trust in the teaching relationship among language minority students and teachers. He provides the notion of identity negotiation in bilingual/ESL classrooms. He stresses the centrality of the student-teacher relationship as

the place where identities are negotiated based on the type of power relations established. He affirms that student-teacher interactions may reflect *coercive* power relations which accentuate the majority group domination towards the minority group, or can challenge the situation by creating *collaborative* relations of power in a process he refers to as *empowerment*.

Teachers choose the identity that is represented back and about the students and the society at large that they hope their students to construct. Cummins, a researcher who has focused on second language acquisition processes, emphasizes that bilingual education practice is not just a language issue. What matters is not only how we treat language in the classroom, but mainly how we establish collaborative relations of power in the teaching situation and how we treat students' languages and culture.

The present study has as its main participants bilingual teachers who themselves have been educated as linguistically diverse students. Freire helps to understand how teachers like the ones in this study, have experienced their learning within a spectrum expanding from the banking system of education in one extreme to becoming knowledge creators in the other extreme. Cummins conceptualizes coercive or collaborative relations of power that bilingual teachers have experienced growing up as linguistically diverse students themselves.

. The first part of this literature review focused on bilingual education common places: bilingual education programs, language acquisition and cognitive advantages of bilingualism. The exploration of language orientations and ideologies provided a socio-linguistic perspective expanding the language issue into rethinking how do language practices are viewed in society. Paulo Freire's philosophy of critical pedagogy and Jim

Cummins's concept of collaborative relations situate language practices as emerging from power relations in the teaching situation. Critical pedagogy, subverting the traditional teacher-student relation of power seeks to revert the historical marginalization of linguistically diverse students. How do we treat the language and the culture that emergent bilinguals bring to the learning situation is key in understanding how bilinguals see their culture and language as valuable resources in their knowledge construction when they grow up and decide to become teachers.

The United States is a society where bilingualism has a presence in the language practices of its citizens, but where the predominant discourse favors monolingual practices. It is a country with bilingualism without diglossia, without institutional arrangements for language use since there are no agreements for official language use. Bilingualism emerges in the schools organized in programs to educate linguistically diverse students and now recently linguistically diverse students who choose not to be monolinguals.

Bilingual educational programs reflect how we frame language diversity characterizing language as a problem, as a right or as a resource. These characterizations are termed language ideologies because they reveal the use of language as a power distributor. A theoretical framework of critical pedagogy reveals power relations established in the classroom that may or may not empower and affirm students' identity. What follows is a review of multicultural education as a lens from where to view the education of linguistically diverse students beyond language.

Multicultural Education for the Education of Linguistically Diverse Students

The goal of this section is to review what multicultural scholars can offer in the understanding the schooling experiences of children rose in Spanish speaking households headed by immigrant parents. Multicultural teaching is the teaching that “actively affirms diversity based on race, ethnicity, language, gender, disability, social class, religion, and [other variables]” (Sleeter, 2001). The goal of multicultural education “is to reform the school and other educational institutions so that students from diverse racial, ethnic, and social-class groups will experience educational equality ”(Banks, 1993 p. 3) What follows is an explanation of Banks’s five dimensions of multicultural teaching implemented across time: content integration, knowledge construction process, prejudice reduction, equity pedagogy, empowering school culture and social structure (Banks, 1993 p. 5). I borrow his dimensions to organize the vast scholarly production of work that pertains to the education of linguistically diverse students.

Content integration of ethnic and culturally diverse students’ background.

Content integration refers to the information to be included in the curriculum regarding racial and ethnic groups and how it needs to be spread throughout all components of the school structure including the curriculum, teaching methods and materials, school policy, teacher attitudes and expectations, and take into consideration students learning styles and languages (Banks, 1993). In the 1960s and 1970s, content integration was propelled by the Ethnic Studies movement.

The ethnic studies scholars affirmed the right to access and value an ethnic group’s history and identity. The first Bilingual Education school programs in the U.S., such as the Coral Way School in Florida, and its ideology of language as a right are

inscribed in this period and this movement. Language as a right became institutionalized through specific federal legislation such as the Bilingual Education Act of 1968 and *Law vs. Nichols* of 1974 (as cited in Ovando & Collier, 1998) which implemented funding and established program requirements for the education of linguistically diverse students.

These developments in multicultural education help to understand the Spanish speaking students who later become bilingual teachers as the three participants of this study. As Spanish speaker children they may have benefited or they may have been denied programs established since this time period. As bilingual teachers they would have to implement a bilingual program abiding by the legislation and court rulings that established the right for a sound education that include students native language, other than English, as a means of instruction. Also, women and people with disabilities “demanded the incorporation of their histories, cultures, and voices” (Banks, 1993, p. 20) into the curricula of schools and universities. What had began as a multi-ethnic movement became truly a multi-cultural education movement; it was not just ethnic but also cultural, cultural included language.

Geneva Gay postulates “ethnicity and culture [both]... are *foundational anchors* of all other behaviors” (Gay, 2010, p. 10) and “members of ethnic groups, whether consciously or not, share some core cultural characteristics (Gay, 2010, p. 10). Gay (2010) in her book *Culturally Responsive Teaching: Theory, Research, and Practice*, explains the instrumental value of ethnic content integration as both a tool to improve motivation for learning as well as for making school learning “relevant” by “establishing linkages among school, home and community” (Gay, 2010, p. 30). Nieto explains how the content of what is taught in the school curriculum seldom includes “knowledge of

languages other than English and a host of other experiences and insights” (1996, p. 231). She further advocates for using that knowledge “whether related to students’ experiences with their families or to interactional differences in communication in the home ... [as an] important source of success when used appropriately in the schools” (1996, p. 231).

Multicultural education scholars such as Gay and Nieto reaffirm the notion that to educate students, all students, the students’ culture and therefore language has to be seen as strength, in other words language is seen as a resource. These focus in content integration in the theory and practice of multicultural education help to understand the school experience of Spanish speaking students who later become bilingual teachers. As Spanish speaking children they may have benefited from having his/her culture acknowledged and connected with school curriculum. Most importantly, as bilingual teachers, they create their lessons based on the students’ and their own culture, viewing it as a resource.

Knowledge construction process and students’ funds of knowledge. If content integration challenged *what* was taught, knowledge construction process challenged *how* certain content gets labeled as necessary knowledge and how knowledge is created. Banks affirms, that “[m]ulticultural scholars maintain that knowledge reflects the social, cultural, and power positions of people within society” (1993, p. 23). I review how knowledge creation has been thought of and researched in bilingual education classrooms through Ovando’s postulate of multiculturalism and through Molls’ notion of *funds of knowledge*. Carlos Ovando and his colleagues situate multicultural education as “an alternative, less ethnocentric lens with which to focus on ... people and how they interact with one another and with nature” (Ovando, Combs, & Collier, 2006, p. 276). They

reject thinking of multiculturalism as the “passive transmission of information about minorities” (2006, p. 277) and emphasize multiculturalism in the knowledge production process as facilitating students’ “critical thinking on multiple perspectives, connections with students’ lives, and reasoned decision making” (Ovando, Combs, & Collier, 2006, p. 277).

Moll and his colleagues’ study on knowledge construction in the Hispanic American communities. [Moll and colleagues’] have a guiding principle which is that “students’ communities represent a resource of enormous importance for educational change and improvement” (Moll, 2007, p. 274). The community can become a resource only if there is a *bridging pedagogy* (Erickson, 2001, p. 48) between what Moll has called *funds of knowledge* from the communities and the schools. Funds of knowledge are the “knowledge, skills, and information, as well as cultural values and norms” (Moll, 2007, p. 274) developed by the families through social and labor market relationships. In Moll’s studies, teachers are taught to do home visits and identify students’ funds of knowledge, referring to one of his and Greenberg’s (1990) study he reports that they visited 30 families and teachers along with researchers and they identified expertise in the subject of agriculture, mining, economics, material and scientific knowledge, medicine and religion (Moll, 2007).

This expertise was incorporated in thematic units that the teachers developed. The members of the community visited the classrooms as experts; the students planed interviews, bibliographic research, and wrote in English and in Spanish about their findings. Moll concluded that the teachers tapping into the students’ community funds of knowledge resulted in more complex and meaningful academic knowledge. Moll’s

reported work is one of the examples of knowledge construction based on the community, parents, school staff, teachers and researchers', funds of knowledge (Moll, 2007).

The notion of a shared knowledge construction process based on students' funds of knowledge helps to understand the school experience of the Spanish speaking students who later become bilingual teachers. As Spanish speaking children they could have participated in a shared construction process which have taken into consideration their funds of knowledge of their communities or most likely have only been told what to study following an authoritarian model of education or what Freire coined as the "banking system" of education (Freire, 2005). As bilingual teachers in the making they have the option of acting as investigators of their students' community funds of knowledge and build bridges from the students' and their own past and present experiences to the curriculum.

Prejudice and Discrimination. This dimension aids in the understanding of prejudice and discrimination enacted towards linguistically diverse students due to language practices in schools. Discrimination due to language practices has been coined by Skuttnab-Kangas (2,000) as *linguicism*. Murillo and Smith in their 2011 article suggest a "wide spread" linguicism. They attribute harmful long lasting effects to children who have lived language discrimination. Their article focuses on brief examples of language discrimination towards children in Colombia and on the U.S.-Mexico Border. Of special interest is their "data ... from work with in-service and preservice educators whose views of bilingual children, the academic potential of Mexican-origin children,

and the legitimacy of Spanish as a language of schooling and public affairs are critical to the well-being and school success of their students” (Murillo & Smith, 2012, p. 149)

These future teachers in Murillo and Smith’s study, reported of having to make decisions to focus on the English while growing up to avoid criticism of a faulty Spanish or just to comply with school expectations. Language assimilation to English is a way to avoid a covert discrimination for other reasons. The authors declare that “because language is *so* [italics and bold in original] central to our lives, linguisticism is closely related to discrimination based on other forms of identity, such as race, ethnicity, nationality, gender, sexuality, class, and ability” (Murillo & Smith, 2012, p. 147). Among the harmful long lasting effects of linguisticism they list loss of economic advantages that come with being bilingual, higher drop-out rates for high school students and depression. Gándara (2009) also reported of a consensus in the academic literature that “depression is a serious mental health problem that leads to lowered motivation, loss of focus, and often underachievement, and Latinos appear to be particularly prone to it” (Gándara & Contreras, 2009, p. 77).

Gándara reports on a series of studies that offer an explanation to Blacks and Latinos not performing up to their level “when primed with the idea that their group does not do well on this kind of material. The explanation is that the students feel performance anxiety in settings where any mistake can be seen as an affirmation of the stereotype that Latinos are not as smart as whites” (Gándara & Contreras, 2009, p. 79)

Skutnabb-Kangas goes as far as calling this deliberate act of one dominant group to transfer linguistically minority children to the majority group “genocide”. Echoing the 1948 United Nations Genocide Convention’s definition she writes that “assimilationist

education is genocidal because it transfers children forcibly from [the dominant] group to another group, linguistically and culturally” (2009, p. 183)

Discrimination towards the Spanish language is practice even by Spanish/English bilingual teachers. Ovando and Combs (2012) report on studies where for example in a program which used an alternate day for instruction in each language, “English, very frequently crept into use during Spanish days- much more so than Spanish crept into use during English days ... it was taking for granted by children and teachers alike that this [English] was the language that all students would have to learn” (Edelsky, 1996 as cited in Ovando & Comb’s 2012, p. 196).

The discrimination is not just towards the language but towards the child speakers of the language. Robert Crosnoe documented in his longitudinal study reviewed by Gándara, a trend where Spanish speakers are automatically placed in a low academic track since early age,

A teacher views a gifted Mexican immigrant child to be unintelligent because of her difficulty speaking English, and consequently recommends that this child be placed in remedial coursework that provides no intellectual stimulation or challenge for that child and eventually causes her to disengage from school and do poorly” [Robert Crosnoe 2006 pp. 38-39 as quoted by (Gándara & Contreras, 2009, p. 101)

Palmer (2010) is among the scholars who denounce language discrimination towards speakers of non-standardized versions of the English language. From a critical race theory perspective her study focuses on discourse analysis of administrators and teachers of a Two Way Bilingual Immersion Program located in a primarily African

American neighborhood. Out of the observations, Parker declares the presence of a never overt “color-blind racism” (Palmer, 2010, p. 97) towards African American students in the school-wide picture. African-American children were negatively judged because of their lack of standardized English, of frequent discipline problems and lack of parent involvement. By contrast the white-middle-class English speaking children were characterized as easy to teach more-ready-to-learn and with good strong parents (Palmer, 2010, pp. 102-104). The Latino children were viewed as respectful towards authority however Palmer also provides examples of expecting minority students to assimilate into the normative whiteness (Palmer, 2010).

This dimension of prejudice and discrimination of multicultural education exemplified by scholars work help to understand the school experience of the Spanish speaking students who later become bilingual teachers. As Spanish speaking children they may have experienced prejudice, discrimination or criticism towards their Spanish. As bilingual teachers, they have to grapple with contradictory positions regarding the advantages and disadvantages of teaching in Spanish for instructional purposes. As an adult in a diglossic society, they may hold monoglossic beliefs of thinking that only monolinguals can hold the highest standard of any language or regret not having kept with developing both languages.

Equity Pedagogy and Deficit Theories. This dimension is concerned with “teaching techniques and strategies that would improve the academic success of low income students” (p. 28). Historically, the academic success of low income students finds its parallel explanations for language minority students in what has been known in the academic literature as *Deficit Theories* (Banks, 1993; Ovando & Collier, 1998; Nieto,

1996) A *genetic deficit theory* justifies Jensen's affirmations that in his 1969 study "a group's overall capacity to learn is enhanced or constrained by their inherited genes" (as referenced in Ovando, 1998 p. 203). Genetic theories were also prevalent until the 1950s to explain underachievement of language minority students.

The first half of the twentieth century was the time of production of studies that accounted for the so-called 'language handicap' in bilingual children. The studies reported that when compared to monolinguals, bilingual children appeared inferior on a wide range of linguistic abilities such as poorer vocabulary, deficient articulation, lower standard on written composition and more grammatical errors (Diaz, 1985). Obsessed with the validity of the newly available IQ tests, the problem could never be attributed to the tests or to the amount of exposure to language but in the genetic "lack of capacity to master the language" by the southern European and Asian immigrants (Hakuta, 1886). According to Hammers & Blanc's (2000) review of the literature, bilingual children were portrayed as suffering academic retardation, having a lower I Q and being socially maladjusted as compared with monolingual children. Childhood bilingualism was seen as a source of confusion in the best case or a cause of mental retardation in the worst of the cases.

Since the late 60s up to today, those studies have been discarded as methodologically faulty. Two problems of those early studies were that the research did not take into consideration bilinguals' economic disadvantages in comparison with monolinguals, and that in those early studies researchers did not have an agreement on how to measure children's actual degree of bilingualism (Díaz, 1985). Often tests were administered in the subject's weaker language (Blanc & Hamers, 2000). Even though

those studies have been discarded the obsession with the IQ tests to justify the validity of a genetic deficit theory prevails.

Herrnstein and Murray's wrote in 1994 *The Bell Curve: Intelligence and Class Structure in American Life* which uses the same "genetically deterministic argument rekindle[ing] the debate over Jensen's genetic view ... with a large amount of media coverage" (Ovando & Collier, 1998, p. 204). A recent doctoral thesis from Harvard University postulated the lower mental capacities of immigrants (Matthews, 2013). His thesis' abstract reads that "the statistical construct known as IQ can reliably estimate general mental ability, or intelligence. The average IQ of immigrants in the United States is substantially lower than that of the white native population, and the difference is likely to persist over several generations" (Matthews, 2013). It is not the first time that the administration of IQ tests has justified genetic deficit theories diminishing immigrants' intellectual capabilities.

Cultural Deficit Theories (Ovando, Combs, & Collier, 2006, p. 2003), also referred to as *Cultural Deprivation Paradigm* (Banks, 1993) emerged in the 1960s and 1970s challenging the genetic deficit theories. Cultural Deprivation theory "believed that low income student *can* attain high levels of academic achievement, but that socialization experiences in their homes and communities do not enable them to attain the knowledge, skills, and attitudes that middle-class children acquire and that are essential for academic success" (Banks p. 29). The Deprivation theory postulates that schools' goal is to "help low-income students to overcome the deficits that result from their early family and community experiences" (Banks, 1993, p. 29). This early family and

community experiences are judged as part of “pathological lifestyles that hindered [children of color] ability to benefit from schooling (Ladson-Billings, 2006, p. 4).

When this theory emerged, it was considered a progressive theory to understand the low achievement of students from low-income populations (Ovando C. , 1998). This deficit theory remains very much present in educators’ beliefs that characterize “lower-income ethnic minorities enter[ing] school with faulty oral language and literacy patterns that inhibit their intellectual development” (Ovando, Combs, & Collier, 2006, p. 204).

Subtractive Bilingualism (García O. , 2009) or *subtractive schooling* (Valenzuela, 1999), where the school system works towards the goal to take students into normalcy which is monolingualism and monoculturalism, is a type of cultural deficit theory that explains language minority schooling. Genetic and cultural deficit theories permeate adults in authority discourse and minority children have grown up listening to these positions. Bilingual people who are becoming teachers are exposed to the ways education scholars explain the academic achievement of language minority students. They often may not have been presented with the critical lens that multicultural education has denounced a deficit thinking approach.

Cultural difference Theory. *The Cultural Difference Theory* postulates that schools fail to value the socio-cultural and linguistic resources of minority children’s background causing student underachievement. Schools that make accommodations according to cultural backgrounds will enhance minority achievement. Banks (1993) acknowledges work in this area, regarding teaching styles, learning styles and language, as the most influential. He also explicitly refers to the advances since the 1960s in the area of “language characteristics of ethnic minority students” (Banks, 1993, p. 32)

establishing Black English as a legitimate ruled- governed communication system and the importance of schools using students' first language.

After Banks' 1993 article, scholars who emphasized the need for school reform and took into consideration how the social structure play its role in facilitating or not multiculturalism, fully develop research and theory in cultural differences. As a result other terms such as *culturally compatible*, *culturally congruent*, *culturally appropriate*, *culturally responsive*, and *culturally relevant* teachings (Nieto, 1996,p.164) have been developed. Geneva Gay (2010) is a multicultural scholar that has focused on theory and review of research on multiculturalism.

Geneva Gay asks “why can’t multiple varieties of Standard English and other languages coexist, and be recognized as strength-based complementary tools for teaching culturally diverse students, as well as necessary competencies for living fully and effectively in pluralistic societies?” (Gay, 2010, p. 86). In her book *Culturally Responsive Teaching: Theory, Research, and Practice* (2010) she establishes the central role of culture and ethnicity plays in both teachers’ and students’ actions, dispositions and beliefs. She postulates the need of a culturally responsive teaching pedagogical paradigm

...to improve the performance of underachieving students from various ethnic groups— one that teaches *to and through* their personal and cultural strengths, their intellectual capabilities, and their prior accomplishments.

Culturally ... is at once a routine and a radical proposal. It is routine because it does for Native American, Latino, Asian American, African American, and low-income students what traditional instructional ideologies and actions do for middle-class European Americans. That is, it filters curriculum content and

teaching strategies through their cultural frames of reference to make the content more personally meaningful and easier to master. It is radical because it makes explicit the previously implicit role of culture in teaching and learning, and it insists that educational institutions accept the legitimacy and viability of ethnic-group cultures in improving learning outcomes” (Gay, 2010, p. 26).

Gay synthesizes in her pedagogical paradigm years of evolution of the multicultural education movement. Her culturally responsive pedagogy resolves (but does not limit itself to) content integration by using minority students’ culture as a lens to access any other content. This pedagogy validates all cultures contesting monoculturalism and monolingualism. It is comprehensive in the sense of that students “develop a sense of community ... and are held accountable for one another’s learning as well as their own” (Gay, 2010, pp. 32-33). Culturally responsive teaching is multidimensional because it has access to a wealth of information about cultural heritages while accompanying students in reflecting upon their own ethnic values. Following the tenets of critical pedagogy, culturally responsive teaching is empowering because “students are the primary source and center, subjects and outcomes, consumers and producers of knowledge” (Gay, 2010, p. 36). Students learning happens out of their own problem-posing in a democratic teaching-learning relationship.

Gay proposes culturally responsive teaching as transformative and emancipatory. By transformative Gay explains how “students are taught to be proud of their ethnic identities and cultural backgrounds instead of being apologetic or ashamed of them” (Gay, 2010, p. 36). On one side it contests the monoculturalism of the predominant curriculum content on the other side, it “develops social consciousness, intellectual

critique, and political and personal efficacy in students so that they can combat prejudices, racism, and other forms of oppression and exploitations” (Gay, 2010, p. 37) Gay references Freire’s (Freire, 2005) notion of *critical consciousness* and *cultural emancipation* as reciprocal to each other. Therefore, she declares culturally responsive teaching as emancipatory, liberating students and teachers of uncontested cultural norms and narratives of truths and revealing the socio-political and cultural dimension of knowledge construction. This dimension of what Banks called cultural difference and Gay called culturally responsive understands that in order to success with Spanish speaking students the bilingual teacher has to view the education of the linguistically different child from the lens of multicultural education.

Banks’ five dimension of multicultural teaching has helped me to organize a vast production of academic material that have studied the education of language minority students and frame it not only as a linguistic issue but a cultural matter. The above reviewed tenets of multiculturalism both in each of Banks five dimensions as well as Gay’s culturally responsive pedagogy legitimize bilingualism and bilingual education in society and in the schools. Multiculturalism has also provided the basis to understand language minority education beyond the language affirmation issue and also encompassing culture and ethnicity as a building block for any type of learning to occur.

Multicultural education denounces multiple deficit theories –biological and cultural- which remedial from their conception were detrimental to students’ identity creating negative self-fulfilling theories, striping students of their cultural and ethnically inscribed knowledge as their asset. A multicultural framework challenges bilingual education not to be just about language learning but about students’ culture. This study is

interested in exploring salient themes of concern and of reassurances brought up by novice bilingual teachers reflecting upon their transition of being student-teachers and becoming full hired teachers. The themes that the participants bring up in their stories are about language but also go beyond language and pertain to culture as a resource during their teaching.

Conclusion

The goal of this review was to clarify how scholars have thought the education of language minority students until now so I can explore how to better understand salient themes in the narratives of bilingual teachers, who themselves have been raised as language minority students, and are making instructional decisions based on their personal experiences, conceptions of teaching and language use in today's bilingual education context.

The reviewed academic literature displays a landscape of bilingual education in the United States. For the purpose of this study a typology of bilingual education programs, Transitional, Developmental and Two Way Bilingual Immersion are understood in the light of subtractive and additive educational models and of the language philosophies, monoglossic or heteroglossic they reflect. Central to the purpose of the present study is a review of three language orientations or ideologies: language as a problem, language as a right, and language as a resource along with understanding the way languages are presented in society in the form of diglossia or heteroglossia. I conclude the review with an essential reference to critical pedagogy and multicultural education. Both frameworks converge providing a larger than language approach to the

teaching of and the learning of bilingual emergent students and an alternative narrative to deficiency theories.

The presented literature review had the purpose to elucidate, as argued by Palmer & Martínez, “a more robust understanding of language, bilingualism and classroom interaction [that] can help [us, teachers, researchers and parents]...better meet the needs of *all* bilingual and multidialectal students” (2013, p. 271)

Chapter Three

Methodology

Experiential and Theoretical Framework of the Chosen Methodology

...the research process consists not of theories pitched against reality but of texts being pitched against other texts (Scott & usher, 2011, p. 24).

This section provides an overview that serves to situate me, the researcher, in my struggle to make sense of my choice of methodology in looking for answers to the question of how to better support minority language students becoming bilingual teachers. I use the concept of resonance (Conle, 1995) to lay side by side the choice in methodology with my stories of identity as a story-listener/story writer and as a social justice educator. The phenomenon called *resonance* is where people telling a story connect two images creating a metaphorical correspondence “between two sets of narrativized experiences”. [Resonance is a] “way of seeing one experience in terms of another” (Conle, 1995, p. 299). I then present the notion of experience as the object of study in context. The centrality of narratives of experience in context is the rationale for creating a critical narrative inquiry, which is a combination of narrative inquiry methodology with a critical approach in order to understand teachers in the making. Finally I explain unique characteristics of narrative inquiry as relational and in a story form as part of my proposed approach. The inquirer’s stories that follow show why, in my opinion, critical narrative inquiry is the better suited methodology to answer the questions of how first year bilingual teachers conceptualize the use of language and culture in their classroom and what are their identified supports and challenges in this period of becoming teachers.

Resonance of the Story listener / story writer and choice in methodology

What has been the process of choosing a research methodology? Story listening, autobiographical story writing, storytelling in therapy and the reenacting of stories have been a constant in my life. In chapter one, when I explained my intention to study bilingual teachers by listening to their stories, I account for my narrative beginnings as a story listener, listening to my mother and my father's stories; as a story teller writing poetry chronicles through letter writing; telling my stories to therapists; and writing an autobiographical novel about my teenage years. The story telling and the story listening practice became professionalized in my adult years when I became a children's counselor at a battered women's center and later through Playback Theatre, where as an actress and conductor, I have listened to stories from varied places and people (Salas & Gauna, 2008). In the process of choosing a research methodology it makes sense that my experiences as a story listener and story writer would have to play a central role in finding the most appropriate way of creating knowledge through research.

How do I integrate the story listener and story writer with the educator guided by a social justice practice? Furthermore, how do I integrate my identity with a methodology that would benefit from all of that experience in me? What follows is my understanding of what I bring from the social justice perspective that could aid me in the process of choosing a research methodology.

Resonance of the Social Justice Educator and Choice in Methodology

I entered the doctoral studies in education not as a *tabula rasa* but with more than forty years of experiences and borrowed theories. In chapter one, I explained my story as an educator, my studies in Political Science and my activism working with indigenous

Tobas, with gender -human rights, and with illiterate woman in Argentina. These early-lived experiences of education as an acute need among displaced people, made me committed to social justice and literacy as a tool for emancipation (Freire, 1978). I held a Marxist understanding of society as a place of permanent class struggles. I thought dialectically, questioning everything that is taken for granted, using a critical perspective that placed culture and the role of teachers as intellectuals as the ones responsible for unveiling hidden curricula that perpetuates unjust relations of power (Giroux, 1988; 2009).

I also held a sense of hope that characterizes critical pedagogists (hooks, 2003; Freire & Macedo, 2009). I attribute the hope to a consistent practice in listening, acting and writing people's personal narratives, including my own. I integrated the story listener with the educator guided by a social justice in what Kincheloe, McLaren and Steinberg (2011) call "the critical pedagogical act, [...that] helps teachers understand how they make sense of schooling and their lived worlds...and come to know what and how students make meaning" (p. 166). As the critical pedagogue I listen to stories to understand myself and my students. The practice of listening from the critical pedagogue has informed my social research.

Researcher's Identity and Choice in Methodology

I came to understand that my choice of research methodology would ultimately be influenced by my personal preferences. As Schwab (1960) wrote in his article *What Scientists do?*

A relatively stable personal preference contributes mightily to the view of a scientist about what ought to constitute his science; these personal preferences

represent a configuration of personality types among scientists which is relatively stable over time and sciences; this personal factor and ephemerals of circumstance rather than inexorable of logic or of history often determine what is better or best for a given science or scientist at a given time. (Schwab, 1960, p. 1)

My personal preference for a certain methodology is going to be a key factor in determining what is better or best for me as an emergent social scientist. No matter how prevalent a paradigm the positivist view of legitimizing social sciences only with controlled experimental designs was in the 1960s for Schwab, or in my current present time, that type of inquiry is far from my interest in learning more about how teachers who have been raised as language minority students themselves make it through their first year of teaching and conceptualize their teaching decisions and their language choices. Due to my personal preference I am closer to the view that research changes the lives of all participants including the researcher's life. As Clandinin and Rosiek explained reaffirming a transactional object of study research are "simultaneously a description of and an intervention into human experience, thus changing the content and quality of the experience" (2007, p. 44).

Object of Study and Choice in Methodology

Situated as a doctoral student in education I struggled with the predominant paradigm of positivism. Introductory courses and documents of educational research presented scientific research as empiricism, and equated empiricism to "controlled experiments" following quantitative designs (Shavelson & Towne, 2002). This vision of an object of study "independent of our minds" (Clandinin & Rosiek, 2007, p. 44) postulates the world as "objective, in the sense that it exists independently of those who

seek to know it” (Scott & Usher, 2011, p. 13). Research from this conception “is a set of rules that guarantees accurate representation; a correspondence between what reality is and how it is represented in knowledge (...) assertions about the world and hence the validity of knowledge claims are about observable measurable phenomena” (Scott & Usher, 2011, p. 13). Language from this conception is only referential and the researcher should use it “free from distortions of interpretations” (Scott & Usher, 2011, pp. 15-16). To do valid research “involves accepting that research is a matter of observation and measurement”.

This notion of an object of study separated from myself, the researcher, didn’t make sense. I am the one choosing what to investigate bilingual teachers, their challenges as first year teachers, their conceptions of language use and language choices and the type of questions that emerge during their first year of teaching practice. The operation of choice is reflective and intentional and as Dewey explained in research “[d]eception comes only when the presence and operation of choice is concealed, disguised, denied” (Dewey, 1929, p. 29). It is me who is polishing the question therefore creating that object of study each time I talked about what I wanted to investigate. As Scott and Usher clearly state:

It is the [researcher] who defines the problem, the nature of the research, the quality of the interaction between the researcher and those being researched, the theoretical framework and the categories of analysis and, of course, who writes the final text. (2011, p. 19)

My object of study is not independent of myself and the methodology is chosen according to the researcher’s preferences and familiarity with it. I am aware that my

choice of methodology is in agreement with my best-acquired personal tools based on identity.

