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Preservice teachers need to be prepared to meet the diverse linguistic and cultural needs of their students in terms of both their content and language learning. One way they can support multilingual students is using students' home language in the classroom, regardless of whether the preservice teacher speaks the language or not. Biliteracy and critical literacy pedagogies offer a myriad of tools to support such bilingual practices. Combined, these approaches encourage preservice teachers' examination of the curriculum to problematize dominant deficit ideologies of bilingualism that persist in schools and society.

This qualitative case study explores how critical incidents learning through reflective practice interacts with preservice teachers' understandings of biliteracy and critical literacy in the classroom. During a semester-long teacher education course, preservice teachers documented critical incidents in reflective journaling to deepen their understandings of work in the classroom with multilingual learners, including their own language use and language ideologies. The inclusion of linguistic autobiographies further allowed preservice teachers to explore their own experiences with language.

Findings point to the importance of (1) using biliteracy combined with critical literacy in the classroom; (2) leveraging critical incidents learning through reflective practice to enhance preservice teachers' pedagogical practices with multilingual learners; and (3) developing preservice teachers' professional identities and deepening their understandings of language ideologies. I discuss the findings according to Farrell's (2018) framework for reflective practice, Hornberger and Skilton-Sylvester's (2000) Continua of Biliteracy, and finally, according to the

themes that emerged across the data. I conclude with a discussion of the findings and implications of this study.

Key words: reflective practice, critical incidents pedagogy, biliteracy, teacher education

USING REFLECTIVE PRACTICE WITH CRITICAL INCIDENTS PEDAGOGY TO INVESTIGATE AND ENHANCE PRESERVICE TEACHERS' UNDERSTANDING OF BILITERACY FOR CLASSROOM PRACTICE

by

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DEDICATION

I would like to dedicate this dissertation study to all my wonderful multilingual students from my first years of teaching. You all taught me more than you will ever know and inspired me to help future multilingual students by preparing their teachers with the wisdom you gave me.

I would also like to dedicate this dissertation to my husband and my children who have supported me through this process and who have also inspired my desire to work towards equitable classrooms for linguistically diverse learners.

APPROVAL PAGE

This dissertation written by Jennifer A. Arcila has been approved by the following committee of the Faculty of The Graduate School at The University of North Carolina at Greensboro.

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CHAPTER I: INTRODUCTION

This chapter will give an overview of this qualitative case study of preservice teachers exploring the understandings and applications of biliteracy as understood through reflective practice on critical incidents. This chapter begins with a statement of the problem this qualitative case study intends to address. I then discuss the purpose of this study and the possible significance of the findings. I conclude this chapter with a description of the rest of this dissertation.

Statement of the Problem

Although the US has maintained a monolingual, English-only ideology for generations, both in schools and in society, the nation has increasingly become home to many people who are rejecting this ideology and maintaining their native language within their homes and communities. This is consistent with many other places in the world. Martínez (2018) states, "Bi/multilingualism is the norm worldwide. Somewhere between 60% and 70% of the world's population is at least bilingual" (p. 515). Within the US, multilingual students are enrolling in schools at very high rates. As Escamilla et al. (2014) point out, "...there are upwards of 10 million children who enter U.S. schools speaking languages other than English, of whom 80% are Spanish speakers. Current estimates put this number at about 1 in 10 students in U.S. schools" (p. 2). And this number is only students who are classified as English learners according to federal and state policies. These statistics do not account for other forms of multilingualism, such as students formerly classified as multilingual learners, students who have an English language background, students in bilingual education (BE) programs, and students who are proficient in multiple languages, including English.

As populations shift and diversify, it is important that we are able to consider perspectives, languages, and cultures outside of the dominant culture. Bilingualism and biliteracy are both common in BE programs; however, these concepts are much less common in mainstream classrooms where the teacher is likely monolingual. Unfortunately, not all