Object of Study: Experience in Context

What are the experiences I want to research? The purpose of this study is to research the teaching experiences of bilingual people I had taught as pre-service bilingual teacher students and the challenges they face during their first year of teaching. I know that the act of selecting just a few students out of the many I have had to be my research participants is already changing the students, myself and the relationship between us. The scholars using Narrative inquiry in education explain this phenomenon between researcher and researched as a relationship based on a “transactional ontology of experience” (Clandinin & Rosiek, 2006, p. 39). This notion is based on understanding experience from a Deweyan perspective, as an exchange between subject and object in an “un-analyzed totality” (Dewey, 1929, p. 9). Experience is not measurable, is not an entity that can be separated from the researcher or the participant. Experience is relational, that is, it defines both nature and people and instead of separating them into two different realms they become one. As Dewey expands in his book *Experience and Nature* (1929):

“Experience is what James called a double-barrel word. Like its congeners, life and history, it includes *what* men do and suffer *what* they strive for, love, believe and endure, and also *how* men act and are acted upon, the ways in which they do and suffer, desire and enjoy, see, believe, imagine-in short, processes of *experiencing*. (...) It [experience] is ‘double-barreled’ in that it recognizes in its primary integrity no division between act and material, subject and object, but contains them both in an unanalyzed

totality. ‘Thing’ and ‘thought’ (...) are single-barreled; they refer to products discriminated by reflection out of primary experience” (Dewey, 1929 p. 8)

Dewey formulates at the beginning of the twenty first century a unique ontological way to view experience relating object and subject, nature and people. Half a century later, Philip Jackson, the educator, philosopher and poet in charge of the Dewey Model School in Chicago, is a curriculum researcher that intends to bridge the great divide between researcher and researched teachers. He goes into the schools not to observe teachers from the outside with a detached check list of pre-determined behaviors but to observe the teachers “from the inside” (Craig, personal communication, Fall 2013). The researcher, then is not “an invisible data-gathering machine perched in the back of the room” (Jackson P. W., 1992, pp. 405-6). Narrative inquiry is the study of peoples’ first-person account stories of experience, which does not separate the researcher and researched (Clandinin & Connelly, 2000; Clandinin & Rosiek, 2007). Furthermore, experience is not the experience just of the individual but also of “an exploration of the social, cultural and institutional narratives within which individual's experiences were constituted, shaped, expressed and enacted (...) and through the study, seek ways of enriching and transforming that experience for themselves and others” (Clandinin & Rosiek, 2007, p. 42)

I propose to study the narratives of experience in context of bilingual people becoming teachers by using Clandinin & Connelly's (2000) “*three-dimensional narrative inquiry space*,” or as “commonplaces of narrative inquiry: temporality (past present, future) sociality (the dialectic between inner and outer, the personal and social),

and place (the concrete physicality of the place or places in which experiences are lived out and told)” (Clandinin, Murphy, Huber, & Orr, 2010, p. 82).

This attention to context “allows [four directions] for our inquiries to travel - *inward, outward, backward, forward* and *situated within place*” (Clandinin & Connelly, 2000, p. 49, italics in original). The first dimension, inward-outward, involves telling stories that look inward, referring to the person's uniqueness and particularity, and outward, referring to interactions with other people and society at large. The second dimension, backward-forward, alludes to the temporality of any experience. Stories are representations of experiences across time with a "past [backward dimension], a present as it appears to us and an implied future [forward dimension]" (Clandinin & Connelly, 2000, p. 29). Finally, the third dimension is the place, or in what literary terms could be understood as the scene, of the research study.

Critical Narrative Inquiry

What would the narrative inquirers say of being critical and using narratives as a form of inquiry? Clandinin and Connelly (2000) “use the metaphor of conversation as we think of positioning our work socially and theoretically” (Clandinin & Connelly, 2000, p. 136). They ask new researchers the question of which conversation we want to participate in. I wanted to become part of the conversation among narrative inquirers but my self-identification as a critical Marxist- influenced thinker has created road blocks for that conversation to take place. Clandinin & Rosiek (2007), however, came to my rescue asserting that narrative inquirers:

share with critical researchers an interest in analyzing the way large institutions dehumanize, anesthetize, and alienate the people living and working within them.

They also share an interest in resisting those effects by producing a scholarship that intervenes in this process by helping people develop a ...robust sense of the reality around them and their agency within that reality. (Clandinin & Rosiek, 2007, p. 47)

It could be argued that all research has the goal of bettering people's lives.

Researchers' "interest in experience [allows for] the growth and transformation in the life story that we researchers and our participants author" (Clandinin, 2000, p. 71). Dewey declares that "a first-rate test of the value of any philosophy [should refer] back to ordinary life experiences and their predicaments, render them more significant, more luminous to us, and make our dealings with them more fruitful" (Dewey, 1929, p. 7). Research, from this perspective, is for the understanding and ownership of our dealings with life experiences. Why is it that we have different approaches in how to achieve this goal through research? The difference is ontological (Clandinin & Rosiek, 2007) that is what do we think reality is. Reality for narrative inquirers is experience made story and it is in the telling that reality is constituted, "we *become* the autobiographical narratives by which we 'tell about' our lives" (Bruner, 2004, p. 694).

It is precisely in the ontology of what we study that Narrative inquirers and Marxist Critical Theorists disagree because of the Marxist tenet of "false consciousness, where "...ordinary individual experience is distorted by ideology and is, therefore not trustworthy source of insight" (Clandinin & Rosiek, 2007, p. 48). The goal of research in a Narrative inquiry study is to capture the story from the participants' point of view. The participant's points of view are the stories that make sense of lived experience. These stories of experience are all there is to reality at least for that participant. I don't agree

with the notion of false consciousness if that is an excuse to place the researcher in a position of knower or what Olson & Craig would call arrogance (2009). I agree that the stories we tell out of our experiences is all there is to reality and that there are always multiple stories.

Critical thought seeks to reveal that ideologies perpetuating relations of power are also explanatory stories out of experiences, in many cases out of the thinkers' experiences. For example, Freire's own experiences with childhood famine and later the issues that agricultural peasants shared in his literacy classes led him to construct questions that challenged the curriculum and the process of knowledge construction (Kincheloe, McLaren, & Steinberg, 2011). The value of Freire's and other explanatory stories come from a person's or people lived experiences. One person's first hand experienced turned into theory can be another person's theory that then turns into experience -paraphrasing Olson & Craig's (2009) reference of Bruner's explanation of different ways of knowing. The tension of a different point of view among researcher, participant and other thinker's explanations creates an opportunity to show all stories in a multivoiced type of representation.

Foucault helped me to reconcile my interests in teacher's stories of experiences as a source of knowledge construction with my critical framework. Michel Foucault questioned the notion that the world has certain organizing principles and truths and that the task of the researcher is to reveal those organizing principles. Foucault proposes that there is no such truth, and what we call truth is temporary discursive agreements that are the product of power struggles (Foucault, 1977). He goes further in his critique by explaining there is no such a thing as a pre-existent "object of study" and that the object

of study emerges out of power exercised by those in the academic discipline determining “the other” to be studied. If there are no organizing principles and the way we authorize knowledge is by exercising power, not in a dominant-dominated binary but in a web-like format that positions all people in different power-permeated roles, then explanatory representations of reality based on personal experiences are the best hope for some type of transient truth. As Kincheloe, Mc Laren & Steinberg (2011) explain, a researcher from a critical pedagogical perspective

labors to expose the various structures that covertly shape our own and other scholars’ research narratives [and] highlights the relationship between a researcher’s ways of seeing and the social location of his or her personal history. Appreciating research as a power-driven act, the critical researcher ... focus[es] instead on the clarification of his or her position in the web of reality and the social locations of other researchers and the ways they shape the production and interpretation of knowledge. (Kincheloe, McLaren, & Steinberg, 2011, p. 168)

Critical pedagogy based on critical theory provides the tools to question and position the powers at play in the web of reality of the researcher’s and participants’ narratives of experience. In a narrative inquiry approach where life is narrative (Bruner, 2004) the powers at play of reality are precisely questioned in the act of telling a story. The structure of a narrative, to be consider as a story, questions what appears as an initial status quo with an destabilizing event ((Bruner, 2005).

Doing research based on my story on how I identified myself as critical thinker and pedagogue and a story listener and writer has turned into a plausible research methodology. My identity has been my compass in choosing and risking the naming my

approach as critical narrative inquiry. Critical narrative inquiry, following Clandinin & Rosiek's advice, "is committed to the promotion of social justice, is looking for the inclusion of voices examining experience of oppression and is in dialogue with scholars who can provide constructive political critique of narrative inquiry practices and texts" (Clandinin & Rosiek, 2007, p. 51).

It only makes sense to me that at a moment when I am transitioning into becoming a researcher, listening to stories is the way I choose to simultaneously *step into* and *create* new knowledge. As Clandinin, Pushor and Orr assert, Narrative inquiry is a natural choice for educators (2007) because of our role as story listeners and story tellers.

Summarizing, to explain my proposed critical approach within narrative inquiry I have provided common ground between critical theory and narrative inquiry exposing a shared goal of resisting alienation through scholarship that develops people's agency. I have combined the Narrative inquirer's postulate of individual experiences as the bases for explanatory stories with critical thought that views stories as explanatory theories that then turn into experience. Finally, I provided epistemological resonances among critical pedagogy questioning what is given as reality, Foucault's explanation of the object of study as temporary agreements and Bruner's turning up the status quo in narratives of experience.

Unique features of Narrative inquiry: Research as Relational

I have addressed repeatedly in this chapter the transactional nature of the object of study in Narrative inquiry. Aligned with this framework, one of the unique features of narrative inquiry, is the conceptualization of research as a collaborative relationship (Creswell, 2007). What do we mean by collaboration? Clandinin & Connelly (1990)

wrote of the type of collaboration “in which both practitioners and researchers feel cared for and have a voice with which to tell their stories” (Connelly & Clandinin, 1990, p. 5), a relationship similar to friendship. Because all human beings, participants and researcher alike, at any given moment are engaged in “living, telling, retelling and reliving stories, [participants and the researcher tell their stories] based on equality between participants, caring situation and a feeling of connectedness” (Connelly & Clandinin, 1990, p. 4).

By the year 2000 Clandinin & Connelly established their explanation of the theory and practice of narrative inquiry as a research methodology and deepened their understanding of collaboration in the research relationship. They refer to this process as negotiations: of relationships among researchers and participants, of purposes, of endings and of “ways to be useful” (p.75). Initiation of a narrative inquiry is always in the midst of time, place and in the context of the personal and social, that is where the researchers “live and work along-side participants, and come to experience not only what can be seen and talked about directly but also the things not said and not done that shape the narrative structure of their observations and their talking” (Clandinin & Connelly, 2000, p. 68).

Clandinin & Connelly explain that in narrative inquiry “it is the practitioner who first tells his or her story” (p. 4), making the researcher aware of his/her own “own narrative of experience, the researcher’s autobiography” (Clandinin & Connelly, 2000, p. 70). The authors are categorical in explaining that what narrative inquirers do is to “make themselves as aware as possible of the many, layered narratives at work in their inquiry space” including their own (p. 70). The scholars use the image of “falling in love [or] slipping to cool observation” as a continuum of the researcher’s type of engagement,

simultaneously living a life and reflecting on it (Clandinin & Connelly, 2000, p. 70). In a more recent work, Clandinin and her colleagues (Clandinin, Murphy, Huber, & Orr, 2010) traced how the relational nature of narrative inquiry emerges throughout the research: entering the field, composing field, interim and research texts.

JoAnn Phillion's (Phillion, *Narrative Inquiry in a Multicultural Landscape: Multicultural Teaching and Learning*, 2002) provides one example of a sometimes difficult researcher and participant relationship. Phillion's personal teaching experience and theoretical background in multicultural education turned her entry point to the research into, not a collaborative negotiated relationship, but a one-way-road of expectations from the researcher towards the participant. As Phillion explains, it was a surprise for her that her participant was not following the pre-thought script of what a "good" teacher does, all her researchers' assumptions were put to test, which was when "the inquiry began" (Phillion, 2002, p. 26). Because of my experiential and theoretical knowledge in bilingualism this portraying of my research- persona as a knower is one of the risks to avoid when entering the proposed inquiry.

In my present study, the feature of research as a relationship means working with what we (the participants and I) already have developed for the past three years. As I have mentioned in chapter one, I listened to the narratives of three bilingual people-turning-teachers which have been my former students. A relationship that has included trust, confidence, at times distancing and re-encounters can only be considered an asset to accessing the type of stories that can illuminate the language and culturally based decisions they have to make in their becoming of teachers. The relationship of student-professor turned into a relationship of researcher-participants and it is consolidated with

shared learning, in the case of the present study with common ethnic language and cultural references. As Angela Lopez Pedrana affirms “[w]hen Latino teacher candidates share experiences about working with Latino students with a professor who is also Latina, it sets a tone of common ground for our conversations” (Pedrana, 2009, p. 178). What follows is a legitimization of my choice in the use of stories in my research, and an explanation of the value of thinking narratively in a story form.

Unique features of Narrative inquiry: Story form and narrative knowing

Narrative inquiry works with first person stories as representations of experience. Aligned with this framework, another of the unique features of narrative inquiry is the listening and writing of stories in a story form. What do we mean by story form? After reading a comparison of research approaches that work with stories (Creswell, 2007; Denzin & Lincoln, 2011) it was by reading an interview with Don Polkinghorne that I realized the importance of the story form:

...the difference between analysis of narratives which I felt was a qualitative approach, [and narrative inquiry, is that in the first one] you have stories, and then you try to analyze them by coming up with common themes ...that’s what qualitative research is doing.... [T]he difference was the narrative analysis which was looking at an individual life or portion of the life and the final result was a story...It came from a lot of different sources, but what you tried to end up with was a description of the life movement of a particular person. (Clandinin & Murphy, 2007, p. 634)

What is the value of the story form? Polkinghorne explains that “narrative is about, and that it’s different kind of a knowledge, it’s a knowledge of the particular, the

unique, the development rather than a kind of abstractive common concept (...) it's the individual lives or episodes in an individual life" (Clandinin & Murphy, 2007, p. 633).

This different kind of knowledge of an individual's life through the stories we tell of our experiences has been called *narrative* knowing. We think about experiences either in a narrative or in a paradigmatic way. The *paradigmatic* thinking or so called theoretical knowledge, identifies themes, concepts and categories. "It is used when answering a question such as what kind of thing is that. (...) It focuses on what is common among actions (Polkinghorne, 2010, p. 395). It provides answers to problems paying attention to the mean or average result of an answer instead of an individual. As Polkinghorne explains, "In the social sciences, theories are not about concrete individuals, but about the average of an aggregate of people... theoretical knowledge about what works in practice concerns what works on average, rather than what will work for each individual (Polkinghorne, 2010, p. 393).

Narrative thinking or practical knowledge pays attention to the uniqueness of the individual's experience in context, taking into account the "concrete particulars of time, place, person, and circumstance" (Polkinghorne, 2010, p. 394). How is narrative thinking related to story? Telling stories is the way we make meaning of what we live, telling stories is what make thinking and meaning- making possible. Polkinhorne explains that "A story is a special type of discourse production. In a story, events and actions are drawn together into an organized whole by means of a plot. A plot is a type of conceptual scheme by which a contextual meaning of individual events can be displayed" (Polkinghorne, 1995, p. 7). Telling a story is an act of practical narrative thinking. This notion of plotting stories is helpful to understand the interpretative device

I used during the research text composing stage that I explain in the “Interpretative devices and Representation” section.

Inquiry Puzzle

Until now I have addressed the theoretical considerations of a combined approach of a critical perspective of inquiry through narratives in what I call critical narrative inquiry.. What follows are practical field text oriented and interpretative-analytic considerations that explain how I pursued the research.

The practice of speaking in a non-dominant or minority language in the U.S.. is constantly being challenged by society’s language ideologies that prioritize monolingualism over bilingual or multilingualism. Bilingual and ESL teachers, who themselves have been raised as language minority students in the U.S., find themselves in the middle of political controversies regarding the most effective language uses in the classroom. The problem bilingual teachers face is a constant questioning of the value of their instructional decisions related to language use. The purpose of this study is to explore ways that new bilingual teachers deal with this puzzle of problems.

Questions

Questions in a critical narrative study are a guide that change or grow throughout the inquiry. I began the inquiry asking:

- What are the salient themes that emerge from the narratives of teacher candidates, who themselves have grown in a Spanish speaking family and have been school in the U.S., reflecting upon their transition time from being a student-teacher to becoming fully hired bilingual teachers?

- How does a linguistically diverse student, schooled in the U.S., who decides to become a bilingual teacher, reference language and culture in their recounts of transitioning from student teaching into their first year of teaching?
- What are identified supports that linguistically diverse students', schooled in the U.S. becoming bilingual teachers find during their first year of teaching?
- What are identified linguistically diverse students', schooled in the U.S. becoming bilingual teachers find during their first year of teaching?

Purpose

The personal purpose of this inquiry is to understand through narratives how new bilingual teachers, who themselves have been schooled as linguistically diverse students can be supported in becoming teachers. The societal value of this inquiry lays on finding out how first year bilingual Spanish/English teachers draw on their personal, spiritual, linguistic and cultural resources when making narrative meaning out of their transition period from being student-teachers to becoming classroom teachers. The ultimate purpose of this study is to provide authentic stories of experience from first year bilingual teachers who themselves had been raised as Spanish speakers in the U.S. and to challenge institutional and societal narratives of pervasive deficit thinking theories regarding language minority people.

Context and Participants

To address the research puzzle and look for answers to the above stated questions I worked with bilingual teachers who themselves have been schooled in the U. S. and who have been raised as language minority children in a household where parents spoke a minority language, Spanish. Participants of the study are three first year bilingual

teachers, of Latino origin. The three teachers are friends who have shared the majority of teacher preparation courses including the final semester of student teaching in the same school. As first year teachers they have been hired in three different elementary schools. The purpose of selecting these three first year teachers who are friends and have done their student teaching together is to compare their narratives of personal experiences within a shared district context and shared events of transitioning from being student teachers, being hired and becoming teachers at the same time. Simultaneously, these three first year teachers who were friends at the onset of the study and are teaching in the same area and district, because they are placed in different schools, provided an individual storied experience in their own different contexts.

The elementary school where all of the participants have shared their last semester of student-teaching and their present individual schools are in the same feeder pattern. The schools are located in one of the ten largest districts in Texas. The district has been considered among the top three school districts for the education of African American and Hispanic students. The demographics of the district shows almost 75% of the student body as Hispanic and 25% as African American, with Asian and White students representing less than 2%. The three schools where participants are placed mirror this same ethnic configuration. Two of the three schools have been rated by TEA as Exemplary from 2004-2012 and the other school was exemplary 3 times during those same years. The three elementary schools have bilingual/ESL programs.

Field Text Composing Research Tools

In this section, I, as the researcher, intend to be as clear as possible in my explanation of what kind of tools I used to gather data or what is known as composing the

“field text” (Clandinin & Connelly, 2000) . Our lives and who we are and are becoming on [the participant’s] and our landscapes is also under study” (Clandinin, Murphy, Huber, & Orr, 2010, p. 82), even the choice in field text tools to compose the field text reflects “our own lived and told stories in relation with each other” (Clandinin, Murphy, Huber, & Orr, 2010, p. 83). What follows is an autobiographical explanation of the interviewing style that informs the way I listen to and elicit stories and that I have been practicing for the past seventeen years, in a type of community non-scripted theatre called Playback. At the end I provide a list of additional field text tools I used in the study

Interviewing “Stories in Playback Theatre (PT) performance are represented after “volunteers from the audience are invited to come to the stage, sit by the conductor and tell their stories” (Salas, et al., In Print) After listening the teller’s story, the conductor reframes the narration and “hands it in” to the actors who are going to re-enact what they have heard. After the re-enactment, the conductor checks with the teller if the actors’ performance was faithful to his/her narration. Jonathan Fox, the creator of this theatre form, explains the conductor’s role as “a link between the teller and the actors...The conductor is more than anything else a conduit – for words, feelings [and] energies.” (Fox, 1994, p. 121)

Here is a synthesis of what I have learned out of being a conductor and a sample of questions I use:

Attention to the temporal dimension	Begin by thanking the teller and pose very open question such as “When does your story begin?”
Attention to place	“Where does your story begin?”
Attention to story line	“then, what happens?”

Attention to people	“Could you describe (you or so &so) in this situation?”,” What did you do or what did you say in this situation?”
Request clarification for meaning and attention to context	With questions such as “when you say that you were in (Harlem), what does it mean for you?” (attention to context). Avoid commonplace assumptions.
Paraphrase or re-story to check for understanding	“let me see if I heard you right.” Do not ask about feelings, it brings up a flag as if the participant was in a therapy session without the proper therapist and in public
Explore meaning of the story	“How does the story end? What’s the title of your story?”

Figure 1. Sequence of often used questions in Playback Theatre

How does interviewing in Playback Theatre inform my field text composing as a narrative inquirer? It is rather common that right after a performance where I have at least conducted three full public interviews I don’t remember anything that happened. As Eisner writes describing artists processing material, “[the] focus is often so intense that all sense of time is lost” (Eisner, 2004, p. 9). Jonathan Fox (1994) calls this moment the “trance” moment where the teller, the conductor, the audience and the actors are fully present and awake to all layers of the already described three dimensional space: temporality, sociality and place, (Clandinin & Connelly, 2000; Clandinin, Murphy, Huber, & Orr, 2010). How to solve this problem of not remembering if I want to use this type of engagement with research tellers? I plan on taping all interviews.

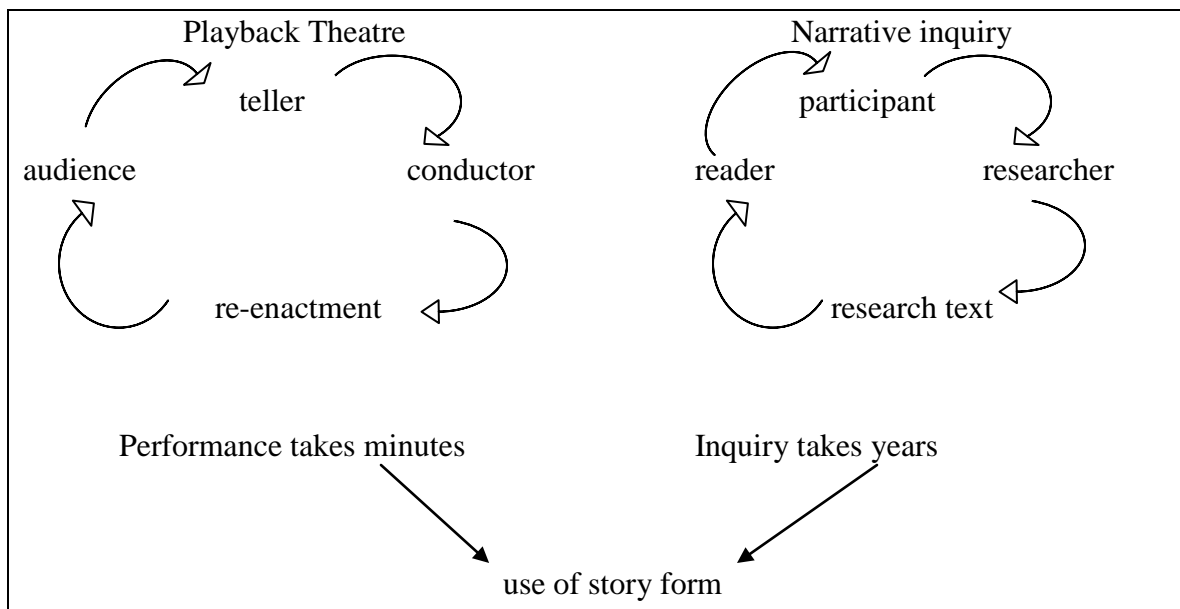


Figure 2. Parallels between a Playback theatre performance and a narrative inquiry

I compare the role of the conductor in Playback theatre with the role of the researcher in narrative inquiry: The researcher is the one who negotiates entries and exits in the inquiry space as the conductor sets the pace of the performance. The conductor and the researcher are in charge of eliciting the stories leaving the teller free to tell the story his/her own way with non- intrusive guidance. The conductor gives the story to the actors who portray it for an audience; the researcher transforms field text onto research text for the reader. Both conductor and researcher's goal is that the text or theatrical representation, "when well done,[would] offer readers [or audience] a place to imagine their own uses and applications" (Clandinin & Connelly, 2000, p. 42). The obvious difference is in the time it takes for a story to travel from the initial utterances from the teller to the arrival back to the teller passing through the audience or reader: it takes hours in Playback and years in narrative inquiry.

As Connelly & Clandinin anticipate “the interview often turns into a form of conversation” (Clandinin & Connelly, 2000, p. 110) dominated by the participants’ establishing their topics of interest. Interviews at times turned into conversations because of the presence of more than one participant during the telling. One set of two hours interviews took place during the student-teaching period and then during the participants’ second semester of teaching with each one of the three participants (12 hours total). All interviews were taped. Interviews took place in a variety of settings established by the participants such as their college, their classrooms or a restaurant of their choice. Brief half an hour interview took place as feedback for interim field text for each one of the participants. Spontaneous conversations were recorded in the researcher’s journal.

Observations.

Observations consist of “visits” to the participants’ place of learning and/or teaching. Non-participant observations consist of the researcher informing participants of his/her intent to observe without researcher’s utterances in the emerged conversations. This type of observation happens only during the student-teaching phase 1 of the inquiry for initial composing of possible interview questions. One non- participant conversations took place at their college during participants’ lunch time All other observations are participant observations where I made myself available negotiating ways to be useful (Clandinin & Connelly, 2000).

One observation happened at the end of their student-teacher semester, before graduation. The event is open to all the participants’ teacher- college community. The event has student teachers presenting results of an instructional inquiry that they developed during their student teaching time. The purpose of this observation was to

maintain the relationship between participants and researcher and to have conversations about how participants have reflected upon their teaching. One after- school classroom tour of the environment visiting each participant's classrooms took place during their first semester as newly hired teachers.

Journaling.

Journaling is to write the field notes of the self. Journaling is the first person account of the three dimensions of the research, people, place and time. Journaling is a tool that allows recording the researcher's inward responses to outward field event (Clandinin & Connelly, 2000). For the purpose of this study researcher journaling takes place at least once a week.

Archival Data.

A compilation of archival data out of participants' submitted work as students during their attendance in the Bilingual Education courses that the researcher taught; in-class recorded discussions and electronic after class discussion web-postings from CUIN 3310 (Section 11971) Spring 2011; creative writing pieces from CUIN 4304, Spanish Language Arts, Spring 2012; submitted power point or video presentations from CUIN 3310 & CUIN 3311 (Section, 11586) Fall 2011. Class meetings took place once a week.

Field Text Schedule.

Observation: One non-participant observation of a conversation during lunch time while participants were still student-teachers.

Observation of the participant's classrooms: One "tour" of the participant's classroom during the first semester of teaching as hired teachers

Interviews One interview/conversation during the participants' second semester of their first year of teaching.

Rendition of research text and participants' feedback: Each participant receives interim research text and returns it with feedback to the researcher at the end of the second semester.

Research Text: Interpretative devices and Representation

I was cooking, torn between attending to my chores or to my academic readings. As I had been reading about practical knowledge, I reframed my practice of cooking as an experience that informs my academic learning. I wrote in my journal, to discover later the same image that Connelly & Clandinin (2000) had use: comparing the writing of the research text with the preparation of a soup. The researcher draws from a number of ingredients, field text, and it is his or her predicament to combine those ingredients to produce a certain final product. It is not an "all- is- valid" type of product, because there are expectations of a research text, or keeping with the comparison, tasty edible meal. The basic characteristics of the research text includes, as explained before, writing in a story form, input of all participants and being a one-of-a-kind text, because no research texts, even if using the same ingredients, can be identical. The research text is unique and at the same time "can always be otherwise, always be improved, a text that is inevitably only a step, a kind of placeholder, from which still other inquiries with still more field texts may be imagined and pursued" (Clandinin & Connelly, 2000, p. 156)

The Narrative inquiry tools I use for interpretation and reinterpretation of the teachers' stories of experience were an anticipation of what the final research text came to be (Craig, 2007). What follows are explanations of the interpretative devices I used

after developing the field text. Depending on the teachers' emerged narratives, I rendered the final research text by re-storying selective teachers' accounts, using metaphors, cover and sacred stories and possible resonances with my own autobiographical understandings of how bilingual teachers make sense of their use of language, and of their self identified cultural resources in their first year of teaching practice.

Coming back to the image of cooking, the interpretative devices are like the cooks' attention to the composing of the final plate: *broadening* is the attention to the ingredient or story in the big picture of the entire menu; *burrowing* is the attention to the particularity of the ingredient or story; *storying and restorying* is the attention to the time, place and people who are part of the meal or for this dissertation proposal, the study. What follows is a brief explanation on how I plan used these interpretative devices and others for the composing of the research text.

Broadening. Broadening, which Greene (1995) would explain as “seeing [the human being] small” in relationship with the societal context, in the present study, identifies the general context of bilingualism, bilingual education programs, language ideologies and multicultural education for emergent bilinguals, and how this context relates with the participants' narratives. “Through broadening, the influences and complexities of our teaching milieus become revealed. How context... shapes what is available for [participants] to know rises to the fore” (Olson & Craig, 2012, p. 437)

Burrowing. Greene (1995) would explain burrowing as “seeing [the human being] big,” up closed, in first sight, “means reconstructing events from the point of view of the central participants” (Olson & Craig, 2012, p. 437) which, in the case of this

present study are from the point of view of the three bilingual teachers and their former instructor- present researcher. This interpretative device allows exploring the particularities of the bilingual teachers' language and cultural use of their resources in their teaching situation. Burrowing allows deepening bilinguals meaning making of their emotional reactions when faced with the challenges and supports in the transitional period from being student teachers into their first year of teaching.

Restorying. This is how first person accounts, which are not just verbatim transcriptions, become stories. As Bruner proposes, the five elements of the “skeleton of narrative [are], .initial canonical state, peripeteia, action, resolution [and] coda:” (Bruner, 2005, p. 58) I used these five elements as a guide to story the field text material. The *initial canonical state* is “the presumed existence of some ...state of things in the world, some stable ordinariness to which, as it were, our habits of mind are tuned”. Bruner borrows from Aristotle the Greek word *peripeteia*, which is a cognate in Spanish for making tricks as an acrobat, and explains how “this taken-for-granted steady state of things [becomes] into question: to undermine its self-evident ordinariness, to put it at risk, even to turn it on its head”. The *action* are “efforts to undo the peripeteia, to restore the canonical state of things”. All stories have a *coda*, “whether stated or implied, its normative stance, the ‘moral of the story’ [which we look for]...whether the author intended one or not” (Bruner, 2005, p. 57).

The image of the researcher as a performing acrobat helps me to understand the “turbulence, tensions, and epistemological dilemmas” that all participants express in their stories which become visible (Olson & Craig, 2012, p. 437). Olson and Craig make the narrative inquirer aware of “competing and conflicting stories [which] bump into one

another”. Restorying, the researchers explain, is a way to deepen the understanding of, in this study, novice bilingual teachers’ everyday living experiences (Olson & Craig, 2012).

Metaphors. Craig (2005) explains the use of novel metaphors in Narrative inquiry which she defines as “site-specific, idiosyncratic metaphorical utterances that intuitively emerge in educators’ sense making of their lived (...) experiences and their storying and re-storying of them” (Craig, 2005, p. 196). She specifically asserts the value of these novel metaphors in understanding teachers’ lived knowledge of an abstract idea, such as school reform in Craig’s study, or bilingual teacher’s resources, challenges and language use in my present study. She points to three constitutive elements of metaphors that make their presence in teachers’ narratives a meaning making tool: *plotlines* or shared cultural images to explain a new phenomenon, *moral tensions* “implicit in the metaphors” (Craig, 2005, p. 201), and the *freedom* of the uttered metaphors not as repeating pervasive institutional stories but as reaffirmation of teacher’s ownership of knowledge. As Craig explains “the meaning these (...) educators (...) will take away from their experiences- either reflectively *or* non-reflectively – will inescapably be their own” (Craig, 2005, p. 204).

Resonance. Conle (1995) explains resonance as a process where through “storytelling, preservice teachers [participants] connected specific items in current or past experiences to a narrative of their own or someone else’s experience. In this process they “subconsciously create metaphorical correspondences between two sets of narrativized experiences” (Conle, 1995, p. 297). I used this device to interpret participants’ stories by using one story of experience to understand another. To begin I used resonance in chapter one with an autobiographical account of my own story as a bilingual, as a teacher and as

a person interested in stories. I also opened this chapter with resonances about the process of choosing the appropriate research methodology with my own identity as a critical pedagogue and a story- writer/story listener.

Fictionalized Text. Rendition of interim or final text in the current study and final dissertation has been fictionalized in sections that if not done could risk the protection given by anonymity. As Clandinin, Murphy, Huber, & Orr, et al. (2010) have done in their study, they “blur locations, times and the particularities of individual teacher’s lives... the consequences for teachers who tell ...stories can be severe and this has led [researchers], for relational ethical reasons [to do so].” (2010, p. 86). In the current study specific details regarding characteristics of the teacher’s work place have already been blurred as approximations to the original information.

Debriefing. I have given extensive attention to the notion of narrative inquiry as a relational type of research and how that permeates all aspects of the study. With the goal of achieving transparency in the research process, I solicited and incorporated participants’ feedback. I did peer- debriefing with two other doctoral students that accompanied me throughout this process in a working study group, who know my work and periodically checked for understanding of the stories being told at all stages of the inquiry. Because this inquiry has two working languages, the accuracy of the translation into English was checked through participants’ feedback and other Spanish/English bilingual professionals including one of my dissertation committee members.

Ethical Considerations

What does it mean to do ethical research? “Do no harm” and “respect” are the two mottos that need to be the rule in narrative inquiry and any other research (Clandinin &

Murphy, 2007, p. 646). Because of the relational nature of narrative inquiry some specific ethical considerations are the need for transparency, anonymity and the issue of authorship.

Transparency refers to a flow of text oral or written, field, interim or research, where researcher and participants know before the first time that the narratives become public how they have been rendered. I asked the interviewees for feedback and to check level of agreement for certain stories to come out. Participants have specifically petitioned not to share certain information that they had stated and it was respected. (Clandinin & Murphy, 2007).

Anonymity is difficult to achieve particularly when narrative inquirers are in the field. In the present study I paid careful attention not to disclose my role as researcher, except to the administration, and I introduced myself as a former professor that came to observe how to improve my own curriculum in the teacher education program I belong to. Because the bilingual teacher participants know each other, I asked each of the participants and school administrations to respect the participants' anonymity and use a vague description of my role and research study. Even though participants expressed that they did not mind for me to use their own name; upon my suggestion they agreed for me to use pseudonyms as a way to safeguard all people referenced in the stories.

Authorship is not an absolute authority of the researcher to publish what is known to him/her. Narrative inquirers at any given point, because of the relationship of trust with the participants, may have sensitive information that should not be shared even with the participants' permission. Narrative inquirers hold a "relational responsibility to others, such as ...parents, ...siblings, and others who cannot be made anonymous."

(Clandinin & Connelly, 2000, p. 177). No negative image of anybody have been shared orally or in writing when I judged that any of the participants could be emotionally hurt in anyway. Narrative inquirers hold a “relational responsibility to others, such as ...parents,...siblings, and others who cannot be made anonymous.” (Clandinin & Connelly, 2000, p. 177). Researchers, “[need] to be thoughtful of ... research participants as [the] first audience and, indeed, [the] most important audience, for it is to them that [researchers] owe [the] care to compose a text that does not rupture life” (Clandinin & Connelly, 2000, p. 173).

This way to frame the researcher’s work, in terms of responsibility instead of ownership, allowed me not just to be careful about what I have written but also in terms of thinking about today’s participants as co-authors of tomorrow. For example, I am aware of feeling uncomfortable because I asked for their stories only giving back in return the possibility of being a listener and making their stories public. (Clandinin & Murphy, 2007, p. 647) Polkinghorn says that the publishing of the participants’ stories is not enough, because “the researcher gets all the glory and the promotions...” (Clandinin & Murphy, 2007, p. 648). He currently pays participants for their interviews. I would like to do the same with my research, but since I’m not getting paid for this study, I asked participants to bear the fact that their participation was not going to be paid either.

Trustworthiness

Polkinghorne writes that “different kinds of knowledge claims require different kinds of evidence and argument to convince readers that the claim is valid” (2007, p. 474). Narrative inquiries are such if they can show an “explanatory, invitational narrative... [of] authenticity, ... adequacy and plausibility (Connelly & Clandinin, 1990,

p. 8). The authenticity of the stories in a research text is going to be achieved “by its rich detail and revealing descriptions” (Polkinghorn, 2007, p. 483) Narrative inquirers have turned to referring to trustworthiness instead of the validity, of a knowledge claim to better suit the methodology. Lyons and LaBoskey (2002), maintained that “validity ... *depends on concrete examples of actual practices, fully elaborated so that members of a relevant research community can judge for themselves their “trustworthiness” and the validity of observations, interpretations, etc.”* (Lyons & LaBoskey, 2002, p. 20 italics in original). The reader, hopefully, finds the text as a plausible rendition of accounts when it has clarity in voice, details in the telling and attention to locality. Connelly and Clandinin summarize it as a “judgment of a plausible account... [which] rings true” (Connelly & Clandinin, 1990, p. 8)

There are other ways to seek trustworthiness in the practice of participant and peer debriefing during interim and final text production (Clandinin, Murphy, Huber, & Orr, 2010). In this study I have spent, what I judge as, sufficient time in the field with corroboration of the same field note source (event or story) not only among different participants but also across time (C. Craig, personal communication, November, 2013). I have myself situated the researcher in order to “let readers know which approach informs [my] interpretative claims” (Polkinghorn, 2007, p. 484). Also, “proceed forward with a constant, alert awareness of risks, of narcissism [extreme focus on researcher], of solipsism [thinking that the mind of the researcher is the only thing that exists], and of simplistic plots, scenarios, and unidimensional characters” (Clandinin & Connelly, 2000, p. 182).

Chapter Four

Findings: A mutual invitation

Introduction

I knew that when I was faced with doing my doctoral research study I wanted to tell the stories of my students. The question of who was going to be my teller haunted me for at least one entire year. When I took my first narrative inquiry methodology course that pointed out the crucial role of the teller in the research process, my anxiety level rose. I periodically encounter former students who I have taught for at least three of the required courses to become bilingual teachers. The brief conversations I had with the students in the hallway would always address the name of their new school placements, the days they had to go to the schools and the days they had to attend their college courses on campus and their juggling between those demands.

In several occasions I saw Marlene, Stephanie and Oscar having lunch together by one of the bright corners of our college's floor to ceiling glass windows. As they have done since the time they were my students, they would offer me a taco or *pupusas* which was hard to refuse since I knew they were always *caseras*, handmade by one of their mothers. I later learned that at noon, each one of them would take the task of finding, and claiming, one of the tables or "work stations" at these corners placed in each of the college's four stories. Or, if all those corners were taken, they would just go to a classroom, sometimes it happened to be mine, and make pot luck out of every lunch. I was moved by how in the midst of an increased work load and scheduling demands as student-teachers they were able to preserve their gathering ritual.

It was precisely during one of those lunch times at the college that it came to me that I wanted to tell their stories. In my journal my three tellers became “El Trío” and based on my judgment of a predominant role each of them played into the group, the participants received a nick name: Marlene was the story teller; Stephanie was the listener and Oscar the adviser. Subsequently, the invitations were not just to share food but an explicit invitation to listen after Marlene saying “venga que tengo algo que contarle” [*come on that I have something to tell you*]. She would initiate sharing their student-teaching current stories because she knew, as she would say, that those stories related with bilingual education interested me.

I later caught up with Marlene, Stephanie and Oscar, once they had finished their student teaching. At that time “El trio” had split, each of them going to different schools to become first year bilingual teachers. They were hired in the same district where they had done student teaching and where they had moved as children through the school system. What follows is each of their stories.

A note about language and translations: The three participants are bilingual English and Spanish as self-identified. The gathering of the information is also bilingual using both Spanish and English. The first time I took out my recording device in my role of researcher, Oscar asked me that in what language they would have to speak and I told them that it was their choice. Methodologically, this type of interviewing and rendition of findings has been referred as “heteroglossic interviewing” (Hornberger N. , 2014). Heteroglossic, as explained in chapter two of this study, understands is a language practice that mixes languages norms for the purpose of meaning making (García O. , 2009) . In order to ease the non-Spanish speaker into the reading of this research I have

included my own translations into English. As a result of respecting the participant's way of translanguaging (García O. , 2009) there are what it seems to be inconsistency in the text format. All texts rendered in two columns presents the original version on the left and my translation on the right. Only the original version has the appropriate reference to the field text.

Marlene's Story

Marlene, as I have said was the one who would initiate sharing their students' concerns. It was hard to miss Marlene in the landscape of the classroom. She was a strong leader not only among El Trío but also among the entire class. She inspired respect among her peers by the way she shared her knowledge out of her own experiences and out of the assigned readings. Marlene was always generous with her insights, time and food.

Restorying Marlene's stories: My imaginary theatrical re-telling as if conducting a Playback performance.*

If I had to "conduct" Marlene's story in a Playback performance I would divide it into five scenes. In the first scene we see Marlene getting ready to teach her lesson on story elements with a children's story book and a self-made booklet, asking for her cooperating teacher's opinion about her plans. Then we can imagine Marlene seated and surrounded by her students. When the supervisor enters the room Marlene explains to her in an apologetic tone that the lesson will be in Spanish. We see Marlene teaching the book's main idea of being yourself no matter what other people say and using her booklet to teach the four parts of a story: title, beginning, middle and ending. We see the children repeating the word "título" instead of writing the actual title of the story. We see Marlene trying to call on all students but getting an answer from the same few students who raise their hands.

In the second scene, we see the supervisor giving feedback to Marlene out of the classroom. She is pointing out that Marlene did not state the teaching objective, she did not use technology, she should have used a document finder instead of a booklet and that she did not interact in an equitable way with her students.

In the third scene, the three friends are having lunch at the college. We see Oscar and

Stephanie listening to Marlene's recount of her first experience of being observed. Marlene begins referring to herself sarcastically as a "genius self". She states that she doesn't want the supervisor to think she is an idiot. She attributes her flaws to the pressure of being observed and the feeling that she had to prove herself. She talks with different voices, making bold movements, shuffling papers and making gestures of being impatient with her performance.

In the fourth scene Marlene invites her friends to leave the lunch table and be her witnesses while she is teaching another lesson with a different group of children. This scene incorporates the Latin American tradition of 'magical realism' where the teller gets her wish granted, in Marlene's case being observed by people that know her as who she really is. The friends also invite the supervisor into the scene telling her to "be there". Marlene looks relaxed and she elicits children's enthusiastic responses by spontaneously referring to her pets and to "El Chavo del 8", common loved ones. Marlene and her friends step out of that classroom scene. They come back to the lunch table. We see Marlene saying that regardless of the supervisor being there to watch or not, she will keep trying. The three of them agree that they'll have to get used to getting observed.

*Playback is a type of community oriented improvisational theatre where members from the audience tell a personal event and a crew of actors re-enact the story at the moment. There is a conductor eliciting the stories from the audience. The conductor summarizes the story out loud and "hands it in" to the actors for the re-enactment.

Figure 3. Restorying Marlene's stories

Canonical State of Things: Marlene's story begins

In seeking understanding of the events lived by a bilingual teacher in the making I turned on my recorder to listen to their stories. Agreeing with Bruner (2004), "we seem to have no other way of describing 'lived time' [than] save[d] in the form of a narrative" (p. 692). The stories we choose to tell and make public constitute who we are. As Bruner (2004) also writes "[n]arrative imitates life, life imitates narrative" (p.692) because both life and what we tell about life is a "construction of the human imagination". Therefore telling stories of personal experiences or an "autobiography ...should be viewed as a set of procedures for 'life making' (Bruner, 2004, p. 692). In this act of telling life, Marlene is the first one in taking advantage of this opportunity to process her experience of being observed.

Marlene begins to talk about her experience with her friends –and with me in my role as a researcher. Stephanie and Oscar are attentively listening to Marlene while eating quietly.

Marlene So yesterday when...[the supervisor] went and observed I did my lesson and it was on beginning, middle and end and ... on important facts of the story.

Stephanie Uh [showing understanding]

Marlene I don't know if your kids maybe read it

Stephanie Which book is it?

Marlene It's called "A serious case of stripes" or something? ...Basically the little girl ...Camila Flan

Stephanie Uh. Was it a Spanish book?

Marlene Oh yeah, it was in Spanish.... the beginning of the story just started off saying that she cared too much what people thought about her, she changed forty two times and she couldn't find what to wear so her mom walked in the room and she screamed 'cause she [the daughter] had like rainbow stripes all over herself. And so ... she went to school and when she was saying the pledge of allegiance she turned into the flag, like her skin were stars and stripes, the parents had like specialists come in, doctors, everything, and they couldn't figure out what was wrong with her. ... And then it turns out that this old lady came in and she was like "Oh I can help you" (changing her tone of voice) "Oh! O.K. What's wrong with me?" "I think you have a bad case of the stripes. You have to eat habas." I forgot what they're called, lima beans, I think. I don't know, pues

habas. And the lady said, “Yeah, you have to eat them and then you’ll go back to normal.” And the little girl said “I don’t like habas” Her friends didn’t like habas so she pretended not to like them, even though she loved them. So the lady was “O.K Fine. Stay like that.” And she walked away. So she’s like “No wait I eat them!” (changing her voice as if she was the little girl) So she turned back to normal and ever since she just ate habas and I guess she didn’t care what people had to say about her...Like that was the whole moral of the story. ... I knew that the theme was be- yourself- no- matter- what- others- think- or- say- or- tell- you. (She pauses taking a deep breath, looks briefly slightly up) Well please tell me why my genius self didn’t even mention the objective. I didn’t do...I was like...[She looks at the first page of her supervisor’s feedback browsing, then moves to the next] I was, I was like in another world apparently because, ... I was upset at myself because I didn’t use technology ... she [the supervisor] told me[I had to]. And it makes sense afterwards. In my head, like I knew all those things that the supervisor told me, so I was like, [Her tone of voice breaks as if she’s about to cry.]” Ay Marlene, Tu sabés eso! Why didn’t you do it!

Stephanie It’s ‘cause, I think it’s just the pressure of being observed.

...but I don’t know if it was the pressure that I came up with this [lesson plan] on my own or that [she] was observing me, that I don’t know, I felt that I had something to prove to her (Observation excerpt, Fall, 2012).

In this initial excerpt Marlene recounts her process of preparing a lesson and getting observed. She was confident knowing that the theme of the story used in the lesson she created was “to be yourself no matter what others think of you”. She planned

to use the book to teach “beginning, middle, end and the elements of a story”. She had had a supportive cooperating teacher that had let her try new lessons and “just teach”. Marlene was ready to be observed. Overall, she felt she knew what to do, “tú sabés eso”, “you know that”. This is a description of an initial state of reality as told by the teller and restoried (Olson & Craig, 2012) by me the researcher. I use Bruner’s (2005) notion of the *canonical state of things*, or what could be understood as ‘things as they are’ in Marlene’s event of being observed. This canonical state of things is essential in establishing the platform of the story (Salas J. , 1993) which is how Marlene’s story began.

“Being a teacher”. Marlene planned her lesson, got ready identifying the theme, prepared materials such as a booklet to teach story parts and, as she would later share, felt confident in her practice delivering a lesson and having good classroom management. All these preparations to getting observed showed Marlene as a teacher, an identification that persisted across time for her. In her own words she later explained:

I don’t care really what people think about me personally...but being a teacher means *so much* to me that I don’t want anybody to think I’m not a good teacher. *That* matters to me...*that’s* when I care what people think about me, that the way I teach, that is my one thing. So I don’t want them to think I don’t know how to do something because this is something I was wanting [since I remember]... When I was little I was an only child, and so when I was little I didn’t really play with Barbies, I ‘*taught*’ my Barbies...that’s how much I wanted to be a teacher...since I remember. But now is for real I am going to be a teacher -....I don’t want anybody to think that I don’t know how to teach. That would really hurt me. If someone came up to me and said, you are a bad teacher *that* would seriously break me. That’s like [Marlene paused before finding the

right words] that's like my kryptonite.... This is so important to me that I really, really want to do my best; I want people to see that I'm trying to do my best. So I feel I have something to prove

Being a teacher is very important to Marlene. A negative judgment upon Marlene's abilities, she said, would "break" her. Marlene chose a metaphor to explain that the possibility of being told that she is "a bad teacher" is her "kryptonite". Kryptonite weakens Superman as the pressure of being observed and receiving negative feedback "breaks" Marlene. For both it is a life threatening moment. Marlene's chosen metaphor shows the high significance of being observed by a supervisor and precisely why it was the one story she chose to process among her friends and me (Observation excerpt, 2012).

"Is O.K. not everybody has to like you." I found startling the parallels between Marlene's preoccupation with what people thought about her teaching and her repeated references to having something to prove, and Camila Flan's story of learning to be herself regardless of what others thought. When I asked Marlene about it, she explained how she connected with the protagonist's struggle remembering a note she had found among her old high school folders,

Don't let people step on you. You don't let people be unfair to you', read the note. [Is an idea that] someone tells you and never leaves your head ... Then I read the book and at the end it mentioned ... that 'she learned just to be herself and it didn't matter if she ate *habas* and people didn't like her... After I moved here, I spent a lot of my time trying to fit in with the little groups of friends... that were already formed... there was a point where I just realized I'm not going to

stick in because that's just not who I am and I'm just going to live with that. And so when I read that part of the book, I was like I think that's important. There is a lot of things that I could've done with my friends to fit in, in my school, and I look at them now and I think 'I did the right choice by staying being myself' and so I think it's an important message you can fit into the curriculum. You just tell kids, [that] is O.K. not everybody ...has to like you, because they are so concerned on being like everybody else. I don't think people tell them enough that is OK not to be like everybody else. Because people that do great stuff are never like everybody else....And they probably won't understand but you still leave it there and maybe something I say will stick to their head like [those words] someone told me. (Interview excerpt, Spring, 2014)

In Marlene's initial state of being, I identify her as a teacher, a teacher that plans, gets ready, and feels the pressure each time a negative judgment is passed upon her ability to be a teacher at all. The message of the story she chose, '*is O.K. not everybody ...has to like you*' seems to be a reminder for not to worry about negative judgments upon her. The message of "*is OK not to be like everybody else*" seems to work as a reaffirmation for Marlene to be at peace even if she is not able to "fit-in".

"...those brand name shoes". Marlene, the curriculum maker, not only used a picture book to teach beginning, middle, end and title of a story but to facilitate critical thinking. When I asked Marlene about what she meant about "being like everybody else" or "fitting-in" she explained it with another "recuerdo", a memory, this time not from high school but from junior high:

I remember when I was in 6th grade everybody had brand-name shoes...that was what made you 'fit-in', if you had brand name shoes then people liked you if you didn't it was like there was something wrong with you [voice breaks up] I remember specifically one time we were waiting outside to go into geography. One of the kids was looking at everybody's shoes...my shoes were from the pulga [flea market], they didn't have a brand. He made a point of making me stick out and everybody would make fun of me because I didn't have brand shoes...but they didn't know I worked with my parents every weekend [selling music in las pulgas] and that we didn't have anything...Actually the storm Alison had just happened...We were living with my grandma and my grandma's house had like four feet of water so we lost everything...I didn't even have clothes at all. I was just wanting to have clothes I didn't care if they were brand name or not. And they didn't...It was just unfair" (29:00)...we were all Hispanic but it was still like a different [group, a different culture] ... I was used to having to work for my stuff. ...My parents were both lawyer, both lawyers in Mexico! So we never had to go without, never, ever in my life. If I wanted something I would just go ask my dad for it and he would buy it for me. And eventually things weren't like that anymore. My dad got sick, -he's well now-, but he worked sporadically. ...So my mom and I had to learn to live on her salary which was still comfortable but I knew that sometimes we couldn't get stuff that we wanted. And I just knew that was the way it was. And you had to work hard, be good and do your homework. You had to help and... sometimes you had to go without... kids here didn't understand that... 'cause even if their parents were working really hard to give

them those brand name shoes they didn't appreciate it, they didn't understand that their parents worked so hard just so they could 'be happy'. They didn't get that and I got that. (Interview excerpt, Spring, 2014).

It makes sense that Marlene shared a deep personal connection with the character *Camila Flan*. They both struggle with the tension of wanting to fit in while being true to themselves and not like everyone else. Marlene's laid out the impact of "having to go without" and the contrast between children of a culture, that even though they were all "Hispanic" as she clarified, often did not appreciate parents' sacrifices. I always wondered about Marlene's source for a critical side. Having lived economically privileged and suffering the instability of a sick father brings light to Marlene's deep sense of "injustice", empathy to the ones who suffer, and her keen critical view of her own experiences.

Listening to Marlene's story of being observed, I see her canonical state of things summarized in the sentence "I am a teacher", a feature that persisted across time. She told about her preparations for the act of teaching a lesson and being observed by a supervisor. I see Marlene as a confident teacher who had practiced teaching lessons, had effective classroom management, and had collaborated with and learned from her cooperating teacher. I also see Marlene as a curriculum maker taking a position, as she knows she has always done, on the need to teach students the principle of standing up for one's beliefs and to be OK not to fit in or not to be liked by everybody. To explain the genesis of the lesson she created, she drew upon a memory that exemplified the meaning of trying to fit into a culture of "brand shoes".

Canonical State of things: I'm a teacher	Defined herself as a teacher Planned, got ready, prepared materials (story parts with a booklet) Saw herself to have good classroom management Collaborated with and learned from cooperating teacher Drew upon her principles to "Stand up for what you believe in" Saw herself as curriculum maker with the message that is OK not to fit in Drew upon personal experience of trying to fit into a culture of "brand shoes"
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Figure 4. Marlene's Canonical State of Things: I'm a teacher

Peripeteia: Marlene's Canonical State of Things Turned Upside – Down

In every story, something happens, something that turns around the canonical state of things and turns the sense of reality on its head. Bruner calls this *peripeteia* (2005). Marlene's narrative provides signs of how this notion of a confident teacher changed after receiving what she feared the most, a negative supervisor's feedback. Before his friends, Marlene sarcastically called herself "genius self" because she forgot to state the objective and didn't use technology as she knew she had to. She told about the pressure of being observed, even though she tried not to let the observation affect her. She told of the feeling that she had something to prove to the supervisor.

Marlene: I know that I know this stuff but she [the supervisor] doesn't, you know? So it bothers me 'cause [brief pause] me being who I am, I don't want her to think I'm an idiot, basically, you know? The feedback she gave me was good ... I did that little flip book... You know what I'm talking about now? [Stephanie nods affirmatively] I made two different ones to show my teacher and ask her which one was better. [She keeps demonstrating with the papers at her hand] ...So I was like, "I'm going to be ready. I'll have one made." Yeah! [She lifts both her hands in a waving motion. Her facial expression is of smiling as if showing anticipation].I was all excited about that. And then she [the supervisor] told me,

‘you could’ve used a document finder and instead of walking them through orally’ because I was just telling them: ‘O.K get your first flap and write your title’ Most kids...

Stephanie Like a story then? [Simultaneous with Marlene saying “most kids”]

Marlene Yeah!... I wrote it on the board, I made four rectangles together, and I put title, principio[beginning], medio,[middle] final[end] and then , wow, ...most kids were writing [the word]“título”[title] and I was like, “No la palabra título. El título de la historia” [Not the word title but the title of the story]

And then, they didn’t remember the title. Oh men!.. (Interview excerpt, Spring, 2014).

In Marlene’s above quoted account, I foreground three simultaneous situations which are part of this umbrella event of being observed by a supervisor. The first one is the supervisor’s disapproval of Marlene’s instructional choices, the second one is Marlene’s surprise due to her student’s not knowing how to complete the booklet she had prepared and third is her own sense of confident student-teacher self-crumbling.

Marlene entered the observation “knowing this stuff”. She is prepared with a booklet to walk the kids through the instructions for the identification of the story elements. She was ready and “all excited” about her preparations which she had discussed with her cooperating teacher.

Marlene’s “presumed” reality of the state of her world (Bruner, 2005, p. 57) changed once in the classroom, she was faced with her student’s not understanding that instead of writing the word “title” they had to write the actual title of the story which some students did not remember. Her presumed reality changed when she realized that

the students didn't understand her directions. Marlene faced negative feedback when her supervisor did not approve of Marlene's use of the booklet and told her that she "could've used a document finder ...instead of walking [the children] through orally". She also faced negative feedback when she received a "below average" score because she did not call on all students when giving her lesson but only on the same six ones that kept answering her questions. As a result of these situations during and after her lesson her confidence as a teacher was crumbling and her canonical state of things was turning upside down.

"Eventually she just stopped calling on me". Marlene later reflected on her actions that led to not calling all students during her lesson. She explained that she had seen sixty students only twice before which gave her not enough time to learn the students' names. Therefore she chose to call on the ones she knew the names of, so the supervisor would not pick up on her flaw. She acted aware of having to choose among two bad options. Paradoxically, thanks to the supervisor's pointing out Marlene's mistake, Marlene decided that no matter how much she valued a good teaching evaluation, she didn't want to be the kind of teacher that makes students feel marginalized. Marlene appeals to another "recuerdo" of the time when she had just arrived to the U.S. to explain a time she was the one being left out and not being called upon,

When I was in third grade, the first teacher I had [after] I just had come here,...was really mean to me because she thought I was faking not knowing English...she thought I was just being lazy... she called me lazy so many times! ...I would cry every day because I did not know how to tell her' I'm not lazy, I

just don't know, I don't know right now.' She never called on me, and I knew the answer. And when she called on me and I would answer her in Spanish she would get so mad, she would stop everything and she would just scream at me for the whole time...she would be like 'say it in English', 'I don't know how to say it in English'. Eventually she just stopped calling on me... [Now] I have students who are really behind and they really can't read. They have so many set-backs...since I want them to participate when we are doing...reading comprehension I know they are going to know the answer and I want them to feel 'I know something, I know this. I just need help on reading but I know this' ...So I would call them and they would tell me the story is about this, or these are the characters. Because I want them to feel they **do** know something. Just because they need help somewhere else it doesn't mean they don't know anything. They are not dumb they just need help" (Interview excerpt, Spring, 2014).

Marlene admitted she acted against her principles in choosing to call only on the students she knew to avoid the supervisor's criticism. Through this explanation she brought up crucial recurrent themes which will re-appear in the course of our encounters. The two ideas that are key to understand Marlene's experience are: Her negative experience as a newly arrived immigrant with her third grade teacher calling her 'lazy' and Marlene's explanation that not knowing English doesn't mean one is dumb. Her *recuerdo* strengthens the model of bilingual teacher she strives to become.

"I didn't know what to do in Spanish, what to do in English. As I have laid out in what I consider Marlene's canonical state in her story, she did prepare as a teacher to be observed by a supervisor. Marlene prepared by planning in Spanish. Since she is a

bilingual teacher and the lesson was during Spanish Language Arts taught for Spanish speaking children. Marlene's plans turned around when she realized that the supervisor needed translation to understand the lesson. The cooperating teacher had to act as a translator to the supervisor. Before and during her lesson Marlene doubted her choice of language of instruction and wondered how to attend both the children's and the supervisor's needs. She explained:

I was really nervous because I didn't know how it would've worked since the class I was teaching is Spanish Language Arts. In that class you have to speak to the kids in nothing but Spanish. They have a separate English class and that's where they get their English instruction. And my teacher would give them some directions in English, but not really. They are in first grade so their English is kind of border-line. Some of them, they can hold a conversation with you, and some of them you can tell them, 'give me a pencil' and they are like 'what?' They don't know. So... I just felt like...I didn't want to teach in English just so she [the supervisor] could hear me. It's not fair for the students. They are not going to get anything. They are not going to learn. They'll just sit there and nod....they are not going to understand anything so there is no point for me to teach.... It's not fair to them. (Interview excerpt, Spring, 2014)

Marlene was faced with the dilemma of having to choose between languages that imply attending to either the children's or the supervisor's needs. She again drew from a memory of her first schooling experience as a newly arrived Spanish speaking child to explain how she made her choice of language of instruction while being evaluated,

...I had that done to me when I was a student. On my first year here from Mexico, the teacher spoke nothing but English because they put me in ESL, and now I understand, she had to speak nothing but English ...So I don't want my kids to ever feel like that. I don't want them to feel like 'my teacher doesn't care that I don't speak English. She just is going to speak it because that's what she speaks'. So [when I was teaching the lesson] I didn't know what to do in Spanish [or] what to do in English. If I translated, it was going to be super-repetitive. Afterwards my [cooperating] teacher told me that whenever an administrator comes to observe [to] 'try to get the main things in English. 'Make sure you say your objective in Spanish and English so they know you are saying your objective. But really [administrators] have to understand you are the Spanish teacher and you have to teach. There is nothing you can do. You have to teach [the children]' [Marlene concluded]: I had to pick the students because they are the ones who get the most affected. (Interview excerpt, Spring, 2014).

Marlene's past as an immigrant child forges the caring teacher she aspires to be in her present and her future. The language of delivery, something that in the regular English monolingual classrooms would have never arisen as an issue, became an additional stressor contributing to the peripeteia of turning Marlene's plans upside down. Marlene's narrative quotes her cooperating teacher advising her to state objectives in the two languages in order to please the administrators.

I see Marlene's account as an example of the artificiality of the performance the bilingual teacher has to mount in order to accommodate to the authority of the supervisor for whom it is enough to be an English monolingual to

fulfill her duties. Marlene's confusion mimics the uncertainty of language choice principles at two levels. The uncertainty is present at the level of teacher education institutions that send the supervisor and the student-teachers to the schools. It is present at the level of bilingual schools with teachers that adopt the double message of having to "say it in English" for the administrators and teach in Spanish for the children.

"It's just the pressure of being observed". During the observation Stephanie consoled Marlene by attributing Marlene's identified flaws to the pressure of being observed. Marlene not only appropriated the word "pressure" but used it at least five times. One of the explanations for feeling such a pressure was stated simply as "knowing that [the supervisor] was there". Marlene then further explained,

I feel comfortable teaching. I really do. I feel comfortable with the kids. I feel that that's my place but when someone is watching me I feel like they are watching me for me to mess up. I'm scared. I'm scared to get criticized. ...I do think that I teach differently. I really watch what I say, what I do. ...Instead of just teaching and letting it flow like it usually does I have to think and be really structured by 'did I say the objective? Did I say why this is important? Did I explained everything, did I model correctly? 'Did I do something to confuse [the children]? ...When ... [the observers] are not there ... I still do it, I just don't think about it as much. When they are there, it's just that ... instead of focusing on how [the children] are doing and what they are doing ... I'm focusing on being watched and 'I need to do this right'. I'm not giving...the kids, my all

because I'm concerned with [the supervisors] watching me" (Interview excerpt, Spring, 2014).

Marlene knew that observers changed the teaching relationship. Marlene knew that she was focused on performing for the supervisor instead of focusing on the relationship with the children. The saying out loud of the "formal" requirements of the structure of the lesson was lived as a show for the supervisor rather than as part of the natural flow of the lesson centered in the children. Marlene's narrative brought up, once more, her fear of being criticized for not knowing enough. Marlene continued reflecting on a better type of assessment she would've liked to experience.

"It's easier to take criticism from someone you know". Marlene, in her verbalized thought process seems to accept that assessment through observation is a prevalent way of evaluating teachers. She then analyzes how she would prefer to have had some kind of relation with the supervisor instead of "just another person", or what I read as a "*complete stranger*": Marlene characterized her relationship with her supervisor as non-existent and scary because of not knowing what to expect. She explained,

Before [the supervisor] observed me I had met her at the [college] orientations. She never came to me and said, hi, this is me, let's talk ... She was just another person...It was uncomfortable because I don't know her...I think that it's easier to take the criticism when it's from someone you know, just because you know they care about you and they are really concerned about you doing things right and they are not just trying to be mean." Like whenever, Oscar or Stephanie would come, because we had to videotape each other I felt comfortable. Because I know when I video-tape them I'm always watching, and I'm always trying to see

what they did right and what they did wrong. ...I love both of them so it's really easy for me to say 'Hey this could've been done like this... They are like OK that's good, I'll do that next time ... with her it was kind of weird...because with her I didn't know her at all ...so I was nervous" (Interview excerpt, Spring, 2014).

Marlene considers that in order to give or take feedback about teaching practices a relationship has to exist. Marlene uses specifically the word "care" to describe the essential element of that relationship. The concept of "care" is a central tenet found in Angela Valenzuela's study of Latino high school. The students considered that the teachers did not care and vice versa. The students were alluding to a type of care as in *cariño* or a familial relationship. The teachers were referring to the lack of caring towards academic work. The students, as Marlene, characterized "caring" as a central requirement for learning (Valenzuela, 1999).

"Lost in translation". Marlene expanded on the kind of assessment that would be preferable to the one that she experienced for better capturing her abilities as a teacher. She stated,

...I think that to me, personally it would make more sense if they had someone bilingual observe the bilingual generalist, because it's only fair. Because I might have done something that the teacher couldn't translate and she didn't understand and then I got deducted points for that. And it's not fair.... so it would only be fair that she [the supervisor] observes me without any biased of language or anything. (Interview excerpt, Spring, 2014)

When I specifically asked her about what she meant by about “biased of language or anything” she explained,

Because [the supervisor] doesn’t speak Spanish, so she already was going to be like ‘well I don’t understand this. Well I don’t know what she is saying so I feel that maybe she won’t pay as much attention as if she was observing someone in English because in English she understands everything. ... I feel that there are some things I did better that she put down there [supervisor’s feedback notes]. It might just be my opinion, but I’m never going to know if the language had anything to do with it. I’m just never going to know because I didn’t get observed in Spanish. And I’m not saying it necessarily has to be a native speaker. She said she spoke some Spanish. But it obviously wasn’t enough for her to really see what I was doing.... I’m just never going to know if she missed something because she didn’t speak Spanish. It’s not her fault that she doesn’t speak Spanish. It’s not. But I just think it would’ve been better if I had someone there that spoke Spanish so it doesn’t get lost in translation” (Interview excerpt, Spring, 2014).

Summarizing, Marlene’s initial explanation of the pressure of being watched can be synthesized with her statement that she was “not giving the kids [her] all”. She then attributed this pressure to the lack of any relationship or trust towards the supervisor. She was performing for the supervisor instead of the usual natural “flow” of a lesson centered on the students. Then Marlene further explored the pressure she felt of being observed when she found herself doubting about the choice for the language of instruction.

She synthesizes this dilemma when she said that she didn’t know what to do in Spanish, what to do in English, and that she didn’t know who to choose if the children or

the supervisor. Finally, Marlene questioned the capacity of the supervisor to observe in a language she did not understand. The pressure of being observed was explained by Marlene's fear of being assessed with biased as a result of her skills being "lost in translation".

“genius self”, “idiot”, “irresponsible teacher” and “the little Mexican girl”.

During Marlene's verbal processing of having been observed by her supervisor she had shown frustration by referring towards herself as the “genius self” that didn't mention the objective of the lesson. She also said that being who she is she didn't want her observing supervisor to think she was “an idiot”. Marlene referred to her thought process during and after the supervisor's observation to explain the use of those expressions,

...I can't believe [I have] missed [stating the objective]! Of all things! Because is something you always do ... so I was like great! Now she's going to think I'm an idiot. Now she's going to think that I'm an irresponsible teacher that I'm not good. She's going to go and tell [them] and share all this horrible things about me. (36:01) Oh! I'm so dumb! And I was beating myself up and Oscar has had his observation that same day. He had it before me. He was like 'yes, I think it went well'. And he was happy about it, and I was like “I missed my objective!” and he was like “So? I missed this. It's OK.”, And I told him, “no it's not! She's going to think I'm dumb” and he said “I doubt it”. And Stephanie was like also trying to make myself feel better. But it wasn't working because in my head I was thinking “she [the supervisor] thinks I'm dumb and I know I'm not, so it was just... I don't want her to think that. (Interview excerpt, Spring, 2014).

Even though Marlene heard her friends who were trying to minimize the error that was just “in her head” she kept thinking that the supervisor was going to think she was “dumb”. I shared with Marlene that I had noticed in her story that fear of “horrible” judgment not just about herself but about any of her students because of not knowing something. She then elaborated by going back to a recuerdo, and she said,

I think, again, it just goes back that one third grade teacher who always treated me like I was dumb. It wasn't that I was dumb, I just didn't speak English. I was actually pretty smart. 'I'm being so modest' [sarcastically]...I knew what was going on. .. And I guess I'm still trying to get that chip off my shoulder. I'm not dumb; I know what I'm doing.....It's like I'm still trying to prove to her or something, you know? And I don't even know ...I think she got fired. ...Now after having learned everything I've learned [at the college of education] I just think about it and I ...How could she even treat me like that? It was so unfair.
(Interview excerpt, Spring, 2014)

Marlene explained her feeling of having to prove herself to the supervisor with a recuerdo – her memory of being a recent immigrant facing a teacher that humiliated or ignored her for not knowing English, the language of the majority. Two ideas connect: being judged and having to prove oneself. Marlene experienced judgment of her capabilities by a teacher during her childhood and by a supervisor during her adulthood. In the past she wished she could have proved that even though she didn't know English, in the present she wished she could have proved all she knew how to do as a prepared teacher. In the future she foresees the importance of having been positively judged in her teaching skills

Marlene's wish to be a teacher has been persistent across time and it explains the importance she adjudicates to her being evaluated. The message of not being a good enough teacher is the knot of Marlene's peripeteia that turns her world upside down.

“You are too good to be true”. Marlene later shared that during the time she was being interviewed to get hired as a bilingual teacher also felt once again like the little Mexican girl that had to prove herself. Once more she was faced with negative judgment upon her teaching persona. This is how she explained the situation,

<p>A mi me dijeron las personas que me entrevistaron en mi cara, ‘Tu suenas muy Buena para ser verdad, You are too good to be true. You sound too good. You must have been rehearsed’. So que alguien te diga, ‘¿sí suenas muy bien pero no te lo creo?!’ Yeah, I sound really good because I really am. Because I give everything. Because I work [really hard], because this is what I wanted since I remember. ...So yes, I’m that good. Para mi teaching no es algo que a lo mejor, este año y el año que entra a lo mejor me muevo ... yo sé que teaching va a ser toda mi vida. ...Estoy segura. ...yo siempre he sentido que yo soy</p>	<p>The people who interviewed me told me in my face: ‘you are too good to be true. You sound too good. You must have been rehearsed’. So, to have someone to tell you, ‘yes, you sound really well but I don’t believe you?!’ Yeah, I sound really good because I really am. Because I give everything. Because I work [really hard], because this is what I wanted since I remember ... So yes, I’m that good. For me teaching is not something that maybe I do this year and I move on [something else] next year... I know I will be teaching all my life ... I am sure... I have always felt that I am a young Mexican girl that</p>
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una niñita mejicana que llegué y aprendí inglés, y que mi vida desde ahí ha subido un poquito y ya. Pero yo siempre he sentido como que tengo algo que demostrarle a alguien: Mira, sí puedo, sí pude y sí estoy pudiendo. El problema está en que ahora, yo sentía que la persona [que no me dio el trabajo] me estaba diciendo, no you're not going to know. Y yo había dado todo. Yo había hecho todo lo que había podido hacer, me había preparado todo lo que podía, hice todo absolutamente lo mejor que pude y me dijeron que no era suficiente y eso fue el problema, que yo sabía en mi conciencia que eso era lo mejor ... más de mi no podían sacar. Era todo, no había más... Y me dijeron que 'no'.

arrived and learned English, and that my life has improved a little bit and that's all. But I have always felt that "I have something to prove to someone: Look, Yes I can, Yes I was able to [teach] and yes am being able. The problem is that now, I felt that the person [who was not giving me the job], was telling me, you're not going to know. And I had given everything. I had done all I was able to do. I had prepared all I was able to. I had done absolutely the best I could and they told me that it was not enough and that was the problem, [because] in my conscience I knew that was my best... they could not have taken anything else from me. It was all, there was nothing left, and they told me 'no'.

(Interview excerpt, Spring, 2014).

Marlene's account about the time she was being evaluated to be hired was set apart by an entire year from her previous experience and later reflection of being evaluated by the supervisor as a student-teacher. The narrative showed consistency after one year has passed. The core challenge of being told that she is not good enough to teach regardless of who is saying it, threatened her entire being. She explained that she

had multiple other job offers in line besides the one that she had interviewed for at her student-teaching school. The image of the little Mexican girl who has to prove herself is brought up once more to explain the pain she felt after “giving it all” and being rejected as a candidate for that first job.

Peripeteia Receives message of not being a “good enough” teacher	Forgot to say the objective Forgot to use technology Received negative feedback from supervisor who did not like booklet Failed to have students understand directions Failed to have more than the same six students participating Received a “below average” grade on calling students from supervisor Doubt if to teach in Spanish or in English Felt the pressure of being observed by a stranger who did not speak Spanish Felt she had to prove herself : the “genius self” , “an idiot” “ a horrible teacher” and the “little Mexican girl” Was told “You are too good to be true” Gave it all and it was not enough to be hired
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Figure 5. Marlene Preparing a lesson and being observed. Peripeteia

Action: Marlene’s efforts to return to her canonical state of things

Marlene’s perception of herself as a knowledgeable and confident student-teacher seems to gain composure when she remembered reflecting about what went well. She stated that her students “finished their work [and] that none of them were off the wall bouncing”. She also reflected, in regards of the children not knowing how to complete the booklet, that she “tried ...as much as [she] could instead of ...answering the questions” Marlene had to redirect the children to “ask [their] classmates to see if they [could] help [among each other]”. She turned around what she considered her initial flaw into students’ cooperative work. In regards to her supervisor’s feedback she acknowledged it as “good” and that it “made sense”.

Marlene's efforts to learn from the unexpected, of her inner and outer reality are what Bruner calls the *action* of a story. The action of a story are "efforts to undo the peripeteia, to restore the canonical state of things", (Bruner, 2005, p. 57) to come back to a sense of self and reality with "some stable ordinariness to which ... our habits of mind are tuned" (Bruner, 2005, p. 57). What follows are two instances that Marlene reflected upon which I identify as "actions" in Bruner's terms. The first one is the classroom with the children after the supervisor had left and the second one is during the time she was job hunting for a teaching position.

"Where is she? She should've observed this right now!. Marlene's perception of herself recuperated composure when she remembered a teaching moment right after the supervisor had left with the "next group that [she] had. This is how she recounted the moment,

[with the following group of children]... we were breaking off syllables...and then they were having a hard time. It was easier for them to come up with the harder ones than with that [the shorter] ones, so I was like, why is this being so hard? You know?And then, ...One of the kids was like "lata" and then "gato", and I was like, "Yo tengo un gato y una ...Gata!" (changing to kids voice) You know? And they got all excited because they remembered that I had pets and I was like, "Come on, we need one more" And they were just kind of stuck, and I was just like...They are always trying to tell me El Chavo, Ñoño, Quico, (Both Stephanie and Oscar laugh loudly) ... so I was like Qué es lo que le gusta y siempre pide el Chavo? And they're like "queso!"(In children's voice) And there is this little kid [who said] no, no queso, una torta' And they are like torta, torta!(in children's

voice) so excited, you know, so I was like: Where is she? She should've observed this right now! ... 'cause I do try, I try to think what they like, what they are always telling me, I love El Chavo too, so I understand them you know? I also watch the DVDs. It's twelve at night and I'm supposed to be asleep and I'm asleep but half laughing, so I get it but Ah! It's just, I guess it is just the pressure! ... In a way I know that I know that I'm gonna' try to keep doing it (deepening her voice) But she [the supervisor] doesn't get to see that any more. (Interview excerpt Spring 2013).

In her rhyming lesson she accomplished student's participation by making references to previous connections she had established with them such as talking about her pets and to cultural references to "El Chavo del 8", a Mexican sitcom produced from 1972 to 1980 still broadcasted throughout the Spanish/Portuguese speaking world (Wikipedia). It is at that precise moment of eliciting children's enthusiasm that she wished for her supervisor to have been there as a witness. She was finally showing herself as whom she really was and not feeling the pressure of being observed and having to prove herself. Marlene wishes that the supervisor would have seen her like that, as a capable confident teacher. This wish reflects a restorative action of Marlene coming back to her canonical sense of being: a knowledgeable prepared teacher connected with her children.

"Yeah, I sound really good because I really am... I give everything".

Marlene's action to come back to her confident state also emerges in her recount of her not being hired by the principal where she was student teaching. She told of her

cooperating teacher's surprise, along with other people's surprise, due to Marlene not being hired

... si mucha gente se quedó... hasta yo, ...yes, lots of people were... even myself,
 pues sí, yo quería el trabajo y mucha gente indeed, I wanted the job, and lots of people
 se quedó sorprendida porque no me quedé were surprised because I did not stayed
 yo a trabajar ahí (Interview excerpt, Spring working there
 2014).

Echoing what "many people" had told her ,Marlene talked through remembering once more her most dreaded fear of being rejected as a teacher -this time by a hiring principal - even though she was "at the level that the principle required".

...toda la gente con la que hablado	... all the people that I spoke with
y la que me conocen me han dicho	that knows me have told me... they
[es que] a ti no te puede controlar.	cannot control you. If you know
Si tú sabes que eso es algo malo	that it is something wrong for your
para tus niños por más que [la	children, even if the principal tells
directora] te diga, tú no lo vas a	you, you are not going to do it... If
hacer... Si tu corazón te dice que	your heart tells you that something
esto es bueno para tus niños, [y] te	is good for your children, and she
dice que no lo hagas, no le vas a	tells you not to do it, you are not
hacer caso, y a ella no le gusta la	going to mind her and she doesn't
gente así. Y en verdad así soy.	like people like that. And the truth
(Interview excerpt, Spring 2014)	is that I am like that.

Marlene made sense of her not being hired because the principle didn't like people who couldn't control. The people who knew her would reaffirm that the rejection did not have to do with her teaching skills but with her being a principled teacher. Marlene, after almost a year since the time she prepared and explained the rationale behind her lesson teaching that "not everybody has to like you" was coming back to who she really was, as described in a note of her high school years: someone who always "stands up for what [she] believe[s] in, ...speak[s] her mind and ... [doesn't] let people step on her". As Oscar would later corroborate "ella no se deja", which I attempt to translate as "she doesn't let people boss her around" "(Interview excerpt, 2014)..

In spite of having faced repeatedly what she feared the most, being told - by her supervisor, by a principal or by a hiring committee - that her teaching is not good enough, Marlene came back to being a confident prepared knowledgeable teacher. Proof of her being a valued teacher is that as Marlene said, she had at least two more teaching offers and at least two more interviews.

The principal of her student-teaching school asked Marlene to contact a principal friend of her. Marlene made sure to choose the school that she liked and in the lower grade levels as she had preferred. Marlene ended up with a sense that she was able to negotiate her hiring in her own terms.

I'm very stubborn, ella no iba a
escoger a donde iba a trabajar
yo....acá [mi escuela] me querían
ofrecer 4to grado y él me dice no,
pues es lo único que puedo ofrecer.

I'm very stubborn, she [the
principal] was not going to choose
where I was going to work... here
[current school] they wanted to
offer me 4th grade and [my now

<p>.. 4to grado NO, no quiero, ahorita no puedo... y así le dije a mi jefe. Y media hora después me llamó y me dijo: te voy a ofrecer 2do grado porque yo quiero que te vengas a trabajar conmigo, quiero tenerte aquí (Interview excerpt, Spring 2014)</p>	<p>principal] told me no, that it was the only thing he could offer me... I cannot take 4th grade now... that's what I told my boss. And half an hour later he called me and told me: I will offer you a 2nd grade because I want you to come and work with me; I want to have you here.</p>
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Marlene finds in her reconstituted state of being respected. The respect that she wanted from her 3rd grade teacher when she was that little Mexican girl who did not know any English, the respect that she wanted from her Junior High classmate who was making fun of her because she didn't have brand shoes, the respect that was shown through a note in High school, the respect that she obtained from her friends from "El Trío". Marlene was finding her place "to fit in".

Action I'm a knowledgeable teacher	Students finished their work Students were not "off the wall" Marlene turned students' not knowing directions into cooperative work Connected with students cultural background Feeling relieved from pressure of being observed Supervisor's feedback valued Students participated enthusiastically Not being hired because of being a principled teacher Negotiated her hiring in her own terms
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Figure 6. Marlene's Action: recuperated image of the knowledgeable teacher

Coda: the moral of the story

As Marlene has said of the story she was teaching, in every story there is a “moral”, something to learn out of the experience. This is what Bruner calls the *coda* of the story. The lesson to learn could be explicit or implicit, but the teller, the listener or the reader will make meaning of it. Marlene’s narrative provides signs of what she has learned from the experience of being evaluated by a supervisor and being hired as a teacher. From an initial state of confidence, she experiences having to deal with negative messages, those that she tells herself and those she is told by authority figures such as her supervisor or hiring principal. She then reconstitutes her teacher image by valuing what went well with her lesson, creating cultural connections while teaching the students, and reaffirming her principled self as her criteria to make decisions such as the language of instruction, the content of her lessons or the school she was going to teach.

“In a way I know that I know”. Marlene going back to her place of knowing states at the end of her conversation among El Trío regarding her observed lesson: “In a way I know that I know that I’m gonna’ try to keep doing it. But she [the supervisor] doesn’t get to see that anymore.” I ask myself what is it that Marlene will try to keep doing. After restorying Marlene’s telling, I have replaced “doing it” in that sentence with I’m gonna’ try to keep “choosing the children”. The way she can keep “doing it” is by remembering that little Mexican girl that she was.

That little Mexican girl is the one that has given her the lasting lessons she can use to place the children first. Marlene knows what is like to be without. Marlene knows what is like to be in school, feel smart and being called dumb because of not knowing the language of instruction. Marlene knows what is like to feel that you know, but you cannot

show it. Marlene has known the consequences of being told that “you don’t know”. The lesson that she knows that she knows are of a child immigrant that keeps coming. These are the lessons I was looking for when I thought of Marlene and El Trío as my tellers.

“Yo soy lo suficientemente buena, y ahora entiendo eso” I’m good enough and now I understand that. As a researcher, it is easy to find the lesson of Marlene’s story. It is easy because Marlene is the kind of teller that generously “offers” her insights into making sense of her experiences. In one of our final encounters before the rendition of this research text, Marlene concluded her account about not being hired using the phrase “ahora entiendo eso” -now I understand that-. She used it in the context of finding out, who she is, a good enough teacher. She shared,

Porque esto es ... lo mío. So, ella
[la directora que no me tomó] no
me va a decir que yo no se hacer mi
trabajo o que yo no soy lo
suficientemente buena. No. Yo soy
lo suficientemente buena, y ahora
entiendo eso. Y ahora entiendo que
no importa [quién] esté alrededor.
Yo soy yo. Yo voy a llevarme a mí
a donde vaya. O sea, que lo bueno o
malo que vaya a hacer lo voy a
hacer donde sea. (Pausa) Y estoy

Because this is what is mine. So,
she [the principal who did not hire
me] is not going to tell me that I
don’t know how to do my job or
that I’m not good enough. No. I am
good enough, and now I understand
that. And now I understand that is
doesn’t matter [who] is around you.
I am who I am. I am going to take
myself wherever I go. That means
that the good or the bad that I am
going to do, I will do it where ever

feliz.

(Interview excerpt, Spring 2014)

it would be [pause] And I am
happy.

Marlene, a bilingual Spanish/English adult who has experienced child immigration and has had to learn English since her first day of school in Texas have carried on and fought against a message of “not knowing” rooted in a deficit thinking ideology of seeing a native speaker of a different language than the majority language as a problem. The child immigrant is defined by the one attribute only which is the now knowing of English. These messages have come down to Marlene from people in power, which in Marlene’s stories have emerged in the figure of her 3rd grade teacher, her student-teaching supervisor and a principal hiring new teachers.

It is, precisely, this deficit thinking message that Marlene recognizes as her “kryptonite”. Her tool to fight it is to say that nobody “is going to tell [her] that [she] [doesn’t] know how to do [her] job and that [she is] not good enough, and now [she] understands that.” Marlene teaches me the lesson that in order to understand what teaching minority language students is like me, and all people, need to understand the child immigrant experience like hers. Marlene also teaches me about adults who have been raised as language minority students and have decided to become teachers. Through her story she told me of the wealth of experiences and therefore knowledge that informs her teaching.

Canonical State of being I'm a teacher	Defined herself as a teacher Planned, got ready, prepared materials (story parts with a booklet) Saw herself to have good classroom management Collaborated with and learned from cooperating teacher Drew upon her principles to "Stand up for what you believe in" Saw herself as curriculum maker with the message that is OK not to fit in Drew upon personal experience of trying to fit into a culture of "brand shoes"
Peripeteia Receives message of not being a "good enough" teacher	Forgot to say the objective Forgot to use technology Received negative feedback from supervisor who did not like booklet Failed to have students understand directions Failed to have more than the same six students participating Received a "below average" on calling students from supervisor Doubted if to teach in Spanish or in English Questioned being observed by a stranger who did not speak Spanish Felt she had to prove herself: the "genius self", "an idiot" "a horrible teacher" and the "little Mexican girl" Was told "You are too good to be true" Gave it all and it was not enough to be hired
Action I'm a knowledgeable teacher	Students finished their work Students were not "off the wall" Marlene turned students' not knowing directions into cooperative work Connected with students cultural background Feeling relieved from pressure of being observed Supervisor's feedback valued Students participated enthusiastically Not being hired because of being a principled teacher Negotiated her hiring in her own terms
Coda: I am good enough and I know how to be a teacher	Realized that she has a wealth of knowledge as a bilingual person, child and teacher. Understood not to depend on external judgment to gage her worth as a (bilingual) teacher.

Figure 7. Summary of Marlene's Story

Oscar's Story

I wish I could say that Oscar sat down privately with me and told me his story. In reality, Oscar was with Marlene. When he was my student at the College of Education, Oscar was always with Marlene. In the first lunch observation I recorded, Oscar was with

Marlene. After he got his job as a first year teacher, Oscar was also with Marlene. And as Oscar explained, Marlene's story usually took the spotlight. He said:

“Siempre nos enfocamos en Marlene	We always focus on Marlene because she
porque ella sí es el enfoque de nuestra	is the focus of our story (Interview
historia.”	excerpt, Spring 2014)

Understanding the dynamic between these two dating members of El Trío during their student-teaching period, and aware of my wanting to listen to Oscar's story without any interruptions, I was surprised to see Marlene at Oscar's school, the two of them waiting for me. I thought I had arranged to see Oscar first at his school and then meet later with Marlene. I did not want to impose the artificiality of having to separate them just for “research purposes” to get Oscar's point of view, so I went ahead with the interview.

I understand we are always influencing each other, even if we are not in the presence of others. From the very beginning, Oscar's own description of his classroom organization and anecdotes took center, and I noticed that Marlene stepped back most of the time, sensing that it was Oscar's turn to tell his story. I later accepted their invitation to continue my listening and recordings while having dinner in a nearby restaurant in the area. In that setting their telling was more like a conversation, and Marlene's interventions were more frequent. Nevertheless, Oscar's accounts showed a purpose and a destination, which I have named “how I got a job.” What follows is my rendition of Oscar's words and story.

Finding Oscar's story essence: An imaginary theatrical Re-telling as if conducting a Playback performance.

If I had to "conduct" Oscar's story in a Playback performance, I would divide it into five scenes. The first one shows Oscar during his student-teaching. The second one happens when Oscar begins looking for a job out of his student-teaching school. The third one recalls Oscar's interview in his current school. The fourth one shows Oscar "building" relationships and the space in his new school. The fifth and last scene shows Oscar being shown appreciation after a setback.

In the first scene we see Oscar and his two classmates, Marlene and Stephanie, in their student-teaching school. They are all talking about how nice it would be for the three of them to all find a job there. Oscar declares with hope that the principal is giving each of them a chance for an interview. We see the principal calling each one. The three are pushing an imaginary revolving door. In the first round Oscar is left out. He shows disappointment that Stephanie stayed and he did not. He shows enthusiasm that Marlene stayed. In the second push of the revolving door, Marlene is left out. Stephanie happily says goodbye for getting the job exiting right. Marlene moves stage left and we see her accepting a job in another school. Oscar is left in the center of the stage, alone, disappointed, slowly sitting down on the floor. He repeats "this is horrible" and "we were naïve."

In the second scene, we see Oscar telling himself that he has to keep going. He stands up and decides to interview at Marlene's school. He is waiting for an answer. Meanwhile, he asks to observe teachers, and they let him. We see two other actors using exaggerated gestures of confidence, mentioning years of experience while shaking hands with the principal who is recruiting them. Oscar is told by the principal that they hired the experienced teachers. We then see Oscar going to two more schools where he gets rejected.

In the third scene we see Oscar not wanting to go to another interview. We see Marlene telling him that at least he has to try. While he showers, he says out loud that it is going to be another failed interview. He is greeted by the principal, sits at the interview table relaxed, and begins talking the "teacher talk," using terms such as 'guided reading,' 'native language development' and 'respect of dialects.' He stands up, wondering to himself where all that knowledge came from. He turns around and tells the principal that he is substitute teaching. The principal tells him to come back the next day.

In the fourth scene we see Oscar entering a classroom where students are throwing objects, refusing to do anything and using foul language. Pulling his hair, Oscar asks 'What have I gotten into?' He finds two high heel shoes from the absent teacher and asks what she does to control them. He asks the principal permission to return and observe that teacher. The principal agrees. Oscar observes that the teacher doesn't allow the tiny distraction or noise in the classroom. Oscar repeats to himself that he has to toughen up. We then see Oscar on his own. We see the principal going by and observing him. Oscar

is doing small groups and guided reading; he is connecting with students' lives. Oscar tells himself that he knows that he is being observed.

In the last scene, the principal asks Oscar to move furniture around. While doing that, he receives a phone call. A voice formally offers Oscar a position at Juniper Elementary. He yells, 'I got a job!' and answers with an 'I accept' several times. He continues moving out furniture. Teachers offer him materials. He sorts them out. He makes friends. Then, on the side, he rushes to sit down where he writes and then speaks into a microphone in Spanish. Afterwards, he is told he did not pass the test. He tells his principal, "I'm sorry." The principal tells him that she wants him there. Oscar's last sentence is "ésta es mi familia escolar," or this is my school family.

Figure 8. Restorying Oscar's Stories

“Fue un desmadre”(It was chaos). Oscar began his story with a brief introduction to his job hunting time telling of how in his student teaching period he was quickly placed “out of [his] comfort zone”

Fue un desmadre. Uso esa palabra
porque aunque yo siento que yo me
quería sacar de mi confort zone, yo
no sabía que esa maestra me iba a
poner luego, luego a trabajar.
‘Solito yo me voy a acomodar, va a
tener paciencia conmigo [pensé]...
Ah! No. Ella no me dio chanza...
Eso pasó y luego ya acabamos
student teaching, y ya allí ya nos
iba a dar nuestra entrevista el
principal de Sycamore, a todos.
Primero era Stephanie,[y] luego fue

It was chaos. I use that word
because I feel that even though I
wanted to take myself out my
comfort zone, I did not know that
that [cooperating] teacher would
put me to work right away. All
alone, I will make do, she will be
patient with me [I thought]... Oh!
No. She did not give me a chance...
That took place and we finished
student-teaching. Right there and
then the principal from Sycamore
was going to give us our first

Marlene. él dijo desde el principio que nos iba a dar una chanza para una entrevista. (Interview excerpt, Spring 2014).

interview, to all of us. First was Stephanie, [and] then Marlene. He had said from the very beginning that he was going to give us a chance for an interview.

Oscar used the word “desmadre” when we began our conversation characterizing as a whole his student-teaching period. The word “desmadre” is mostly understood as a place of chaos, where there are no rules (González, 1997). The word “desmadre” is a derivative from the root word “madre” [mother] and the suffix “des” which means without. It makes sense to me that in this context “desmadre” could mean both a place of no rules and a sense of orphanhood or no protection in this process. The following excerpts of Oscar’s narratives show the end of his student-teaching, his process of attending job interviews and his final securing of his first teaching job.

Oscar’s narrative begins at a time when each of the members of El Trío was finishing their student-teaching experience at Sycamore Elementary. Each of them was hopeful for their first job. The principal’s promise to interview each of the El Trío members, while still student-teaching, was a way to set up a level playing field for them. This notion of a level playing field is the beginning of Oscar’s stories. This is what Bruner calls the canonical state of things (Bruner, *The Reality of Fiction*. Talk presented at "Le Monde Annual Forum" in Paris, April 4, 2004., 2005). What follows is how Oscar narrated his experience of finding that first job.

Canonical State of Things

Oscar's story began with his experience of being out of his "comfort zone." What follows are Oscar's subsequent descriptions and reflections of his student-teaching school and its principal. Since these descriptions are in retrospect, they have a tone of epiphanies and can also be judged as "naïve," as Oscar's summarized.

"We were naïve". Oscar described his student teaching place as a school where *no están felices casi los maestros ahí*teachers were not happy there...

Oscar expanded on the reasons for teachers' unhappiness in his student- teaching school. Oscar echoed Marlene's words that had characterized Sycamore as a school "above and beyond," where "they want you to be at a 150% level" and where "they ask too much [piden mucho]." Oscar repeated those same words: "piden mucho." Oscar then questioned in retrospect the authenticity of that "chance" that the principal had offered to give all of them an interview. He explained:

La [directoral] está siempre observando. Ella di, si está pasando así nomás, ella ya está viendo: oye hiciste esto está mal, esto está mal,[se fija] y se queda grabando eso en su mente. No se lo quita. Entonces, desde el principio estábamos naïve: ¡oh! A lo mejor nos da la chanza de trabajar aquí.

She [the principal] is always observing. Supposed that she is passing by, out of nothing, she is already looking: Listen, you have done this wrongly, this is wrong [she would notice] and she remains with that engraved in her mind. It won't come off. So, from the very beginning, we were naïve: Oh!

Ella ya sabía quien quería. Ella
nomás nos dio chanza por decir ‘nos
dio chanza’ (Interview excerpt,
Spring 2014).

Maybe she will give us a chance to
work here. She already knew who
she wanted. She only gave us a
chance so that she could say she
did .

Oscar talks of being naïve and refers to a “we” that I assume includes his friends from [El Trío]. I interpret that Oscar used the word naïve to explain how none of them understood that the hiring process had started long before the chance of an interview was granted. As Oscar said about the principal, she was always testing them –“Ella siempre nos ponía a prueba.” Later in the conversation Oscar reaffirmed his choice of the word “naïve” by explaining that the stress level is high in all the top rated “feeder pattern” schools connected with Sycamore Elementary and that it was naïve of them to wish that they [el trio] would work together.

Naïve, dije eso porque por el stress [es
que] hay que trabajar juntos (Interview
excerpt, Spring 2014).

Naïve, I said that because of the stress
there is [and] that we have to work
together

Oscar continues to explain his choice of the word naïve narrating something else that was happening while he was student-teaching. Besides being always tested by the principal with no warning, he was appalled about the abuse suffered by a fellow college student at the hands of a cooperating teacher right at that very same school where they were all student teaching. Oscar shared:

[La compañera] tuvo una mala

[The fellow student] had a bad

experiencia... La maestra que tenía abusaba de ella. I'm going to tell [the principal] that you are not going to get an interview because you didn't do this for me. Entonces ella hacía los lesson plans, ella hacía los grados, ella hacía los running records, ella hacía todo para la maestra... y no nos dimos cuenta hasta el final. (Interview excerpt, Spring 2014).

experience... The teacher abused her. I'm going to tell [the principal] that you are not going to get an interview because you didn't do this for me [the cooperating teacher would threaten]. Then [our classmate] would make the lesson plans, she would record the grades, she would make the running records, she would do everything for the teacher... and we didn't realize this until the end.

This type of abuse of a fellow student teacher was happening right there in the school where everybody aspired to land a job. Naïve is the right word if I think of the times I felt I had lost my innocence, if I think of the times that something terrible was happening and I had not known about it. “Naïve” is a great word choice to describe anybody's state during the canonical state of things. What is considered the given reality is assumed and therefore not questioned. These were the times where my sense of reality had been shaken, where “trouble” as Bruner (2004, p. 697) calls it, appeared.

“Va a salir una generación de niños como yo”(It's going to turn out a generation of children like me). Oscar , besides questioning the authenticity of the principal's promised chance of getting a job at Sycamore, also questioned the notion of

Sycamore as a desirable place to work altogether when he explained the situation of the bilingual teachers in that school.

Oscar: chiste es que era bien difícil porque ahí, o sea, bilingual teachers casi no hay ahí. Bilingual teachers no hay muchas, [pero] regular teachers sí. [Students] by second grade they are in transitional.

Marlene: ... no hablan ni español bien, y les quieren enseñar inglés.

Oscar: (...) Va a salir una generación de niños como yo. ...aquí está saliendo toda la escuela, que no pueden ni hablar los dos idiomas.

Marlene: ...Está la maestra bilingüe, habla español, pero no les da nada de español. Allá la meta es inglés. En cuarto grado es inglés y en quinto ya no hay [español].

Oscar: The joke is that it was very difficult because there weren't almost any bilingual teachers there. There are not that many bilingual teachers there, [as] there are regular teachers. [Students] by second grade are in transitional.

Marlene: ...they don't speak Spanish well and they want to teach them [the students] English.

Oscar: (...) It's going to turn out a generation of children like me ... in here, an entire school is turning out not being able to speak the two languages.

Marlene: ...The bilingual teacher speaks Spanish, but she doesn't *teach* anything in Spanish. The goal is English there. In fourth grade is English and in fifth there is no Spanish either.

Oscar: Si las maestras piensan que el niño está listo, pues lo pasamos al inglés, puro inglés.

Marlene: ...¿Pero qué le pasa a todo lo demás [after focusing in English]? ¿Para qué? Para que luego en high school te digan, o tienes que tomar español ... ¿Te apellidas Perez? ¿Te apellidas Perez? Spanish for Spanish speakers. ¿Te apellidas García? Spanish for Spanish speakers.

Oscar: Yo batallé en esa clase. Y batallé in the one at college too [brief pause] (Interview excerpt, Spring 2014)

Oscar: If the teachers think that the child is ready, let's therefore move him to English, all English.

Marlene: ...But what happens to everything else? What is it for? So then in high school they will tell you 'you have to take Spanish... Is your last name Perez? Spanish for Spanish speakers. Is your last name García? Spanish for Spanish speakers.

Oscar: I had a hard time with that class. And I had a hard time with the one at college too [brief pause]

I later understood that the brief pause was anticipating a conflict for Oscar, which will reappear at the end of our encounter. Until that conversation took place he had failed his State Spanish exam to be a bilingual certified teacher two times. When Oscar says “niños como yo” – children like me, he spoke from facing the consequences of not having been taught Spanish in school. They both point out the paradox of the “teachers...moving the child to English” and then being told in high school to take Spanish for Spanish speakers and struggling with the Spanish language. Oscar and

Marlene exemplified with their conversation the dynamic of a subtractive philosophy of treating a home language other than English, in this case Spanish, as second class (García O. , Bilingual Education in the 21st Century: A Global Perspective, 2009).

Both Marlene and Oscar are knowledgeable of the detrimental consequences of the so called “transitional” bilingual program where the pressure is to exit the students from the program as quickly as possible into mainstream, all English, monolingual instruction. Oscar has lived the contradiction of not knowing enough Spanish in order to be a bilingual teacher. In addition, both of them agreed that the work of the bilingual teachers in their former student-teaching school led to a road of unhappiness:

Marlene:...when you have kids que no saben ni sus letras, y que terminan un año escolar leyendo en un nivel F, G, H, que una maestra, ... que tenía 60 estudiantes, que no más tenía 90 minutos para enseñarles español, que al mismo tiempo los niños están aprendiendo a leer a escribir en inglés, y que aprendieron todo eso en un año y son niños de 6 años, eso es mucho. Y esa maestra merece saber que hiciste un buen trabajo....when do you praise your teacher? Never. Por

Marlene:...when you have kids that did not know their letters and that they finish their school year in a level F, G,H, when a teacher... that had sixty students, that only had ninety minutes to teach them Spanish and at the same time the children are learning to read and write in English, and they are all six year old children, that is a lot! And that teacher deserves to know that she has done a good job... when do you praise your teacher? Never. That's why the teachers are not

eso [las maestras] no están happy.

contentas.

Oscar: They would say, I'm not

happy here but I need the money

(Interview excerpt, Spring 2014).

Oscar: They would say, I'm not

happy here but I need the money

Oscar and Marlene both described the high expectations placed on the bilingual teachers who are supposed to have children read and write in both languages by the end of first grade, who are supposed to move the student to all English classes as a demonstration of success and a teacher who never receives praise. They described the ordeal lived by the bilingual teachers in an “above and beyond” type of school.

“A mí no me pueden controlar” (They cannot control me). Oscar remembered that at the beginning of his school observations, when he was not student -teaching yet, he had problems controlling his class:

Yo quería hacer[me] amigos de los

niños y eso comenzó desde que hice

mi primera observación en pre-k,

¡Ay! Quiero que me quieran y todo

eso (Interview excerpt, Spring

2014).

I wanted to be the children's friend

and that began since my first

observation in pre-k. ... Ah! I

wanted for the children to love me

and stuff

By the time he was competing against Marlene and Stephanie for the same job, he felt that he had classroom management under control. He reaffirmed that idea when he

explained that both in the past and at his current job, he is the one handling “problematic children:”

Eso [de que otras maestras me manden a sus estudiantes] me pasó y me está pasando a mí, porque ahora también tengo maestras que me están mandando los niños problemáticos (Interview excerpt, Spring 2014).

That [of other teachers sending me their students] happened and is still happening to me, because now I also have teachers who are sending me the problematic children

At the moment of getting ready for that first interview, Oscar felt that he had lower chances than Marlene but the same or higher chances than Stephanie to obtain a job at his student-teaching school. Oscar assessed, and he still did at the time of his telling, that his classroom management abilities placed him in a good position to compete:

Para mí, yo no estaba en un lugar algo como estaban Marlene, pero ...por lo menos yo podía controlar la clase..... Con la enseñanza de los niños yo sabía que tenía problemas con ellos. Todavía me siento inseguro con la enseñanza de los niños, pero si no le entiendo, pos le

For me I was not in the place as Marlene was, butat least I could control the class. ...I knew I had problems with the teaching of the children. I still feel insecure with the teaching of the children, but if I don't understand something, well, I go and tell the skills specialist so

voy a avisar a “skills specialists” they can help me
para que ellos [me ayuden]

(Interview excerpt, Spring 2014).

Oscar appears knowledgeable of his limitations in content- teaching. He appears as someone who knows how to ask for help when needed. He places himself at an advantage regarding classroom management. This is not new for him. During that initial lunch observation where for the first time I recorded El Trío interacting with each other, he was the one giving advice regarding the issue of making sure that all students are being called upon equitably. He recommended the use of a “go-around-cup with the kids’ names on it.” He shared how his student-teacher supervisor “liked the fact that [he] had used it.” In fact, his advice regarding classroom management was his only intervention in the conversation. His advice in classroom management was the reason I nicknamed him “the adviser.”

Canonical State of being Hoping for the first job as a teacher	Hoped for a chance to get a job at his student-teaching school Hoped to obtain a job together with his partner and his friend Did not realize that the principal was testing them continuously Was characterizing his student-teaching school as the best place to get hired, not aware of teachers’ unhappiness and abuses Realized that his student-teaching school was bilingual just transitionally. Assessed himself as knowledgeable in classroom management Measured his teaching abilities as equal or better when compared against his friend’s
--	--

Figure 9. Oscar’s Canonical State of things: hoping for his first teaching job

Oscar used the word “desmadre” to synthesize his experience during his student-teaching period. It was a *desmadre* because of having to get out of his comfort zone so quickly. It was a *desmadre* when in retrospect he called himself naïve, which means not

aware. He was not aware that the hope for an interview would have never translated into getting a job for all three of the members of El Trío. He called himself naïve for even wanting to get a job “all together.” Oscar’s telling shows him in retrospect becoming aware of the constant testing by the principal, of the abuse from a cooperating teacher towards a fellow college classmate and of the unhappiness of the teachers, particularly bilingual teachers. Indeed the word “desmadre” that he used can metaphorically be understood as a time of losing one’s naivety and entering a place of no rules, or at least with different rules than the ones he had assumed until then. This is the time where the supposedly assumed reality turns upside down. This is what Bruner, borrowing a word from the Greek, calls peripeteia (2005).

Peripeteia

If the canonical state of things is what is assumed as the given reality, the peripeteia is the un-expected, the “trouble” in the story, according to Bruner (2004,2005). For Oscar, the peripeteia in his story could be summarized in the word “no” or what turned out to be several instances of rejection in attempting to obtain that first job.

“Me ganaron las otras dos” – The other two beat me . Oscar felt that he was at the same level and had the same opportunities to be hired as Stephanie. His surprise, the peripeteia, was not that Marlene had passed to the second round of interviews but that Stephanie had also passed and he did not.

[Marlene] y Stephanie pasaron a la
segunda ronda...A mí me dio
chance pero no pasé la segunda

[Marlene] and Stephanie passed to
the second round... [The principal]
gave me a chance but I did not pass

ronda. Me ganaron las otras dos.
 Pero yo ya [lo] sabía, digo, porque
 llegaba ahí y casi no estaba feliz...

to the second round. The other two
 beat me. But I knew [it], I say,
 because I would arrive there and I
 would not be happy

Oscar expanded on the reason for him not being happy at Sycamore Elementary, identifying with Marlene's way of not letting herself be stepped upon. To explain how controlled he felt in his student-teaching school [Sycamore] in comparison with his present school [Juniper] school, he returned to an example from his classroom management repertoire:

...[Marlene], ella no se deja. Yo, yo
 aunque estoy más controlado, yo no
 me dejo más. Si ella [la directora] no
 la podía controlar a ella menos iba a
 poder controlarme a mí. Eso es lo
 que digo yo. ¿Cuál maestro manda a
 su niño afuera que no hizo su trabajo
 y no puede entrar? Nadie lo hace allá
 [en Sycamore]. Yo aquí [Juniper] lo
 puedo hacer, porque digo, si este
 niño no hace su trabajo tiene que
 aprender a hacerlo (Interview
 excerpt, Spring 2014).

... [Marlene], she doesn't let
 people step on her. Even though
 I'm more controlled now; I don't
 let myself be stepped upon any
 more. If [the principal] couldn't
 control [Marlene], much less was
 she going to be able to control me.
 That is what I say. Which teacher
 sends his child out because he has
 not done his/her work and
 therefore cannot get in? I can do it
 here at Juniper, because I say that
 if that child has not done his work
 he needs to do it.

Oscar brought up specifically the idea of both Marlene and also him not being the kind of teacher that could be easily controlled. They both indirectly seem to conjecture that the principal at their student-teaching school was purposely leaving them out for that reason and choosing someone who she could control instead.

“Horrible”. “Horrible” was the first word that came out of Oscar’s mouth when I asked him to explain how it was to keep teaching in the student-teaching school after he had learned that neither him nor Marlene had gotten a job there. And he expanded:

“I shut down, ya no quería estar ahí...
faltaba una semana para terminar
student- teaching, ya no quería estar
ahí. Ya me vale [pensaba]. Me siento
mal ahorita porque le podía [haber
dado] más a esos niños pero ya estaba
enfadado, you know... Pos a mí, me
duró como unos días y ya me vale.
Keep going you have to keep going!
(Interview excerpt, Spring 2014)

“I shut down, I didn’t want to be
there... we had only one week left to
end student- teaching. I didn’t want to
be there. I don’t care, [I thought]. I feel
bad now for those kids to whom I could
[have given] them more, but I was
angry, you know... It took me some
days and then I did not care anymore.
Keep going you have to keep going!

Oscar explained as “horrible” the fact that he did not want to remain in the school. He felt that nothing, not even the children, were worth it. This was his state of being after learning that neither Marlene nor he had received that desired position at their student-teaching school. Oscar is describing with that word “horrible”, the *peripeteia*, his expectation of finding a job turned, in Bruners’ (2005) words, upside down.

In any story told, according to Bruner, the character wants to go back to that initial state of being to undo the damage caused by the peripeteia. This intent to come back to the canonical state is what Bruner calls the “action” of the story. In Oscar’s case the return is to find that first teaching job. After a brief period of hopelessness, Oscar is back to his job hunting endeavor.

“Me ganó alguien con experiencia” - Someone with experience beat me. At this point in Oscar’s recount Stephanie had gotten the job at Sycamore Elementary, Marlene had negotiated finding the grade she wanted in a school five minutes from her home where she had been a student during her elementary years. Oscar was the only one from El Trío without a job. He went on board with the task of finding it. Remembering those days, he explained:

[Marlene] ya trabajaba en Oak Trail. Entonces yo fui a entrevistar a Oak Trail también. Fui a la entrevista y todo y ‘¡Oh! dentro de una semana vamos a tomar una decisión’ [me dijeron]. OK. Y me dejaron observar maestras y fui a ver los salones. Y vi como le estaban haciendo. ‘¡Oh! Nunca pensé en eso. Iba a pasar a un job fair. Todos los maestros que ya tienen experiencia y they want to

[Marlene] was already working in Oak Trail. Then I went to have an interview at Oak Trail too. I went to the interview and everything and ‘Oh! In a week we are going to make a decision’ [they told me]. OK. And they let me observe other teachers and I went to see classrooms. And I saw how [the teachers] were doing it. ‘Oh! I never thought of that’. A job fair was about to happen. All the

transfer to a school, ahí los
principals los pueden agarrar así
vienen a trabajar con ellos.

Entonces [en Oak Trail] cogieron
un experienced teacher. OK, you
are a new one [me dijeron].

Entiendo eso. Me ganó alguien con
experiencia. (Interview excerpt,
Spring 2014)

teachers who already had
experience and they want to transfer
to another school, that is where the
principals [recruit] them so they can
come and work for them. Then, [in
Oak Trail] they took an experienced
teacher. OK, you are a new one [I
thought]. I understand that.
Someone with experience beat me.

Oscar explained his first unsuccessful attempt to obtain a teaching position by arguing that the Sycamore's principal had a set mind of who was wanted. He explained his second unsuccessful attempt to be hired as a teacher by realizing that the Oak Forest principal chose experienced teachers over him. Regardless, Oscar told me that he kept "going."

¿Qué estoy haciendo mal?!" - What am I doing wrong?! Oscar explained how he had looked for that first job in at least three schools, all part of the same feeder pattern. The first school was Sycamore Elementary, his student-teaching school. The second school was Oak Trail, which at the time was Marlene's school. What follows is a brief account of his attempts at Willow Forest and "two other places."

Entonces fui a Willow Forest,
tampoco. OK. Tenía entrevistas en
dos otros lugares, tampoco. OK. Yo
pues, ¿ya qué? Estaba deprimido,

So I went to Willow Forest and
nothing. OK. I had interviews in
two other places. OK. then, and
then what? I was depressed, I was

estaba enojado, frustrado. ¿Qué	angry, frustrated. What am I doing
estoy haciendo mal, qué estoy	wrong?! ... Marlene would tell me
haciendo mal?!... Marlene me decía	that I had not found my place yet.
todavía no encuentras tu lugar.	When you find it you would
Cuando encuentres tu lugar vas a	know... you would feel as if you
saber... vas a sentir como si estás	were at your home.
en tu casa.	

I argue that Oscar's canonical state of thing is one where all student teachers, right after graduation, transform, given the chance to be interviewed, into a hired teacher. This assumption makes sense in the field of bilingual education which, as I have exposed in chapter 2 of this dissertation, has historically suffered critical teacher shortage. Once more Oscar's assumed reality turned on its head when he had to face multiple rejections. Oscar was clear describing his emotions as being "depressed,... angry, frustrated." Oscar once more echoed Marlene's words to explain that period of being without a job as a waiting time that will lead to finding his "home". "Homeless" of a school, Oscar will keep looking for that school that would feel like his place.

Peripeteia	Suffered the rejection of not passing to a second round of interviews Witnessed his partner not getting that first job at their shared student-teaching placement Realized he was unhappy at his student-teaching school Conjectured both Marlene and him were not hired because they could not be "controlled" by the principal Felt anger after the first rejection Lost sense of meaning in going to the school that rejected him Gave up in his job hunting momentarily Was rejected for a more experienced teacher Felt depressed, angry and frustrated after multiple rejections
Rejections	

Figure 10. Oscar's Peripeteia: Rejections

Action: Oscar's building his own school space

The action is an attempt to restore reality to a canonical state of things after the peripeteia. After Oscar had suffered several rejections, he kept interviewing, assuming that a bilingual education graduate had a teaching job waiting for him somewhere he would end up calling home. What follows is a description of how Oscar did not “find” his home school, but, as I interpret, “built it.” He began substituting at a school that he had interviewed for and in that same school he observed an experienced teacher, he developed relationships; he worked setting up his future environment and found a place where he is truly wanted.

“I’m also subbing too” Oscar explained at length his experience entering Juniper Path Elementary. In his narrative of that process, he remembered his expectations that it would become another failed interview. He actually was so discouraged that he had even begun to think he would have to ask Marlene to economically support him.

Luego fui a Juniper Path
Elementary. Hasta se me olvidaba
la entrevista ese día. ‘No quiero ir.
No, no me van a dar el trabajo...ya
me vale. Sabes qué, ya me voy a
quedar aquí’. Ya empezaba y le
decía a Marlene. Me vas a
mantener. Y digo, ta’ bien, me
baño, me fui. Ni estaba nervioso,
porque ni quería estar allí. Estaba

Then I went to Juniper Path
Elementary. I almost forgot about
the interview that day. ‘No, I don’t
want to go. They’re not going to
give me the job... I don’t care. You
know what? I am going to stay here
[with Marlene]. You are going to
support me. And I said, ‘all right, I
showered and I left. I wasn’t even
nervous, because I did not want to

relajado. ‘Aquí no me van a dar trabajo. Voy a hacer la entrevista y ya. Otra vez no me van a llamar. La entrevista duró una hora, hora y media. Yo estaba más calmado. En la entrevista había un panel, y ¡Oh! qué piensas de esto, que piensas de lo otro, ¿y tus ideas de dónde vienen? ¿Cuál es tu experiencia en matemáticas? Es que estamos buscando alguien con experiencia en matemáticas.’ Y les enseñé todo lo que había hecho.’ Oh! You... wow, you did all this? Si, hice todo esto.

¿Qué piensas del programa bilingüe?

be there. I was relaxed. Over here they’re not going to give me a job. I am just going to do the interview and that’s it. Once more they are not going to call me. The interview lasted an hour, hour and a half. I was calmer. At the interview there was a panel, and ‘Oh! What do you think about this, what do you think about that, and your ideas where do they come from? What is your experience in math? We are looking for someone with experience in math.’ And I showed them everything I had done. ’ Oh You... did all this?’ ‘Yes, I did all of that’.

‘What do you think about the bilingual program?

Oscar reported he had been “relaxed”, “calmer”, and “not even nervous.” He was able to show what he knew in such a way that it generated interest from the people interrogating him. Recalling this interview he shared his surprise about all the teacher knowledge that he was referencing during the meeting, indicating that he did not know

where it was coming from. Oscar remembered that in this interview he was, what I call, ‘talking the talk’ of a teaching professional.

La verdad ya ni me acuerdo lo que le dije... pero si le dije que naturalmente ya en el 4to grado , hay muchos problemas donde están empujando [el] puro inglés pero los niños ni entienden el español . Entonces necesitamos madurar el español primero... así como hacemos con el inglés. Y allí fue cuando comencé a hablar de vocabulary terms que necesitamos, you know, code switching y todo eso y solitos ellos van a estar aprendiendo. ... estaba pensando el día que hice la entrevista, y ¿de dónde eso salió? Me cae que se me pegó algo (jocoso) Entonces , [les dije] ‘Oh you know,... I’m subing too. I like to sub so I can save a little bit of money for my classroom if I ever get a job. Oh!... We need a

The truth is that now I don’t remember what I said... but I did say that naturally in fourth grade, there are many problems in those places where they push the English but the children don’t even understand Spanish. Then we need to mature the Spanish first... as we do with the English. And that’s when I started talking about vocabulary terms that we need, you know, code switching and all of that and how they on their own begin to learn ...I was thinking the day I did the interview, and where did all this come from? I realized that something must have stuck to me (humorously). So [I told them] ‘Oh you know,... I’m subbing too. I like to sub so I can save a little bit of money for my classroom if I ever

sub for tomorrow actually. OK, ta'
 bien'. Entonces terminó la
 entrevista y fui a la oficina.
 (Interview excerpt, Spring 2014)

get a job. Oh!... We need a sub for
 tomorrow actually. O.K, that's
 good. Then the interview finished
 and I went to the office.

Oscar's "I'm subbing too" was a turning point in the dynamic of the interview. I presume that the shift happened when Oscar was no longer a jobless teacher trying to gain a position that would open up in three months after the summer. At that moment Oscar became a substitute teacher needed right away by the administrators. The "hour, hour-and-a-half interview" would turn to be what I have named 'the longest interview' or a try-out observation time where the Juniper's administrators could make a decision about hiring Oscar and Oscar could also gain confidence in being able to teach "those fourth grade kids."

"Y yo que estudié... ¿qué hice?" – And I who have studied... what did I do?

Oscar's stories are getting longer. His verbal narratives of what happened are told as if he was acting in a play. In his sentences he doesn't use reported speech: 'he said' or 'I said' before or after a spoken sentence. His characters speak from a first person point of view. In this imaginary play, I propose, Oscar is the main character and as such he provides the listener with what it seems to be his stream of thought that includes questions, desires and plans. This development in our conversation, where the story focuses on him, reminds me that during the courses where he was my student, he seldom spoke out loud. The time he spoke clearly and loudly in class were the times that he brought his puppets. His puppets were the ones teaching the lessons and giving presentations. Somehow or

another, during my listening, I see a former student who has found his “persona” or public face to tell his story.

Oscar had taken the risk of going to one more interview. He had taken the risk of offering his services as a substitute. He is faced with a difficult question, the same I had as a first-year teacher: what have I gotten into?, “¿En qué me metí? “. He then has to evaluate if he really can and wants be a teacher. He remembered:

Esos niños eran de 4to grado. Era la
única clase bilingüe. No los podía
controlar... y así hablaban ellos: ‘A
mí no me van hacer hacer ni un pedo
de esto. Yo no voy a hacer esto’.
Tirando aquí, tirando acá. Yo no más
estaba así [*Oscar se toma de la*
cabeza]. ¡Uy! ¿En qué me metí? ¿En
qué me metí? ¿Y posibilidad? A lo
mejor. ¿Voy a trabajar aquí? No. No
creo. Ya no voy a regresar. no voy a
regresar...No más me recuerdo: Vi
unos tacones ... que eran de la
maestra, [debajo de su escritorio]
Quiero observar a esta
maestra...quiero ver qué hace ella.
¿Cómo los controla? ... Y yo que

Those kids were from fourth grade.
It was the only bilingual class. I
couldn’t control them... This is
how they would talk: They’re not
going to make me do a darn thing
of this. I don’t want to do this.
They would throw things here and
there. I was just like [*Oscar holds*
his head]. Ah! “What have I gotten
into? “What have I gotten into?
Any possibility? Maybe. Am I
going to work here? No. I don’t
believe so. I am not going to come
back. I am not going to come back.
I want to observe this teacher ... I
want to know what does she do.
How does she control them?

estudié. Yo quería saber, quiero saber ¿qué hice? ¿Puedo venir mañana? Quiero observar. Oh, yeah! We will still pay you...even if you are observing, will pay you as a sub. OK, dinero gratis ¿y estoy observando? ¡Perfecto! Y llegué al otro día. ¡Oh! You came back? I'm surprised you came back. I thought we have run you away...with the class we gave you yesterday...(Interview excerpt, Spring 2014)

...And I that studied... I wanted to know, I want to know, what did I do? Can I come tomorrow? I want to observe. Oh, yeah! We will still pay you...even if you are observing, will pay you as a sub. OK free money, and I'm observing? Perfect! And I arrived the next day. Oh! You came back? I'm surprised you came back. I thought we have run you away...with the class we gave you yesterday...

In this passage Oscar provides several key ideas to understand his story. There is a persistent and repetitive question that he had been trying to resolve since his first observations and even though he had come to terms with the fact that he was good at classroom management, he found himself once more asking about “how does she do it, how does she control the children?” The “she” is someone who Oscar had not even seen. The “she” embodies the ideal of a hired teacher that Oscar is not. Oscar then contrasted the canonical state of things of having studied. He seemed to assume that if he studied to become a teacher, he should know how to control a classroom. Intuitively, he knows that he needed to observe this teacher in order to learn, and therefore, I speculate, get hired.

Oscar said that a combination of factors, the “free money”, the chance to observe, and his desire to learn made him come back:

Al día siguiente fui a observar la maestra... la de los taconzotes. No más entré [y veo a todos], calladitos, lo que no estaban haciendo el otro día. Y digo, ¿qué hizo? Calladitos, trabajando como nada. Oyó un ruido ella... ¿Qué estás haciendo? [Imitando en tono firme y enojado] O.K. Ya sé. Es lo que no hice [se larga una carcajada]... Observé y digo, oh! That's how she has them... Men, I got to toughen up. I got to toughen up. Men... necesito más experiencia. .. Ya ni quería trabajar. But you know, I won't let them beat me... I need to get tougher. Entonces [they said] 'We're going to put you in this class'. The next day, firme. I got this. Entonces el día después firme otra vez. Me tocó

The next day I went to observe the teacher... the one with the big high heels. I came in and [I see all] quiet, something they were not doing the other day. And I say, what did she do? Quiet, all working like nothing. She heard a noise... What are you doing? [*Oscar imitated a firm and scorning tone of voice*] OK I know what I did not do [*laughing*] ... observed and I say, oh! That's how she has them... Men, I got to toughen up. I got to toughen up. Men... I need more experience... I didn't want to work. But you know, I won't let them beat me... I need to get tougher. Entonces [they said] 'We're going to put you in this class'. The next day, firm. I got this. Then the next day [I was] firm again. I had another difficult class.

otra clase difícil. Little by little I started to get more experience [with] niños difíciles. And they go O.K. , Yo creo que sí me estaban ... observando. A ver como controla la clase, cómo enseña. Entonces me estaban observando yo creo (Interview excerpt, Spring 2014).

Little by little I started to get more experience [with] the difficult children. And they go OK. I do think that they were ... observing me. Let's see how he controls the class, how does he teach. Then I believe that they were observing me.

Oscar attributed his learning to his observation of an experienced teacher and his practice in dealing with “the difficult children.” At the same time while telling his story, he believed that he was being observed for that possible job opening that he had interviewed for. In a way, Oscar was prolonging the interview in order for him to get a chance to both learn and be seen as a viable teacher. He was creating a real chance “chanza”, the one that he felt the principal at his student-teaching school had promised but did not translate into an authentic opportunity.

“I got a job!” The ‘longest interview’ as I have named it, finally came to an end after Oscar had demonstrated and surprised the administrators of Juniper school by applying instructional practices he already knew how to do. He remembered the moment he was told he was offered a job in details:

[They've noticed] cosas que ellos no sabían que yo sabía. Oh! you are doing guided reading? OH Yeah!

[They've noticed] things that they didn't know that I knew. Oh! ! you are doing guided reading? OH

I'm doing guided reading. I know how to do guided reading. Oh!

Wow! Y cada vez que ellos pasaban yo estaba hacienda algo nuevo. Yo nomás trataba de controlar a los niños. ... I'm not doing anything tough. I'm just trying to keep them under control. Entonces me estaban observando yo creo. Y una semana después... me recuerdo, un miércoles, 3:49 PM, me llamaron de Human Resources. Oh! We want to offer you a job at Juniper Elementary for fourth grade bilingual y quien sabe qué. Pues yo ya iba a tirar el teléfono... I got a job!!! Ya me ofrecieron un trabajo. I got a job!!! Y me oyó el señor en el hall. Oh! You got a job? And so, Yes! Yes! I want to accept, accept (Interview excerpt, Spring 2014).

Yeah! I'm doing guided reading. I know how to do guided reading.

Oh! Wow! And every time that they would pass by I was doing something new. I was only trying to control the children... I'm not doing anything tough. I'm just trying to keep them under control. Then, they were observing me, I think. And one week later... I remember, one Wednesday at 3:49 PM, they called me from Human Resources. Oh! We want to offer you a job at Juniper Elementary for fourth grade bilingual and who knows what else. So I was about to throw the phone... ... I got a job!!! They offered me a job. ... I got a job!!! And a man in the hall heard me. Oh! You got a job? And so, Yes! Yes! I want to accept, accept.

In this state of being observed by “ellos” [them], which I understand refers to the administrators, Oscar displayed his instructional resources “every time” they passed by. It was through his teaching that he was “just trying to keep [students] under control.” This belief was consistent with advice he had previously offered to Marlene more than a year ago, during the first time I had observed El Trío during lunch. At that moment Oscar emphasized the importance to do “something ... [to] bring [student’s] attention.” Back then he referred to “talking about like who has animals” and how effective that was to have students, “that never [have] risen their hands before” to participate. The details in Oscar’s narrative provide a clue into the high level of importance attributed to the moment of being offered his first teaching job and his decision to accept. The action of “keep trying” brought him back to his canonical state of things, that I have synthesized in the idea that every student-teacher deserves a job offer.

“Solito estaba acumulando cosas”- By myself, I was accumulating things . After accepting his position as newly hired and while still working as a substitute, Oscar helped by relocating classrooms. As part of the movement of the entire school getting ready for the following school calendar, he was also preparing his own environment. He began to accumulate materials given to him. He remembered how his learning was a sorting process of what he judged as possibly useful or not:

“...luego la última semana estaban cambiando toda la escuela...’we are moving all of first grade here, all of second grade there’. Entonces me

“...then the last week they were changing the entire school. ... we are moving all of first grade here, all of second grade there. Then I

tocó a mi to be part of the moving
 crew. Pero estaba viendo, Oh! OK
 tiene mucho aquí basurero. Oh,
 N'ombre ! no necesito nada de eso.
 N'ombre! eso no lo usan. Hay cosas
 de los 70, un tape recorder que ya
 está todo gris y crackeado. And
 luego: 'Oscar, this is going to be
 your room'. Entonces ya estaba
 viendo y me estaba emocionando.
 Entonces se acabó el año escolar
 and I still went in the summer.
 Estaba ayudando todavía, with no
 pay. I was doing it there for free. Y
 ellos vieron que 'Oh! lo quiere tanto
 que he's coming in for free'. Etaba
 ayudando a mover, limpiar cosas y
 todo eso y conocí maestras y me
 estaban ayudando. Here, this is for
 your room. Agarré a huge library
 que usted vió ... Solito y solito
 estaba acumulando cosas [e] hice
 amistades

became part of the moving crew.
 But, I was looking, Oh! They have
 too much of a dumpster in here...
 Oh! Man, I don't need any of that.
 Man! They don't use that. There are
 stuff from the 70s, a tape recorder
 that is all gray and cracked... And
 then: 'Oscar, this going to be your
 room'. So I was looking and I was
 getting excited. Then the school
 year was over and I still went in the
 summer. I was helping move, with
 no pay. I was doing it there for free.
 And they saw that I wanted it so
 much that he's coming in for free.
 So, I was helping move, clean stuff
 and all that. I met teachers and I
 was helping. Here, this is for your
 room. I obtained a huge library that
 you saw ... All by myself I was
 accumulating things and I made
 friends. (Interview excerpt, Spring
 2014).

Keeping with the finding-your-own-school as finding-your-own-home metaphor, Oscar was nesting. He was learning by observation as he had done when he needed to see how the high-heels teacher controlled the class. While helping other teachers move, he was evaluating how to set up his own classroom. While helping other teachers move, he was welcomed by those teachers who showed Oscar his future classroom and supplied him with teaching materials. Aware of being observed, he reflected in retrospect that “ellos vieron”[they saw that] “he was coming in [to the school] for free.” He imagined “ellos” [they] saying that he wanted “it” so much that he was willing to keep going to help with no pay. Oscar’s story leads me to conjecture that “it” is the job, the opportunity he had been waiting for, and that “ellos” “they” are the administrators granting that job. This process of being “part of the moving crew” resulted, according to him, not only in accumulating needed materials but also in forging new friendships.

“O.K. ésta ya es mi familia escolar”. Oscar corroborated his notion that his summer work helped him develop relationships when he came back for the beginning of the year school teacher trainings before school started:

...I got to know everyone before
school started y entonces para mí
cuando los vi [a los maestros] otra
vez, cuando regresamos al training
es como ‘How’re you doing?’ Se
sintió como O.K. ésta ya es mi
familia escolar (Interview excerpt,
Spring 2014).

... ...I got to know everyone before
school started and then when I saw
[the teachers] again, when we went
back to the trainings, they were
like, ‘How’re you doing?’ then it
felt like, O.K., this is my school
family.

To explain Oscar's process of feeling part of his new school, I paraphrase Marlene's prediction of finding the school that would feel like his home. I interpret Oscar's deliberate decisions since the time he offered his service as a substitute until his actual teaching position began not as *finding* but as *building*, what Oscar baptized as, "his school family." Oscar's "Action," or what in Bruner's terms is an attempt to undue the "trouble" brought by the peripeteia, were many.

He continued his job hunting after several rejections. He offered his services as a substitute teacher knowing that he could better display what he knew by being in the classroom. He took the challenge of coming back to difficult classes to manage them. He focused on learning from the experienced teachers by observing. He was aware of being observed. He got a job offer and continued to go and help, becoming acquainted with the classrooms, the teaching materials and his future colleagues. His "actions" resulted in Oscar's insight of finally finding, or better said, building his "school family."

"So I'm not fired? ...No, we want you here" In research, there is no such a thing as happy endings or as Connelly and Clandinin (1990) have warned it could be an intent by the researcher to attempt a smoothing of narratives. I believe Bruner's elements of a story helps to understand that any attempt to come back to the canonical state of things is permanently threatened with a peripeteia, using Oscar's previous words, something that takes us "out of our comfort zone." Oscar explained:

...pero cuando estaba pasando eso
[moviendo los salones y todo eso]
no pasé el examen bilingüe.

... but when all of this was
happening [moving classrooms and
all] I did not pass my bilingual test.

Dije chin no lo pasé! Ya perdí mi trabajo. Ya no me van a querer guardar la posición. Y ahí le dije [a la principal] I'm Sorry I've failed you, I didn't pass the test. When are you going to take it again? This day. You're going to pass it. So I'm not fired? No. Really? No, we want you here. O.K. and then otra vez no lo pasé por cinco puntos. I'm so Sorry! N'ombre! Ya me dijeron [que] a fuerzas necesito pasar el examen bilingüe porque si no lo paso no tengo ESL certification. (Interview excerpt, Spring 2014)

I said, fush I did not pass it! I lost my job. They are not going to want to save my position. And then I told the principal, I'm Sorry I've failed you, I didn't pass the test. When are you going to take it again? This day. You're going to pass it. So I'm not fired? No. Really? No, we want you here. O.K. and then one more time I did not pass it, for five points. I'm so Sorry! Man! They already have told me that by force I have to pass the bilingual test because if I don't pass it I don't have ESL certification.

Oscar further explained how part of the test requires to speak out loud into a microphone and how he is shy to do that in a room full of people simultaneously taking the test with him. By the time of the rendering of this field text he had apologized to his principal twice for not passing. Every time, he was reassured that he was wanted at Juniper school.

Action “Building” the school	Felt relaxed, calm and not nervous when attending the job interview Found himself talking about his teacher knowledge Offered his services as a substitute teacher during the job interview Continued his job hunting even though he was demoralized after rejections Persisted in coming back to a challenging classroom Planned to observe experienced teacher to learn to control the children Asked himself if he was able and if he wanted to stay in teaching Got paid as a substitute while getting to observe and help teachers Provided an opportunity for the administrators to know him Got his first job offer as a teacher and accepted it Accumulated teaching material while preparing his future classroom Continued going to the school during the summer with no pay Forged relationships with colleagues Found his “familia escolar” – school family Received multiple reassurances of being wanted in spite of failing Spanish test
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Figure 11. Oscar’s Action: building the school

Coda: Naïve no more

As I have referred to before, every story has what Bruner calls a “coda,” which is a lesson to be learned from it. The coda is provided by the teller but is also created by the listener, the researcher and the reader. Throughout his story Oscar provides hints of his learning. He realizes that getting chosen for a job is never dependent on just an interview, as he naively had thought. He comes to understand that the administrators were observing him all the time and therefore Oscar offered Juniper’s administrators the chance to observe him while he was substitute teaching.

In addition, Oscar learned that even though he had studied in college how to be a teacher, he had more to learn, for example how to control difficult fourth graders. He surprised himself when he was able to talk the “teacher talk.” He realized that he can make a stand regarding the education of bilingual children and how to prevent a “generation” of children like him not being able to speak both languages. What follows

are two additional insights that emerged at the end of our last conversation. One addresses Oscar's valued connection to his current students. The other shows Oscar's professional ambitions.

“A mí me vale el dinero” – I don't care about Money. I have heard many times that teachers, and I include myself as a teacher and a teacher of teachers, are not in the profession for the money. Oscar's testimony to this notion, I judge, does not emerge out of a common place use of the phrase, but out of authentically expressing his connection with the children. He has identified himself with his students, calling them “children like me” in a sense of losing the chance to be bilinguals, when referring to students from Spanish speaking families. He has identified the African descent child as “mi hermano” – my brother, because he was “born in the area, with black kids, and [he] knew how to talk [like] them”.

Y tengo niños de ESL y a veces les hablo en español porque Oh! you don't get it? Oh! Así es. Y me dijeron ‘we have to move [you] to bilingual’ Me dijo la principal, ... if he passes that bilingual test. You can't hold him on there [with ESL students]. ...No quiero dejar esos niños. Entonces voy a estar peleando para quedarme a donde

I have children that they are from ESL and sometimes I speak to them in Spanish because Oh! You don't get it? Oh! This is how it is. And they told me, ‘we have to move [you] to bilingual’. The principal told me,... if he passes that bilingual test. You can't hold him on there [with ESL students]... I don't want to leave those children.

estoy. Pierdo dinero. A mí me vale
 el dinero....Yo me metí en esto
 [ESL] por casualidad, pero me
 encantó mucho, [y] yo no quiero
 hacerle daño a esos niños. Entonces
 voy a estar peleando que aunque
 pase el examen bilingüe me voy a
 quedar allí. Yo le digo: el otro año
 me muevo a bilingüe. Ya le dije eso
 a la principal y ella está de acuerdo
 (Interview excerpt, Spring 2014)

Then, I am going to be fighting to
 stay where I am. I lose money. I
 don't care about money... I got
 placed in this [ESL] by chance, but
 I liked it so, [and] I don't want to
 do harm to those children. Then, I
 am going to be fighting even if I
 pass the bilingual exam to stay
 there. I say: I move to bilingual
 next fall. I told the principal that
 and she agrees...

Oscar exemplifies his connection with his ESL students by showing his flexibility in switching languages as needed in search for understanding. He also had referred, while giving a classroom tour, to the children's surprise –and the parents gratefulness—toward Oscar's actual use of the Spanish language. It was also through language, a language that he learned to speak as if coming from a “hermano extranjero”, - a *foreign brother*, that he could connect with his students of African descent. Oscar, through his narrative, takes a stand in prioritizing his connection with his students beyond his certification title and beyond the districts priorities of filling bilingual positions before filling in the ESL positions. Aware of losing his bilingual stipend when choosing to teach in an ESL classroom, he places his children as his priority.

“Shining star”. I have mentioned Oscar's statement about placing Marlene as the one whose story had always enjoyed the spotlight. I have not dwelt on the interesting

dynamic of a couple who have been together since high school traveling along this journey of becoming teachers together. I have, however, pointed out that it was my intention as a researcher to find Oscar's stories. I have given testimony of Oscar's journey in looking for his own job, school and all the strategies that he pursued in search for that goal. What follows is Oscar's and Marlene's understanding of their individual needs to each be "the shining star" of their particular school. Here is the dialogue about it:

Oscar: Siempre nos enfocamos en Marlene, porque ella sí, es el enfoque de nuestra historia.

Eso he notado. Quién sabe por qué, pero ella sí es el enfoque ... Yo ya me hice más competitiva. ¿Si no le puedo ganar a ella? I have to beat her... I have to beat her...

Marlene: Los dos queremos ser las shining stars. Y estamos bien porque él está en su escuela y yo en la mía.

Oscar: De las nuevas gentes, ya me dijeron, I'm the shining star. O.K. I don't want that though. I want to be the shining star from everyone,

We always focused on Marlene, because she is the focus of our story. That's what I have noticed.

Who knows why, but she really is the focus... I have become more competitive. If I cannot win against her? I have to beat her... I have to beat her...

Marlene: We both want to be the shining stars. And we are doing well because he is in his school and I am in mine.

Oscar: From the new people, they already told me, I'm the shining star. O.K. I don't want that though. I want to be the

not just from the new people. Yo quiero ganarles a todos. Yo quería ‘teacher of the year’ ... I want that! Yo ya quiero eso. Llego todo frustrado, cansado, pero le hecho ganas hasta 100% y más ... Yo estoy feliz donde estoy ...

Marlene: Yo también. No creo que estaría igual así de feliz en otro lugar

Oscar: Realmente no creo que hubiera podido trabajar con Marlene (Interview excerpt, 2014)

shining star from everyone, not just from the new people. I want to beat all of them. I wanted to have ‘teacher of the year’ ... I want that! I wanted that. I arrive all frustrated, tired, but I place enthusiasm up to 100% and more... I am happy where I am...

Marlene: Me too. I don’t think I would be equally happy in other place.

Oscar: I don’t think that I would have been able to work with Marlene.

This is a combined telling from both Marlene and Oscar, explaining to me, the researcher, where they stand now that some of the attention usually devoted to Marlene has been dispersed to include Oscar. It shows each of them wanting to hold a place of recognition in their own schools. Both agree that they are happy in their schools. Marlene ventured that she would not be so happy somewhere else. Oscar resolved the dilemma he presented at the beginning of his telling that drove him to call himself naïve. The dilemma was his wanting them to work in the same place. His entire narrative provides examples of how that notion of wanting to work together was naïve. He

resolved that past wish with his internal realization that that he didn't think he could've worked with Marlene.

The lesson I see in Oscar's telling is a lesson of separation for growth. It was by finding his own place that he has found his competitiveness and his aspirations not just to be better than Marlene, but better than anyone else on his campus. As a researcher, my surprise at finding that what I have named as El Trío had dismembered, was heart-breaking. I had envisioned my participants holding the answer to surviving the student process and their first year of teaching by functioning as a "pack," as I've heard once an administrator say from a predominantly Hispanic high school, when referring to his Latino students. Oscar's narrative provides an in-depth insight of the negotiations happening inside a support group as well as inside the individual transitioning from the student-teaching period to the first teaching job.

Coda	The interview is just one step in the process of getting a teaching job
Multiple	Administrators make decisions observing the candidate while teaching
	One has to give an opportunity to the administrator to observe
Learned	College does not give you all you need as a teacher
	Create opportunities to keep learning by observing other teachers
Lessons	By talking the teacher's talk, one can get the administrator's attention
	Show interest in the job by substituting, taking challenges, even working for free if necessary
	Understand the teachers and school responsibility in providing adequate truly <i>bilingual</i> programs and not to push for English only
	Language match provides a connection with the children and the families
	All language minority students need to be served by language conscious teachers
	The road to want to be a "shining star" type of teacher is individual

Figure 12. Oscar's Coda: Multiple Learned Lessons

Oscar embodied the young man who stopped being naïve and built his own school. He suffered multiple rejections that troubled him and his sense of being. He kept

asking himself what was he doing wrong. Even though the question pertained to the discipline of a difficult class it could have been a reflective state to find a way to secure a job. Oscar then created the possibility of being seen while teaching in his prospective school. He showed ability to learn by observing experienced teachers. He showed commitment to the principal by coming back to difficult substitute assignments and after being offered the job coming back to the school to keep building the environment and relationships with the teachers. In the meantime Oscar suffered the trouble of not passing the Spanish test required for certification. He was reaffirmed as a valued teacher. He gained the confidence of wanting to be the best teacher.

Canonical State of being Hoping for the first job as a teacher	Hoped for a chance to get a job at his student-teaching school Hoped to obtain a job together with his partner and his friend Did not realize that the principal was testing them continuously Was characterizing his student-teaching school as the best place to get hired, not aware of teachers' unhappiness and abuses Realized that his student-teaching school was bilingual just transitionally. Assessed himself as knowledgeable in classroom management Measured his teaching abilities as equal or better when compared against his friend's
Peripeteia Rejections	Suffered the rejection of not passing to a second round of interviews Witnessed his partner not getting that first job at their shared student-teaching placement Realized he was unhappy at his student-teaching school Conjectured both Marlene and him were not hired because they could not be "controlled" by the principal Felt anger after the first rejection Lost sense of meaning in going to the school that rejected him Gave up in his job hunting momentarily Was rejected for a more experienced teacher Felt depressed, angry and frustrated after multiple rejections
Action "Building" the school	Felt relaxed, calm and not nervous when attending the job interview Found himself talking about his teacher knowledge Offered his services as a substitute teacher during the job interview Continued his job hunting even though he was demoralized after rejections Persisted in coming back to a challenging classroom Planned to observe experienced teacher to learn to control the children Asked himself if he was able and if he wanted to stay in teaching

	Got paid as a substitute while getting to observe and help teachers Provided an opportunity for the administrators to know him Got his first job offer as a teacher and accepted it Accumulated teaching material while preparing his future classroom Continued going to the school during the summer with no pay Forged relationships with colleagues Found his “familia escolar” – school family Received multiple reassurances of being wanted in spite of failing Spanish test
Coda We were so naive	The interview is just one step in the process of getting a teaching job Administrators make decisions observing the candidate while teaching One has to give an opportunity to the administrator to observe College does not give you all you need as a teacher Create opportunities to keep learning by observing other teachers By talking the teacher’s talk, one can get the administrator’s attention Show interest in the job by substituting, taking challenges, even working for free if necessary Understand the teachers and school responsibility in providing adequate truly <i>bilingual</i> programs and not to push for English only Language match provides a connection with the children and the families All language minority students need to be served by language conscious teachers The road to want to be a “shining star” type of teacher is individual

Figure 13. Summary of Oscar’s stories

Stephanie’s voice

While Stephanie was my student, she was the quiet type, rarely voicing her views out loud. The reason I remember her was because from the very beginning she would stand out in the use of technology for the creation of her lessons or any individual and group reports. She became known as the video production expert of the class and as the webmaster of the Bilingual Education Student Organization (BESO) website. She was the one that made El trio possible. Marlene and Oscar were and still are in a dating relationship. Stephanie was the one that made out of EL trio a group of friends. She was like a sister to Marlene, according to Marlene’s words and a close friend to Oscar, according to Stephanie’s words.

During those lunches I observed while members of El trio were student-teachers, Stephanie was acknowledging Marlene's or Oscar's stories with her gestures or short utterances, smiling, laughing and making clarifying questions. That was the reason I gave her the nick name of "the listener". It was Marlene who said during that first lunch recorded observation to Stephanie that eventually "You just have to find your voice". Even though Marlene was specifically referring to finding voice in classroom management, I believe the themes of our conversations that follow, reflecting about her student teaching period and her first year of teaching, are proof of that coming true. What follows are my re-storying of Stephanie's stories.

Restorying Stephanie's stories: My imaginary theatrical re-telling as if conducting a Playback performance.

If I had to "conduct" Stephanie's story in a Playback performance I would divide it in five scenes. The first scene opens up with Stephanie, having lunch at the college with her two friends. Stephanie listens and nods attentively to Marlene's account. Then Stephanie shares her concerned about her soon to occur evaluation and about her needs for improvement with classroom management. Oscar provides her with practical advice to use popsicles to call on the students. Marlene tells her that it's just a matter of finding her voice. Stephanie reminds friends about due dates and work to be done for classes. She says she will take care of editing the videos for a joined project, called neighborhood ethnography. She leaves in a hurry reminding everybody what needs to be done.

In the second scene we see Stephanie greeting and guiding her former professor/researcher through her school where Stephanie has recently been hired. Stephanie talks about being Friday and getting ready to leave to go teach church- school afterwards. In the classroom, Stephanie shows her professor the writing center while she finishes posting the "morning message" so is ready for when her students come in on Monday. She then goes to the reading center where she picks up a student folder and tells her of the different levels she has determined through running records. Stephanie then shows her kidney shape table which she uses for small group reading. While talking about having children in a wide range of levels, she is arranging folders, sorting students' papers out of her desk, and placing them in her tote bag to take home and grade. Her movements are precise, fast and constant.

In the third scene, Stephanie stops. She wipes tears saying that "it is so hard". The representation goes metaphorical when Stephanie shows the former college professor a hat collection that she wears for different occasions: the mother's hat for those who need love and attention, the psychologist's hat that she used for a suicidal boy, the economists hat for kids who "are not economically there", the advocate hat that has a sign on top which states that urban education can be high quality education. She introduces her principal at this point who asks to wear the high quality education hat since it is her motto. The principal leaves the scene. Stephanie stops her stream of arranging-the-classroom movements to wipe tears repeating once

more “it is so hard”. She states that being a bilingual teacher feels isolated, and that is double the work.

In the fourth scene Stephanie drives the professor/researcher to a pupusería. At an intersection, she tells of a homeless man she recently saw there and how she realized that she was blessed because today is the day, it is the time that she was waiting for so long, the time for her not to worry so much and be a teacher. Once seated at the pupusería the researcher asks for the rest of El Trío, Marlene and Oscar. Stephanie answers solemnly that she couldn’t have made it without them but that now each one of them has ended up at different schools. She states: “each school reflects us”. She called herself the organized one in a highly structured school, she calls Oscar laid back in a relaxed good school, and she call Marlene the- one- that- goes- back- to- her- elementary- school. An actor comes in on stage and Stephanie introduces her former cooperating teacher who is now her co-worker and friend. The co-worker leaves.

In the fifth and last scene, Stephanie explains that she has to go to church so she can keep sharing her gift, the gift she has with children. She says that she doesn’t know what she has but they all come and hug her. Before leaving she stops, and reminds her professor/researcher once more that “it is so hard”. Stephanie’s mother appears standing up off scene saying at unison with Stephanie: as my mom says “[any] job one does when you are beginning it is ... going to be hard... eventually things ... slow down”.

Figure 14. Restorying Stephanie’s stories

Canonical State of Things: Stephanie’s story begins

Stephanie is the first one to find time and meet after-school from the three former student-teachers at that time newly hired bilingual teachers. “There is so much I need to tell you” she said in anticipation to our meeting. I am surprised by her words and also excited since I had never had a chance to meet individually with her before. Stephanie smiles, moves and talks non-stop except twice to wipe her tears. She reminds me of our long lasting relationship by saying,

I think about it, and life was so
simple back then. We were such
kids cuando empezamos, dos años y
medio [atrás] tenía 19 años, ahorita
tengo 22 ...[y] usted nos conoce de

I think about it, and life was so
simple back then. We were such
kids when we began, two years and
a half ago. I was nineteen years
old. Now I’m twenty two and you

bebés

know us as babies

“Back then” was her time of being a student. Her student time was within El Trío. She uses the first person plural, saying words such as “we were” and “you know us”. It portrays the way she began this passage from being a student-teacher to becoming a bilingual teacher within a community of friends. She then explained her ties with El trío, both by friendship and by having been raised in the same “barrio” –neighborhood- during their elementary school years.

“the three of us attended Oak Trail school when we were in elementary” Stephanie began the conversation about her El Trío friends - Marlene and Oscar- after we get comfortable seating in Stephanie’s favorite nearby pupusería,

Los tres hicimos student-teaching in Sanders. Lo chistoso es que ahora nos ponemos a pensar y pensamos que los tres fuimos a Oak Trail school, cuando estábamos en elementary, pero no nos conocíamos. Yo los conocí a ellos en College. Ellos se conocieron en High School. Marlene now works in Oak Trail donde estábamos. It’s kind of a crazy story.[Ahora] Nos vemos cuando hacemos workshops (Interview excerpt, Spring, 2014)

The three of us did student-teaching in Sanders. The funny thing is that now we think about it and we realize that the three of us attended Oak Trail school when we were in elementary but we did not know each other. I met them in college. They met in High School. Marlene now works in Oak Trail where we all used to go. It’s kind of a crazy story.[Now] we see each other when we attend workshops.

I knew from a presentation that Stephanie, Marlene and Oscar had done for Foundations of Bilingual Education -the first course they had with me- that the three of them were raised in the same Álamos area. They presented a video- ethnography of different places in their neighborhood and how languages - Spanish, English and even Mandarin- emerged as part of shared public spaces. The produced video opened up a rich multicultural world to a part of town that I had never visited. It showed me the strong ties they had with shared common references to the same community. Then, I also learned that both Stephanie's and Oscar's families had moved away from the Álamos area and that Marlene's family had remained in the neighborhood.

I was amazed when I was told that all three friends had managed to be student teachers in the same school. The college provides some options so students can voice preferred areas for their practice, but for three, not one, but three students to coincide and be placed in their preferred and one same school was unusual. For me, this was a story that had to be told because it was the story of three students coming back to their neighborhood.

Stephanie's coming back stories are brief and sprinkled throughout her narrative. She remembered how her former kindergarten teacher appeared in district training as one of the multilingual specialists. Stephanie's former teacher not only remembered her but, in Stephanie's words, also "[told] everyone, 'Oh! She was my student in kindergarten!'" Stephanie also recalled her very first day as a teacher and how her own first grade teacher sent her a message through Face book that said, "Good luck today. Not too many years ago you were the one going to first grade." She was in tears that first day as a teacher, in

tears when she told me about that first day and in tears reflecting of her present *estando aquí*, being here, in her classroom:

I can't believe the day is finally
here. Something I have been
working for so long... Ya se me
están saliendo las lágrimas de la
emoción de estar aquí. I can't
believe I made it all the way to
here.

I can't believe the day is finally
here. Something I have been
working for so long... My tears are
already coming out of the emotion
from just being here. I can't believe
I made it all the way to here.

I see Stephanie's coming back to her neighborhood, to her place of "schooled" origins as part of her canonical state of things. Being welcomed as a new teacher by her old teachers still working in the neighborhood was the spring board from where her story of becoming a bilingual teacher began.

"I have no clue how I would have made it without los dos [the two of them]"

The following excerpt of our conversation shows another component in Stephanie's canonical state of things: becoming a teacher supported by her friends. She declares,

I have no clue how I would have
made it without los dos, de apoyo
moral, de apoyo de todo, del
trabajo... nos entendíamos muy
bien, trabajábamos bien, si
necesitaba alguien algo lo

I have no clue how I would have
made it without both of them, their
moral support, their support on
everything, work... we understood
each other so well, we worked well,
if anyone would need anything we

hacíamos. It was just like, it was would do it. It was just like, it was
just a really good friendship just a really good friendship.

(Interview excerpt, Spring 2012)

This is Stephanie's explanation of how the trio came to be. She affirmed what I noticed from the first time I met them, which was their persistent support of each other. The friendship was pivotal for her to be able to "make it" through her teacher education studies. During her student-teaching period Stephanie worked with and found support from El trio of friends. She then told me that now other people from her college were student-teaching at her school and she felt that those student-teaching days for her were far away in time. She makes sense of this feeling when she shares: "It's crazy, because it feels that is was so long ago that I was student teaching and at the same time it wasn't." I interpret her comment as nostalgic for that time and friendships ties that even though were still there they were not the same.

"My cooperating teacher ... we had such a really good bond with each other"

The name of cooperating teacher encloses the notion that student teachers work side-by-side with a teacher who will aid in the process of teaching the art craft of becoming a teacher. According to the teacher education website, where Stephanie did her teacher education studies, "Cooperating Teachers (Mentors) provide daily support, instruction, coaching, mentoring, and guidance". Stephanie found not only true cooperation, which is already invaluable but a model that reaffirm herself as a teacher,

My cooperating teacher ... it was kind of crazy porque [because] we have such similar personalities, in the way we think or just the way we work, we were just like "oh, yeah, I did that too". We had such a really good bond with each other, all

last year, we were always working together. Oscar and Marlene hasta me decían .[they would say to me] you are like a younger version of Mrs. Crayton, because of the way I was. They saw her, and ‘yeah, you are just the same’. Cuando estábamos en[When we were at] college I would always be worried about our work, I ‘d be like the one ... pushing us, OK we have to do this, we have to do that, like I would always be worried ... making sure I had everything. I’m just very structured some times, she is very structured, and the school is very structure. Right now I’m finding out I need to be more structured. Pero [But] just working with her it was great!(Interview excerpt, 2014).

Stephanie’s story is of admiration and gratefulness towards her cooperating teacher who later became her co-worker, her team leader and also friend. During the classroom tour Stephanie had referenced, in several occasions, ideas that she had learned from her cooperating teacher. Stephanie found an experienced teacher with a style that mirrored her. Marlene and Oscar’s comments, who were her witnesses during that student teaching period reaffirmed that idea. Similarly to her cooperating teacher, Stephanie knew that in her canonical state of things is the type of teacher who liked structure in a structured school. Stephanie had a mirror where she and others could see that she had what it takes to be a teacher.

“a donde quiera que voy los niños me siguen...it’s just a gift” [where ever I go the children follow me... it’s just a gift] During the same lunch time where Marlene processed her supervisor’s visit to her classroom, Stephanie commented on the “one

thing” she knew she had to work on before her evaluation: classroom management. This is how Stephanie shared her concern,

Stephanie I don’t know. I think that what I’m going to have to work on, a hard time with, is management (in extremely low voice)... I think that’s the one thing I have to work on.

Marlene I think you just have to find your voice. I know he [Oscar] would used to struggle with that more too, when we went to Benavides.[Brief silence, Oscar cleans his t-shirt of any crumbs. He has finished eating. He raises both arms up stretching them and bending them at the elbow with hands in a clasp behind his neck]

Stephanie I don’t know like (she raises her voice frustrated) I don’t know ...I don’t know what I’m doing wrong ‘cause the kids are like (brief pause) I think I’m more of a buddy **to** them [the children] than the teacher. I don’t know how to change that. [Stephanie raises her voice frustrated] I’m not like super nice to them or anything. I try to stay serious doing my things but I don’t know...My teacher says that también [also] it’s the kids, [they could be]really, really chatty, ...a lot of them. She said not to think that it’s all just because of me. They’re just like that. She says “You’ll get better with time. And I’m like “yeah, but it’s still kind of scary”. (Marlene nods affirmatively at Stephanie while eating. There is a brief silence)...

Oscar I wonder if you got a go around cup (brief pause) with the kids name on it (raising pitch as if continuing the sentence he makes the motion of putting

popsicle sticks in a cup) and you pick random kids names (he makes the motion of picking the sticks out of the cup).

Stephanie She has that, but she doesn't always use it.

Oscar You may want to use it. She liked the fact that I used it.

Stephanie Ah! O.K.

Oscar 'cause she said like it's always easy to pick on the kids that knows the answer

Stephanie: Uh

Marlene Yeah! Because she marked me down on that. (Oservation,Fall,2012)

During her student-teaching, Stephanie shared with her friends her insecurities in classroom management, the one aspect of teaching she knows she wanted to improve. I later I brought that up "the one thing that she had to work on". Stephanie explained by reflecting on her special connections with children,

Siempre he sido así. No sé por qué
a donde quiera que voy los niños
me siguen. Podemos estar en una
fiesta or in Sunday School, y yo
soy la única adulta que está con los
niños. [Other people] They just look
at me like Qué tienes tú? And I'm
like "I don't know". I think it's just
a gift.

I have always been like this. I don't
know why where ever I go the
children follow me. We could be at
a party, in Sunday School, and I am
the only adult that is with the kids.
[Other people] They just look at me
like Qué tienes tú? And I'm like "I
don't know". I think it's just a gift.

Stephanie knows that her special connection with children is an asset that she has developed across time and place, in every setting. In her canonical state of things, this is a gift that she brings to her reality as a new teacher in her classroom. She reflects,

[In the classroom] I've gotten a lot better, but just to put the boundary to show them that I'm the adult in the classroom and Yo soy la que te dice lo que tenemos que hacer, porque ellos son like Mmmm "Ms. Alamo es mi amiga". And I'm like, "I'm your teacher" But at the same time I want that relationship with them. So it's just finding the balance. Ahora estoy mejor porque al principio cuando empecé mi student teaching ... my classroom management wasn't good. And eventually poco a poquito, got better, better and better and now I feel like it's not bad. Like if you walk into my classroom...[what I think it's different] is that I've become more firm, más estricta,

[In the classroom] I've gotten a lot better, but just to put the boundary to show them that I'm the adult in the classroom and Yo soy la que te dice lo que tenemos que hacer, porque ellos son like Mmmm "Ms. Alamo es mi amiga" [I am the one who tells you what we have to do, because they are like "Ms. Alamo is my friend"] And I'm like, "I'm your teacher" But at the same time I want that relationship with them. So it's just finding the balance. Now I am doing better because at the beginning when I began my student teaching ... my classroom management wasn't good. And eventually little by little, got better, better and better and now I feel like it's not bad. Like if you walk into

más firme, menos amistosa porque tengo que hacerlo ... también soy humana, también cometo errores, soy como tú, también puedes venir a mi, si tienes una necesidad,... quiero que sepan que estoy ahí para ellos porque , like I was telling you earlier, some of those kids don't get ... that at home, no les dan amor, no les dan [la] atención que necesitan. So I'm going to be there, you know, I do want to give that to them. I don't want them to think that I'm their friend necessarily, just because I can't be their friend, they still see me as their teacher, because I think it's too separate things. I guess just showing them that ... I don't know I haven't figure that one out Mrs. Gauna, I don't know but it's gotten out a lot better.(Interview excerpt, Spring 2014)

my classroom...[what I think it's different] is that I've become more firm. less friendly because I have to do it ... I am also human, I make mistakes, I am like you, you can also come to me if you have a need ... I want to let them know I am here for them because like I was telling you earlier, some of those kids don't get that at home, so I'm going to be there, you know, I do want to give that to them. I don't want them to think that I'm their friend necessarily, just because I can't be their friend, they still see me as their teacher, because I think it's too separate things. I guess just showing them that ... I don't know I haven't figure that one out Mrs. Gauna, I don't know but it's gotten out a lot better.

Stephanie's story shows the tensions of navigating between what seems to be multiple contradicting pairs of skills she brings to the classroom in the teaching relationship. A first pair would be between being the adult in charge and being a child, at heart. The second pair is between being a friend or the teacher. A third one is between setting boundaries and being available. The last one is between being firm and being human. Stephanie addresses me for the first time by name clarifying that she has not figured this puzzles out yet. Her firm tone of voice shows that she is accepting living with not knowing the solution for those dilemmas while permitting her to work through them. Her gift is part of her canonical state of things.

Canonical State of things:	Was welcomed as a new teacher by her old teachers Felt supported by El trio friends, Marlene and Oscar Collaborated and learned from cooperating teacher
I made it all the way to here	Defined herself as a structured teacher in a structured school Wanted students to be able to count on her Claimed her gift with children

Figure 15. Stephanie's canonical state of things

I synthesize Stephanie's canonical state of things with her phrase "I made it all the way to here". "Here" is her classroom and her teacher practice. Arriving to a place where she can be a teacher is challenged by the obstacles that make teaching "so hard".

Peripeteia

Stephanie's narrative provides signs of what makes her reality of teaching "so hard". She tells of how most of what she does in the classroom she has learned in the school and not in the college. She was faced with the challenge to differentiate to a wide range of students needs. She shared her feelings of isolation and extra work for being

bilingual teacher. This is her world of arriving to being a teacher turned upside – down. In Stephanie’s story this is her peripeteia.

“So much more than what we learned in college”. During my first tour in her classroom, Stephanie showed me the book bags that she put together and had classified by levels for her students’ independent reading.

After doing the running record the books are given to the students on their level. We have fluency phrases... cada niño tiene su bolsa de su propio nivel. Eventually, hopefully, next week, I want to get to ‘buddy reading’ donde [los que leen] son dos niños del mismo nivel o cerca del mismo nivel y comparten ideas juntos. [The administrators] are implementing this program from “Teachers College”. We had a workshop in the summer and it is a lot! I am just trying to learn all of that. We didn’t have any of that at College. I mean, we had one course related to

After doing the running record the books are given to the students on their level. We have fluency phrases... each student has his/her bag at his/her own level. Eventually, hopefully, next week, I want to get to ‘buddy reading’ where there are two readers from the same level or a nearby level and share ideas together. [The administrators] are implementing this program from “Teachers College”. We had a workshop in the summer and it is a lot! I am just trying to learn all of that. We didn’t have any of that at U of H. I mean, we had one course related to

children's literature but it wasn't
 like a program that we could use. I
 wish we would have had that
 because practically everything I am
 doing here is stuff that I learned
 here because I student -taught here.
 I mean, hay cosas que sí aprendí en
 [there are thing that I have learned
 in] U of H but there is so much
 more than what we learned in
 college [Stephanie makes an arch
 with her raised arm making the
 shape of a hill](Interview excerpts,
 Spring 2014)

children's readings but it wasn't
 like a program that we could use. I
 wish we would have had that
 because practically everything I am
 doing here is stuff that I learned
 here because I student -taught here.
 I mean, there are things that I have
 learned in the teacher program, but
 there is so much more than what we
 learned in college [Stephanie makes
 an arch with her raised arm making
 the shape of a hill]

Stephanie's voice was surprisingly clear & audible compared with our past encounters during her student teaching period. Her body expression of the mound of what she had to learn during her first year as a teacher shows one element that explained why teaching is "so hard. She wished for the college to have given training in reading/writing programs. She showed me the different parts of her classroom proudly, corners out of her own design. She pointed to a written chart that she had prepared ahead of time for the coming Monday. The instructions included directions to find words with the sounds *güe* and *güi*. It was signed at the end with a well wish, a "mucho amor" and her signature.

“[They] want the children to be the ones giving the class and for us to be facilitators only” Stephanie shared an instructional strategy where the teachers are trying to let the “doing” in the hands of the students. She explained,

Hacemos Word study con el	We do Word study with the
morning message ... es como un	morning message... it's like a Word
Word Hunt de palabras ...	Hunt of words ... then when the
[e]ntonces para cuando viene el	morning message comes they tell
morning message ellos me dicen	me some words and then we make
algunas palabras y entonces	sentences with those words. They
hacemos oraciones con esas	themselves, they make them. On
palabras. Ellos mismos las hacen.	Monday I began letting them make
El lunes empecé a dejarlos a que	it on their own ... what the
ellos las hagan ... lo que queremos	administrators want is for the
ver es que los niños estén ellos	children to be the ones giving the
dando la clase y nosotros solo	class and for us to be facilitators
seamos facilitadores. It's a little bit	only. It's a little bit hard but we're
hard but we're trying to get there.	trying to get there.

(Interview Excerpt, Spring 2014)

Stephanie was telling me about “letting them do it”. Her tour showing the organization of her classroom during reading time made me think *I* was the one witnessing my former student as “making it on [her] own”. I had left the classroom more than ten years ago. The conversation I was having with her was causing a role reversal, placing Stephanie as the experienced expert, informed about bilingual classroom trends.

No matter how much I believe in this role reversal based on Friesian pedagogy, it always comes as a surprise. Stephanie was also trying to facilitate this role reversal with her own students. This letting the children facilitate is described as a little bit “hard”, a word that she would repeat in several occasions to describe her present.

“Tengo de todo en este grupo”. Stephanie stood between a crescent-moon shaped table where she worked with small groups and her table that acted as her desk in the corner right behind her. While turning pages of a green folder she explained:

For small groups, running records , each student has a folder. I made four running records for this student because ... they have told me he was in a level C but I had to make sure, and he is not, he is in the level E, ...he is one of my retainees. I have nine retainees...

...Yes, and el grupo de niños que are accelerated in math so I have to teach the second grade curricula in math, this year.

...Yes, and a group of children who are accelerated in math so I have to teach the second grade curricula in math, this year.

... It's hard because I have both sides. [Stephanie uses both hands as if they were two plates of a scale to show the two extremes and moves them up and down] I have special Ed. [education], and he is like a whole different world, which he is not even reading yet.

Tengo una niña que esta en level “M”, which is 2nd grade [to] 3rd grade...it's crazy. I am trying to differentiate.

I have a girl who is in level “M”, which is 2nd grade [to] 3rd grade...it's crazy. I am trying to differentiate.

Stephanie's story of trying to determine and to attend to where each student is at academically comes as a surprise to her due to the great range of levels not only regarding what she has to teach from the first grade curricula as a whole but also within each of the subjects. Besides the academic gap among Stephanie's students, Stephanie follows her narration referring to two other wide range of needs. One is the economic needs,

“I have of everything, I think.	I have of everything, I think.
---------------------------------	--------------------------------

Tengo de todo aquí con los niños, porque hay unos que están bien y otros que no están bien...	I have a little bit of everything here with the children, because there are some who are doing well and some who are not doing well...
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...Like we were talking right now with my co-workers, we wear so many hats! We are psychologists, we are moms, and we are everything! One thing I like about here is that he [the principal] believes that urban education should be just as equal to everyone else's so that's why we are trying to give the high quality education to the kids even though they are not economically there like everyone else is, or like other people are (Interview excerpt, Spring 2014).

The other is the emotional needs, I have a student y en el verano me hizo un comentario algo así como “ya no quiero vivir”	I have a student in the summer and he told me something like I just don't want to live anymore
--	--

and that broke my heart and like he just doesn't believe in himself. And I said 'I don't know what I am going to do if I have him in my classroom next year' and sure enough he is in my classroom. And, so... I am trying to give him that love and attention he doesn't get at home. Actually yesterday I talk to his mom about it and told her straight up "he needs your attention, he needs you". He is smart, he is street smart.

And I think he could be book smart, but necesita el apoyo en casa and he is not getting it. So I already refer him to the counselor, so she is already working with him and hopefully, you know, I can do something about it this year. Tengo de todo en este grupo but I love those kids"(Interview excerpt, Spring 2014)

And I think he could be book smart, but he needs support at home and he is not getting it. So I already refer him to the counselor, so she is already working with him and hopefully, you know, I can do something about it this year. I have of everything in this group] but I love those kids."

Stephanie's story showed her surprise when faced with the reality of such range of needs among her students. I am wondering if the way the grade system is set up gives an illusion of an ideal classroom without retainees, all students in a close range reading and math level among each other and without extreme emotional needs such as a first grader voicing suicidal thoughts. Stephanie, in conversation with her other teachers,

defines that to be a teacher is to be many other roles simultaneously “wearing so many hats”. In her narrative, she provides strong reasons for attending to the particular children’s needs. One is her belief in equality in urban education and the other is her love for “those kids”.

“Bilingual...is double the work”. After touring around the classroom and while she was getting ready to leave, filling up her bags with work to grade during the weekend, Stephanie came back to describing how difficult her experience as a teacher could be at times and how those days of student teaching seemed to be long gone.

There are days that I feel that I can’t make it. That I’m like “I don’t know if this is for me”. And there are days that I see the kids and the way that ...the difference that I’m making. This is where I’m supposed to be. It’s very rewarding and it’s very hard. [Stephanie stays briefly quiet and cries]. It’s so hard sometimes.

Stephanie expanded her explanation of what “hard” meant and how being in a bilingual classroom made this first year experience so difficult:

They [administrators] are trying to keep everything up to date, so they required a lot from us, and this is my first year, ...and then first grade it’s just hard, the grade is hard, bilingual is much ... harder because is doubled the work, I feel, because everything I teach them [the children] in Spanish in SLA [Spanish Language Arts] I have to teach it in English. I am the only self contained, so I’m kind on my own figuring things out because I cannot do the same things as someone else because there is nobody else. It’s just me. I get ideas of course, from the English, the regular classrooms, but it’s not the same because, my kids, to begin with, they are

not the same. Everything I'm teaching... it's just hard [for example] to find Spanish books, it's just hard (Interview excerpt, Spring, 2014)

This was Stephanie's only specific reference to bilingualism in instruction. She referred to how English and Spanish Language Arts are required to repeat each other content wise. Such repetition can be avoided if the bilingual program focuses on content teaching and in a whole language approach to literacy development (Ovando & Combs, 2012; Cummins, 2003). Useless repetition occurs when teachers are expected to teach the process of reading separately during both English Language Arts and Spanish Language Arts. Reading is a Universal process (Freeman & Freeman, 2009) therefore the transference of acquired knowledge from learning how to read and write in the first language Spanish, is transferable to the second language (Baker, 2006). When Stephanie was reading the draft of this research text wrote in her comments that she had "figured" the problem of repetition out. She wrote: "I finally started seeing everything transfer to English" (Participant's feedback, Spring 2014). Additionally, Stephanie also addressed difficulties in finding materials in Spanish which I am curious to know the reason behind that obstacle.

The challenges faced by Stephanie as a first year bilingual teacher contributed to the peripeteia in her story. These challenges turned her canonical state of things upside down. The first challenge was the lack of sufficient training in some areas of the teacher education program Stephanie had attended. The second challenge was to find a classroom with multiple and disparaged needs and how to attend to each child.

The third addressed challenge was that due to the way the bilingual program is implemented some teaching content is repeated in both languages, English and Spanish

requiring extra work than for example in the regular, monolingual English, classrooms. The extra work of the bilingual teacher can be attributed to the fact that Stephanie is the only self-contained teacher in first grade and as a result she has to plan for all subjects. At the time Stephanie read these findings she clarified that collaboration occurs when she plans with regular education teachers. The problem is that she has “to do a lot of translating” of the material from the Teacher’s College that is provided to her in English (Participant’s feedback, Spring 2014). The lack of easy access to Spanish materials continued to be a problem emerging in subsequent conversations.

Peripeteia “It’s too hard”	It is so much more than what we learned in college Faced with the challenge to differentiate among her students Realized that teaching includes multiple job descriptions Doubted if teaching was for her Had to plan in isolation because of being bilingual teacher Found herself repeating content between SLA and ELA Found lack of easy access to Spanish written instructional material
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Figure 16. Stephanie’s Peripeteia: It’s too hard

. What follows are ways Stephanie attempted to undo the peripeteia and come back to a stable ground from where her journey could to becoming a first year bilingual teacher could continue.

Action: The ups and downs of “making it”.

Stephanie’s sense of accomplishment as someone who had made it “all the way” to be a teacher seems to re-emerge when she tells that is all part of the “ups and downs of making it”. She re-told moments she had had with the people who made her first year of teaching possible. I identify this moments as “actions” in Bruner’s terms which I see as Stephanie’s attempts to undo the peripeteia of her story and dissipate her doubts if teaching was for her.

“everyday they get to write anything they want”. Stephanie began telling about her teaching. She brought one of her student’s journals. She told me that unexpectedly, writing was becoming her favorite subject to teach because she loved to see how the children expressed themselves. She explained how both the children and she were gaining stamina through the process,

...everyday they get to write

anything they want. ...

A veces dicen “no se”

when I ask them what are they going to write about. I tell them, OK, go seat back down and think about it. We are playing some music. I am trying to train them that

cuando hacemos la transición de allí

para aquí no hablamos,

[and] get straight to work [to] their writing. And they are not allowed to talk

during that time. It is just writing, writing, writing. And write now 10 minutes

because their stamina is not there yet with writing. Actually [10 minutes] is really good!

Hoy les dí 15 minutos and they did

really good (Interview excerpt,

Spring 2014).

...everyday they get to write

anything they want. ...

Sometimes they say “I don’t know”,

when we make transitions from

there to here we do not speak

Today I gave them 15 minutes and

they did really good.

Focusing on the children and her teaching, looking at her student’s work and “how she can make a difference”, helps her come back to a stable reality of having accomplished getting to be a teacher.

The cooperating teacher: “I just have a good...friendship”. In my exploration of what Stephanie brought to the teaching situation and how her story began, the cooperating teacher function truly as a mentor. The cooperating teacher also showed Stephanie with her example, because of shared features such as organization, they both had what it takes to be a teacher. Even teaching is “so hard”, the cooperating teacher provides Stephanie with something she used to have with El Trío: friendship.

Now we are very good friends, not just co-workers. So now every time I need to speak, you know,

desahogarme, hablar con alguien, vent, speak with someone, I always go
siempre voy con ella. with her.

She is always so nice. I just have a good relationship, working relationship and [also]in friendship.

Stephanie’s story told about her cooperating teacher’s transformation from a mentor figure to a co-worker and a friend. I realized I had entered the research looking for a student being supported by her student group El Trío and I found a professional , a full fledge bilingual teacher finding support within her community of co-workers within her school. Stephanie was reconstituting her support network; I was reconstituting my image of Stephanie as part of El Trío that no longer existed.

Action	Loved seeing how the children express through writing
“Making it”	Found a friend in the former cooperating teacher
	Realized she is a teacher that likes structure
	Claimed her gift with children
	Realized she didn’t need to worry and just be grateful

Figure 17. Stephanie’s Action: Making it

Coda: It's hard...I'm blessed

Stephanie's state of being is that she cannot believe that the day that she had been waiting for which is to be a full hired teacher with her own classroom. In her narrative she shared that she did not know at times that if teacher has for her due to the challenges that she faced. She seemed to have learned to live with that doubt supported by her vision of being blessed in what she does.

"I think each school kind of reflect us" When I learned that all three members of El Trío, Stephanie, Marlene and Oscar were coming back as teachers to a school district where they had been students themselves I thought of an analogy. I pictured El Trío as exchange students in the urban teaching preparation college representing los Álamos neighborhood. Stephanie, however, showed me that it was the other way around, instead of each of them reflecting the neighborhood it was the neighborhood's schools, where they got hired, reflecting them:

I think each school kind of reflect us because like the structure in Sanders , that's all me; Jackson the principal there, she is more, you can say laid back, I know Jackson is a really good school and Oscar is a little more like that, and then Marlene and her principle, In think that when she was in high school the principal worked at her high school, I'm not sure, no me acuerdo, but she knows her from back then and it's funny because Marlene is very interesting to me because now her co-workers were her teachers .

...Ellos están contentos donde están y	They are happy where they are and I
yo siempre les dije, les dije vamos a	always told them, I told them that we

terminar donde...

were going to end where...

Stephanie was interrupted in the sentence because of a phone call from her mother. Since I had interrupted the recording I completed that sentence in my mind for her. many ways. When Stephnie read the draft of this research text she noted that she thought that she had finished it after the conversation and that in any case my ending was “exactly what [she] wanted to say” (Participant’s feedback, Spring, 2014).

vamos a terminar donde... sea lo mejor
para cada uno.

we will end up where ... it would be the
best for each of us

The “coda” in Bruner’s terms, is the lesson that tellers and listeners take out of the story. As a researcher it was hard for me to see a split Trío. But it was Stephanie who laid out the lesson that each of my former students had found jobs at the school that reflected each of them. As such I, the researcher and former instructor, was put at peace that they were happy where each of them was.

“I am so blessed”. As a conclusion to our one of our initial encounters, Stephanie tells me of an insight she had while driving returning from school to her home,

“Oh God, I was blessed (pause)
with my job. It’s a lot of work. It’s
so much work! But...I don’t know.
Un día yo estaba...Yo soy así , a
veces bien sentimental, un día me
salí así de la escuela, no?, I’m like,
God I don’t know if I am going to

“Oh God, I was blessed (pause) with
my job. It’s a lot of work. It’s so
much work! But...I don’t know.
One day I was...Sometimes I am
like that, very sentimental. One day
I was getting out of school, right?
I’m like, God I don’t know if I am

make it, I don't know if I'm going
to do this. And I'm just driving. I
stop at a stop light aquí en Los
Álamos, por la 73, y estaba un
señor en una silla de ruedas, tenía
un sign que decía,

going to make it, I don't know if
I'm going to do this. And I'm just
driving. I stop at a stop light here at
Los Álamos, by [highway] 73, and
there was a man in a wheel chair
with a sign that said,

'I don't have a job, I don't have a home, I can't walk'. And I'm like, you know? I'm really blessed. You know, this is really hard but, I can walk, I have a job, I have a home, you know, just sometimes, I have to go back and be thankful instead of worrying so much. And there are days around that, I don't know... yeah I love this [but] I think it's just the ups and downs... Eventually things get slow down a little but it's always like that.

Mi mama me dice, cualquier trabajo
que hagas cuando empiezas siempre
va a ser difícil anyway for you
(Interview excerpt, Spring 2014).

My mother tells me that whichever
job one does when you are
beginning it is always going to be
hard, anyway for you

What is ever present is scarcely mentioned. Stephanie named two sources of support that leads to assume they had been ever present for her, God and her mother. Stephanie's narrative takes out from her outward found college and job related supports into her inward source of sustenance. There are references such as the use of the word "blessed" her direct plead to God "I don't know if I'm going to make it", her epiphany at the presence of the beggar that reminds me of Stephanie's strong connections with

Christian's stories. She reconstitutes herself by remembering to be thankful instead of worrying so much.

At the end, Stephanie gives us the moral of her lived teacher story referencing her mother's reassurance that for her experience to be difficult is normal and that difficulty of the beginner is shared by anyone taking a new job. Stephanie decided to believe that what it appeared to be "so hard" will eventually slow down. She appropriated her mother's advise not to worry so much.

Canonical State of things “I made it all the way to here”	Was welcomed as a new teacher by her old teachers Felt supported by El trio friends, Marlene and Oscar Collaborated and learned from cooperating teacher Defined herself as a structured teacher in a structured school Wanted students to be able to count on her Claimed her gift with children
Peripeteia “It’s too hard”	It is so much more than what we learned in college Faced with the challenge to differentiate among her students Realized that teaching includes multiple job descriptions Doubted if teaching was for her Had to plan in isolation because of being bilingual teacher Found herself repeating content between SLA and ELA Found lack of easy access to Spanish written instructional material
Action “making it”	Loved seeing how the children express through writing Found a friend in the former cooperating teacher Realized she is a teacher that likes structure Claimed her gift with children Realizes doesn’t need to worry and just be grateful
Coda “I’m so blessed with my job”	Found the school that reflected her (and her friends found theirs) Feels blessed with her job Knows she doesn’t have to worry too much The “hard” part of her job is normal for any beginning worker

Figure 18. Summary of Stephanie’s Stories

Chapter Five:

Discussion and Next Steps

In the end result, restorying does not produce answers. Instead, it offers a means of thinking more deeply about the dilemmas and challenges facing teacher educators ... in flesh-and-blood classroom situations.” (Olson & Craig, *Social Justice in Preservice and Graduate Education: A reflective Narrative Analysis*, 2012, p. 437)

The narrative collections of the three novice bilingual teachers walking through their transition from being student-teachers to becoming first-year teachers presented in this inquiry brought me, the researcher, and hopefully you, the reader, alongside the challenges and supports or as Olson and Craig (2012) called it “dilemmas” found during this formative period of their professional lives. Each of the participants’ narratives focused on a particular period during this transition, which were then rendered and re-storied chronologically.

Marlene’s was the first collection presented. The core of her story begins during her student-teaching period right after being observed by a supervisor. The second collection centered on Oscar, who gave the most detailed account from the time of his student teaching up to the time he was offered his first teaching position. Stephanie’s was the last, since her narration focused on her every day practices being a hired bilingual teacher in the classroom.

As I anticipated in the participant descriptions in chapters one and three, and as Marlene, Oscar and Stephanie have shown during their telling, the three participants share common traits. By the study design, they are all recent graduates who finished

their student teaching in the same district and the same school. They are all young adults ages 20-25 that have been raised in Spanish speaking households. They all have been raised and schooled in the same “Alamos” area of a large southern urban setting in Texas. Finally, all three attended the same college since they were my former students in the same three basic courses required to become bilingual/ESL certified teachers.

Regardless of these shared common traits, it was not my intention when I began the study and it is not now at this point of highlighting the findings to compare the experiences of the three participants/teachers. Rather, it was and is to emphasize the unique characteristics of each individual’s experiences and to place the “person” and their stories at the center of the research text (Clandinin & Rosiek, 2007; Connelly & Clandinin, 1990). The critical approach I add to narrative, which I have termed “Critical Narrative Inquiry,” calls me to contest or lay out in parallel scholarly narratives that which brings to light the seeing of the human being as “small” (Green, 1995) within society’s big picture. As I anticipated in chapter three, this narrative approach provides the opportunity to come close to and alongside the participant. In this way, the researcher, and in turn the reader can “see [the human being] big” (Greene, 1995) and interpret the intentionality in the participant’s actions.

What follows is a synthesis of what I have learned from each of the participants’ unique narrative lessons, or coda, along with references to previous chapters of this dissertation were I provided a broadening of their stories within the societal context. As Jerome Bruner says, “a life as led is inseparable from a life as told-or more bluntly, a life is not ‘how it was’ but how it is interpreted and reinterpreted, told and retold” (Bruner,

2004, p. 708) The telling of these stories of novice bilingual teachers enables a way to live.

Marlene: Embodying the Challenge to Cultural Deficit Theories

Marlene was a child that, in spite of having suffered humiliation due to her Spanish language and lack of English skills, was able to obtain proficiency in the two languages as proven by the State of Texas granting her bilingual teacher certification. She embodied the challenge to monoglossic language ideologies which hold monolingualism of one standard language – English—as the only possible way to obtain language proficiency.

Marlene was a child who challenged the pressure of assimilation, eventually growing up to be a teacher who uses her Mexican American culture as a resource to connect with her students. Her narrative understanding of her experiences as that “Little Mexican girl” she used to be is her well of knowledge infusing her curriculum making and empathy toward language diverse students like herself. Marlene embodies the challenge to subtractive schooling and authoritarian knowledge construction process by reaffirming her power as a curriculum maker incorporating her own experiences.

Marlene was also a child that challenged the omen of a high probability of failing school and grew up to become a teacher. Her personifying of an upfront challenge to cultural deficit theories can be summarized with the image she provided of seeing herself as that little Mexican girl that “could” – *que sí pudo* – and *did* become a teacher.

Marlene challenged...	How did she challenge it?
monoglossic language ideologies	-by becoming a bilingual Spanish/English teacher claiming language as a right and as a resource

subtractive schooling and the authoritarian knowledge construction process	-by embracing her narrative understanding of her experiences to connect with her students and make curriculum
cultural deficit theories	-by seeing herself as that little Mexican girl that <i>could</i> and <i>did</i> become a teacher

Figure 19. Marlene embodying the challenge to cultural deficit theories

All of these challenges were presented in the academic literature reviewed in chapter two, framed by the evolution of multicultural education (Banks, 1993). I presented the prejudice and discrimination towards Spanish speaking immigrant students by teachers and academics assuming lower intellectual abilities or a cultural mismatch that dooms the Latino student into academic failure. The literature also foresaw the challenge of surviving an education that provided a type of schooling that was subtractive of the culture and first language of the cultural and linguistically diverse student. Furthermore, the academic review denounced the challenge of students enduring coercive relations of power (Cummins, 2007) and an authoritative creation of knowledge as revealed by Paulo Freire (1978) in his critical pedagogy.

I anticipated these themes as possible features of my participants' stories. For example, I knew that Marlene was not unique as a Spanish speaking Mexican immigrant child who challenged the above addressed obstacles. For this reason, I wanted more stories of this kind to be told and I wanted Marlene, along with her El Trío partners to be the three out of so many possible tellers. Each member of El Trío, challenged culturally deficient theories, Marlene's narrative, however, embodied, by moving through the temporal space backward, forward and in the present (Clandinin and Connelly, 2000), a counter narrative to the academic grand narrative that presents the linguistically and culturally different child as a problem to the school system.

What I could have not anticipated, and that is the value of narrative inquiry as a methodology, is the lived experiences of how she managed to embody such a challenge to cultural deficit theories. By listening to Marlene's story I realized that in spite of having confronted, survived and overcome each of those challenges, she still felt the pressure of having to prove herself —something that she carried with her from her past. Marlene clearly stated that she still “is a young Mexican girl [and]... [she] always felt that [she] had something to prove...to someone.” The persistence of this feeling that resurfaced in her narrative when recalling being evaluated as a student-teacher and as a possible teacher candidate is crucial to understanding how to better help language minority students who are becoming bilingual teachers.

Finally, I believe that Marlene's lasting lesson to anyone who has been raised as part of a linguistically or culturally different group is the coda of her story when she realized that she is “good enough” and that “she knows that she knows.” Her memory of being “that little Mexican girl” is not something to envision as a problem but as a gift. It is her connection with that child immigrant and Spanish monolingual in her that unlocks a wealth of knowledge of what is like to be a linguistically diverse student. That image is the source of empathy that guides her, placing Marlene's students first at all times. Teacher education programs have the task of letting *all* teacher candidates, not just the language minority or culturally different student, but all teacher candidates, tap into that memory of being a child going through the school system. I will expand on this in the recommendations section of this chapter.

Oscar: Building Towards that First Teaching Job

Oscar was a student-teacher who hoped to find a job at his practicum school where both his fiancée and his friend had been placed. He lost his naïve state of being when he was denied a job there. As a result, he became critical of the school's transitional bilingual program as detrimental to the students' bilingualism. He denounced how bilingual teachers were few and facing unrealistic expectations. Oscar also realized that the principal had begun evaluating each of the candidates the first day each of them stepped into the school. After three other school rejections and overwhelmed by feelings of depression, anger and frustration, Oscar stopped his job hunting for a brief time.

As characterized in the literature review in chapter two, Oscar's story regarding the transitional bilingual program is emblematic as a subtractive language orientation with monolingualism in English as a goal. He considered himself as an example of children who have been left without knowledge of the standardized version of the Spanish language required to become a bilingual teacher. As with Marlene's stories, Oscar's narratives bring forward the idea of deficient thinking regarding linguistically diverse students. Oscar's additional challenge was not to fall into depression and diminished motivation, which the academic literature has shown Latinos are "particularly prone" to do (Gándara & Contreras, 2009, p. 77). Finally, his narratives connect to literature that suggests "students feel performance anxiety in settings where any mistake can be seen as an affirmation of the stereotype that Latinos are not as smart as whites" (Gándara & Contreras, 2009, p. 79).

My peripeteia as a researcher was listening to Oscar's realization of having been naïve about the process of securing a teaching job and the way he handled repeated

failures in securing a teaching position. Oscar's attitude of offering his services as a substitute teacher in a prospective school was a revelation. It showed a way to extend the trial period for both the principal and the candidate. It was Oscar's conscious, not naïve, way of actively engaging in the process of securing his first teaching job. He then continued with this resourceful way of what I have named "building" his school environment. His building of what he termed his "familia escolar" – school family, was by building relationships with teachers, accepting donations of teaching materials and by placing his sole presence on campus ahead of pay retributions.

Naïve no more, getting a teaching job	How did he do this?
He criticized	<ul style="list-style-type: none"> -the transitional bilingual program as not really <i>bilingual</i> but monolingual in its goal and as placing unrealistic expectations towards teachers -administrators that are not transparent in the hiring process and leave no autonomy to teachers
He built	<ul style="list-style-type: none"> -his own extended trial period -his image as a knowledgeable teacher of the linguistically diverse student in a diverse classroom. -his school environment creating friendships, receiving sorting and organizing instructional materials for his classroom -his <i>familia escolar</i> – school family
He challenged culturally deficiency theories	-he persisted in spite of multiple rejections and was hired as a teacher.

Figure 20. Oscar: Building Towards that First Teaching Job

After listening to Oscar's narrative of losing his naïve status I looked and found in the academic literature that beginning teachers' stories have a theme of "reality shock, the lonely struggle to survive, and loss of idealism" (Feiman-Nemser, 2012) . Also, the

academic literature referring to novice teacher attrition provides the non-access to decision making in schools and lack of autonomy in the classroom as main reasons for new but particularly minority teachers leaving the work force (Ingersoll, 2014).

Teacher education programs have the task of having *all* teacher candidates, not just the language minority or culturally different students, assess their school environment and administrators' leadership style. I believe teacher candidates would benefit by using that student-teaching time or even those long interview processes, such as substituting, to judge what type of engagement to expect within their possible new schools. I will expand on this in the recommendations section of this chapter.

Stephanie: arriving at “teacherhood” and doubting to remain

Stephanie's narratives show a teacher that, as she stated, cannot believe she made it “all the way” to professionalization. She is organized and has learned to find support with someone who used to be her cooperating teacher and is now her grade chair, co-worker and friend. In addition, she knew of her special gift with the children. Stephanie found inspiration in her principal's philosophy of giving the best education to minority urban children. Furthermore, she found reassurance in her mother's words that reminded her that any first job is difficult and found consolation when thinking of how blessed she is compared with those marginalized due to poverty. As a teacher, however, she suffered the shock of realizing that college education had not taught her most of what she needed in the classroom. She felt that being a teacher is so much more than just teaching. She also felt isolated and overworked due to being the only self-contained bilingual teacher at her grade level. She shared that there are times that she asked if teaching is for her at all.

All of these challenges were partially anticipated under the section of “Minority Teachers Teaching Minority Students” in chapter two of this dissertation. The academic literature foresaw the challenge of novice minority teachers to remain in the profession. Furthermore, the academic review denounced the “complex instructional challenges based on economic, psychosocial, ethnic, racial, cognitive and scholastic diversity” that bilingual teachers have to face (Guerra, 2009, p. 44). Stephanie referred to her attending to these conditions as “wearing many hats”.

My peripeteia as a researcher was listening to Stephanie’s doubt if teaching is for her at all. It comes from knowing that Stephanie obtained the job in the most prestigious school in her area: an organized school matching her organized skills. I was troubled to learn that Stephanie judged that the curricula was repetitive because she had to teach processes such as reading and writing in both languages, English and Spanish. I was truly surprised at her complaint about not finding books in Spanish. Stephanie’s teaching story portrays an ideology of strict separation of languages that I have reviewed as monoglossic. Under this belief the highest standard of the languages is acquired by monolinguals therefore bilinguals are treated as two monolingual people (García O. , 2009).

Strict separation of languages that is also called “*double monolingualism*” places the two languages (minority and majority) in a constant struggle (Blackledge & Creese, 2010) . Stephanie’s challenges as a bilingual teacher are emblematic of that constant struggle of two languages competing for attention within the allotted time in the curriculum design. As a result, Stephanie felt that being a bilingual teacher meant to be doing “double the work.”

Arriving to teaching meant...	How did she manage the bilingual teaching?
Strict separation of languages	-balancing two languages competing for allotted time in the curriculum -realizing that to be a bilingual teacher means “double the work” requiring translation and repetitive teaching but in two languages
Collaboration	-consulting with a former cooperating teacher now co-worker and friend -sharing curriculum materials all in English that she translated while feeling isolated
finding a story of “making it”	-reflecting about her gift with children, her “blessed” status, her references to the cooperating teacher, her principal, her faith and her mother.

Figure 21. Stephanie: Arriving at “teacherhood”

After listening to Stephanie’s narrative of the challenges of teaching bilingually, I found myself doubting how well I realized my role as her teacher educator. I emphasize first and second language acquisition information that provides the rationale for language interdependence where what is learned in one language, the native language, transfers to the second language (Thomas and Collier, 2002; Cummins, 2003, 2007). Stephanie briefly clarified when she returned my first draft of her stories that she had “figured it out” regarding how something in one language transfers to another (Participant’s feedback, Spring 2014). I still think that for the purpose of this study her struggle with the specifics and the theory behind transitional bilingual program like the one in her school is worth more research. I will expand on this in the recommendations section of this chapter.

Conclusions and Recommendations

As I explained specifically in chapter three, I consider myself part of the study. For this reason, I rendered in chapter one how my personal stories kindled an interest in first year bilingual teachers raised in the U.S. as linguistically diverse children. In

chapter two I reflected upon my philosophical commitments at the onset of the study, supported by a review of the academic literature. In chapter three I explained how, based on my own story, I came upon the need to create an approach that I labeled critical narrative inquiry. In chapter four along with the retelling and restorying of my participants' stories, I included my surprises, interpretations and connections within the research landscape. In the course of this concluding chapter five I included references to my own canonical state of things and peripeteia experienced throughout this study. I choose to include the Action and Coda in the following figure as a way to anticipate the following final recommendations and possible research initiatives that I would like to advocate for or pursue.

Canonical State of Things	<ul style="list-style-type: none"> -bilingual teachers' narratives hold the key to understanding bilinguals' challenges and obstacles encountered while becoming teachers -language ideologies can be taught and be part of teacher candidates reflections. -strict practice of language separation in teaching is constantly challenged with hybrid or translanguaging practices of bilinguals
Peripeteia	<ul style="list-style-type: none"> -references by participants to Spanish or English were linked to authority figures or mandates and emerged as challenges. -teacher education institutions do not adequately prepare students to pass the required bilingual teacher certification test in Spanish to be critically assessing their school and administration's power dynamics -teacher education institutions and myself as a professor do not adequately prepare students to assess the challenges of teaching in a transitional bilingual model
Action	<ul style="list-style-type: none"> -as a researcher I listened to my participants' stories and I know they hold the key to new understandings and stand as referential stories for other novice bilingual teachers - as a teacher educator I continued to emphasize the foundations of bilingual education from a critical multicultural perspective based on students' narratives and academic research
Coda As a researcher- teacher educator	<ul style="list-style-type: none"> -I realized that the concepts of language, language ideologies and culture are also "grand narratives" that are important to be critically analyzed through the uniqueness of the participants' stories -I reaffirmed the advocacy role that teacher education institutions must play for linguistically diverse first year teachers. - I agreed once more that language diversity is a fact in all societies and the only way to educate is to consider it a resource and not a problem in the act of teaching

Figure 22. Summary of the Research Story

I came into the inquiry knowing that I wanted to listen to the stories of novice bilingual teachers transitioning from being teacher candidates into becoming first year hired teachers. I purposefully chose students who themselves had been raised in a Spanish speaking household here in the U.S. I wanted to listen to their identified sources of support, encountered difficulties and to their explicit references to language and culture. The initial questions at the onset of this study were,

-What are the salient themes in the narratives of experience, within the first year of teaching, of three bilingual teachers raised in Spanish speaking families and schooled in the U.S.?

-What are identified supports that a bilingual teacher candidate raised in a Spanish speaking family and schooled in the U.S. finds during their first year of teaching?

-What are identified challenges that a teacher candidate raised in a Spanish speaking family and schooled in the U.S. finds during their first year of teaching?

What follows is a summary of the salient themes, supports and challenges found through this study organized in resonance with my own identity: language and bilingualism; bilingual teaching, critical pedagogy and critical narrative inquiry.

Language and bilingualism. My interest in telling the stories of bilingual teachers who themselves have been raised in Spanish speaking families was an attempt to shed light on what children like my own might go through. I was raised speaking the language of the majority in Argentina. When I arrived to the U.S., I automatically became a linguistically diverse speaker, and my own children are being raised also as linguistically diverse people, speaking Spanish.

In what I describe as my canonical state of things I believed that bilingual teachers' narrative hold the key to understanding language ideologies present in society and schools. To my surprise, language per se did not appear as a central theme in the narratives of novice bilingual teachers. Language appeared as a source of connection with the students and parents, as a resource in the teaching relationship, and as a vehicle for making culture and content accessible to the students. Language was just one more element in the recounted experiences of the novice bilingual teachers participating in this study.

The only times that languages were referred to as Spanish or English was when they appeared linked to authority figures or authority related mandates. Marlene's specific reference to language was when she remembered her 3rd grade teacher and her student-teacher supervisor. In both cases, these authority figures were monolingual English speakers and Marlene expressed her awareness of the expectations towards her to speak English and not Spanish to them. Oscar's explicit reference to language was when he talked about struggling with the Spanish for Native Speakers courses he had taken and when he recounted his not passing the State mandated Spanish test to become a bilingual certified teacher. Stephanie referred to the lack of Spanish books and teaching materials to implement a specific program which was mostly monolingual English. Both Oscar and Stephanie had to comply with administration mandates. As a first conclusion, language challenges appeared in relation with institutional authorities.

As a result of this study, recommendations regarding the area of language and bilingualism are that teacher education institutions need to establish a foundational honest dialogue and analysis. They need to take a clear stand on the use of Spanish and any

other language than English in the teaching- learning situation at *all* levels, beginning at higher education, and continuing with high school, middle school, elementary and pre-school. Also, teacher education institutions need to analyze and evaluate the state mandated Spanish proficiency test from a language ideologies framework to see who and what is really tested.

Finally teacher education institutions need to study, design and explore options for individualized educational plans (IEP) for each teacher candidate, not just for linguistically diverse teacher candidates, to reach English and Spanish – or any other language - proficiency as measured by teacher certification state requirements. For the teacher candidate who was raised in a Spanish speaking household the IEP design should emerge out of collaborations between professors of the teacher education courses as well as from Spanish for Native Speakers courses.

Some of the questions that remain on this issue would fall under the umbrella of language beliefs at all levels in teaching institutions and therefore in society in general. I judge that more research based on a critical narrative inquiry approach would be appropriate and needed to explore overt and covert personal and institutional stories of languages and teaching. This type of research would constitute a first step in understanding possibilities for using Spanish or any other language than English as a medium for instruction and evaluation in the U.S.'s universities. These recommendations, if undertaken, will place teacher education institutions at the forefront of supporting linguistically diverse teacher candidates in their journey of becoming bilingual teachers.

Area of	Teacher institutions need to...
Language and Bilingualism	<ul style="list-style-type: none"> -dialogue , analyze and take a stand on the use of Spanish and any other language than English in the teaching learning situation at <i>all</i> levels -analyze and make a pronouncement regarding the state mandated Spanish proficiency tests -study, design and explore individualized educational plans (IEP) for each teacher candidate, not just for linguistically diverse teacher candidates, to reach -English and Spanish – or any other language - proficiency as measured by state mandated tests

Figure 23. Recommendations in the Area of Language and Bilingualism

Teaching. As I have explained in chapter one, my role as a teacher educator has led me to determine that the personal purpose of this inquiry is to understand how bilingual teachers who themselves have been schooled as linguistically diverse children can be supported in becoming teachers. The societal value of this inquiry lays in finding out how first year bilingual Spanish/English teachers draw on their personal and community funds of knowledge when making narrative meaning out of their transition period from being student-teachers to becoming classroom teachers.

In what I describe as my canonical state of things I believed that drawing on the funds of knowledge in the teaching relationship does not have to be limited just for the ethnically, culturally and diverse student. Drawing on what I also generally call cultural resources is good practice for all teachers. This tenet is based on my multicultural education perspective expanded in the literature review of this dissertation. To my surprise it was culture, more than language per se, that appeared as a central theme in the narratives of novice bilingual teachers. Culture emerged as a source of connection with the students like when Marlene referred to her own past, when she chose to read out loud about a girl eating *habas* and when she told of being fine with not fitting within a culture of consumerism. Culture was a resource when Oscars recounted about her connection to difficult students and Hispanics and Black parents. Culture appeared in Stephanie's

recount of her children's creative writing stories. I am confident to say that culture was a protagonist that can be pictured as a source of support in the novice bilingual teachers' stories of practice.

As a result of this study, a first recommendation regarding the area of teaching is the need for teacher education institutions to empower all teacher candidates as curriculum makers drawing from their own culture, understanding culture in the broad sense as explained before: students' and teachers' linguistic, ethnic and cultural backgrounds. Participant teacher candidates have to be equipped to be welcoming to the linguistically diverse child, teach with what the student personally brings culturally and intellectually in his/her accomplishments (Gay, 2010) and even in his/her failures.

Teacher education institutions have to provide the time and practice for teacher candidates to become experts at seeing curriculum from their students' point of view and provide a bridge that taps into their students' "frames of reference to make the content more personally meaningful and easier to master" (Gay, 2010, p. 26). Furthermore, they have to practice through their lesson planning and through their building of relationships, how to become advocates of the students' rights to learn using their culture as a springboard for learning (Freire, 2005; Freire and Macedo, 2009, Cummins, 2007, Gay, 2010). If teacher institutions can provide the space and practice for teacher candidates to build bridges between existing students' cultural background knowledge and content then it is critical pedagogy that makes the possible collaborative and caring teaching relations happen. Additionally, efforts to prepare students to be critical thinkers will attempt to adequately prepare them to assess their school and administration's power dynamics and requests.

A second recommendation regarding the area of teaching emerged from the three participants' shared stories of the challenges faced by bilingual teachers teaching in *early exit transitional* bilingual programs. It is a research imperative to inquire on bilingual teachers' narratives teaching in these programs. Paraphrasing my participants' words, they have characterized the experience as "too short, too fast and with no praise." These recommendations, if undertaken, will imply a more thorough review in the current trends in the existing bilingual school programs. Such research would place teacher education institutions at the intersection of knowledge between teachers and school administrators' decisions regarding the education of the linguistically diverse student.

Teaching	<ul style="list-style-type: none"> -empower all teacher candidates as curriculum makers drawing from their own and their students' ethnic, cultural and linguistic backgrounds -provide teacher candidates possibilities for critical analysis of the power at play both in the classroom and in the school. Think of teachers as critical intellectuals. Guide them to assess working conditions and autonomy in the classroom and school. -explore narratives of experience of bilingual teachers' placed in <i>transitional bilingual programs</i>
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Figure 24. Recommendations in the Area of Teaching

Critical Narrative Inquiry. As I anticipated in chapter three, I bring a critical philosophical perspective to the inquiry that facilitates the analysis of power relations in the studied context (Freire, 1978; Foucault, 1977; Giroux, 1997, 2009). I chose narrative inquiry as a methodology because as Phillion (2002) declares, drawing on Connelly and Clandinin's body of work, is a way of "understanding the complexities of experience, honoring the subtleties of experience, and understanding the dynamics between individual experience and contexts that shape experience" (Phillion, 2002, p. 20). From this critical narrative inquiry perspective, I intend for the societal value of this study to be how linguistically diverse teachers make narrative meaning out of this transition period from being student-teachers to becoming hired classroom teachers.

In this research story that I have lived, I found myself in a roller coaster ride among heights of appreciation, empathy and understanding towards my research participants and lows of judgement towards narratives that did not match my idealized portrait of the novice bilingual teacher educated in part by me. This was part of my peripeteia: the realization that in the research relationship, to continuously journal, reflect, peer debrief and ask for the participants' feedback was not just a methodological procedure but it was essential to continue forward with the entire inquiry. My Action in reconstituting my role as a researcher was to always return to my goal of telling my participants' stories. I was able to do this by focusing on interviewing and listening as a Playback theatre conductor and by restorying using Bruner's story elements.

As a result of this research study, a first line of inquiry I would like to pursue regarding the area of critical narrative inquiry is to keep exploring the possibilities of the type of interview used in Playback Theatre conduction in the field of narrative inquiry. One question that emerged on the specifics of the interview process when dealing with multiple languages was the way to present, and change if necessary, the possible languages of the interview. In the 2014 American Educational Research Association in a panel reporting on microethnographic language studies from various countries, I recently heard this coexistence of the multiplicity of languages in the interview process be referred to as *heteroglissic interviewing*. I am interested in further studying the possibilities of this practice.

A second line of inquiry I would like to pursue regarding the area of critical narrative inquiry is to keep exploring the possibilities of Bruner's four elements in a story to organize field text gathered during critical narrative inquiries. Questions that persist in

this area are the viability of this restorying device with other critical narrative inquiry studies and the possible constraints the researcher faces when using this interpretation tool. Finally, I am interested in continuing the academic conversation through publications and conferences between scholars from the critical philosophical tradition and narrative inquirers trying to participate in those conversations and find useful ways of inquiry collaborations.

Critical Narrative Inquiry	<ul style="list-style-type: none"> -keep exploring the possibilities of the type of interview used in Playback Theatre conduction to be used in the field of narrative inquiry. -keep exploring the possibilities of Bruner's four elements in a story to organize field text gathered during critical narrative inquiries. -participate in and foster academic conversations and inquiry collaborations among critical thinkers and narrative inquirers
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Figure 25. Recommendations in the Area of Critical Narrative Inquiry

Has this dissertation addressed its guiding questions? I believe the critical narrative approach as provided a framework to identify salient themes in the narratives of experience, within the first year teaching, of three bilingual teachers who were raised in Spanish speaking families and schooled in the U.S. Their narratives have shown sources of support and challenges found in their transitional period from when they were student-teachers to becoming newly hired teachers working with linguistically diverse students. As a result of this study I have risked to suggest possible recommendations in the areas of the use of multiple languages in teaching, specifically in bilingual teaching and the possibilities of critical narrative inquiry to study these types of issues.

Area of	Teacher institutions need to...
Language and Bilingualism	<ul style="list-style-type: none"> -dialogue about , analyze and take a stand on, the use of Spanish and any other language than English in the teaching learning situation at <i>all</i> levels -analyze and make a pronunciation regarding the state mandated Spanish proficiency tests -co- design individualized educational plans (IEP) for <i>all</i> teacher candidates to reach English and Spanish – or any other language - proficiency if needed for teacher certification requirements
Teaching	<ul style="list-style-type: none"> -empower all teacher candidates as curriculum makers drawing from their own and their students’ ethnic, cultural and linguistic backgrounds -provide teacher candidates possibilities for critical analysis of the power at play both in the classroom and in the school. Think of teachers as critical intellectuals. Guide them to assess working conditions and autonomy in the classroom and school. -explore narratives of experience of bilingual teachers’ placed in <i>transitional bilingual programs</i>
Critical Narrative Inquiry	<ul style="list-style-type: none"> -keep exploring the possibilities of the type of interview used in Playback Theatre conduction to be used in the field of narrative inquiry. -keep exploring the possibilities of Bruner’s four elements in a story to organize field text gathered during critical narrative inquiries. -participate in and foster academic conversations and inquiry collaborations among critical thinkers and narrative inquirers

Figure 26. Summary of Recommendations

To understand the ending of my inquiry story I resonate with the words of Clandinin and Connelly (2000). The authors describe narrative inquiry as a methodology that moves “from field to field texts to research texts” (Clandinin, 2000, p. 74) as a constant negotiation of relationships among researchers and participants, negotiation of purposes, negotiation of endings and negotiation of “ways to be useful” (Clandinin, 2000, p. 75). I remember writing about how difficult it was to assume my role as a researcher and particularly how to talk openly about my intentions to my former students. Equally difficult was the process of receiving their written and verbal feedback of my interim research text. It was truly a negotiation of how to end while simultaneously wanting to maintain the relationship that had began long before this inquiry. Again, Clandinin and Connelly reminded me that as a narrative inquirer I entered and left the field, in the midst

of lives being lived, told, retold and relived through stories. Initiation and ending of a narrative inquiry is always in the midst of time, place, and in the midst of people's lives.

The last time I saw Stephanie she told me about her moving up to second grade and having to co-teach with two other teachers. Stephanie mentioned she would be in charge of teaching in English. She also has firm plans to begin a masters in teaching technologies. Marlene shared that reading my rendition of her story rekindled her intentions of writing children's literature. She also told me about wanting to pursue a masters in curriculum and instruction. Oscar clearly mentioned his intentions in studying a masters in counseling or in administration. He mentioned that my nick-naming him "the adviser" was truly accurate. I made myself useful for possible letters of recommendations and any other ways of collaborating. The research puzzle has come to a conclusion but the relationships continue.

For me, as a result of this interpretative process I realize that the concepts of language, language ideologies and culture have to be critically analyzed through the uniqueness of the participants' stories. I also reaffirmed my belief of the advocacy role that teacher education institutions must play for linguistically diverse first year teachers. Finally, I conclude that language diversity is a fact in all societies and the only way to educate is to consider it a resource and not a problem in the teaching-learning relationship. This is my coda, this is my lesson learned.

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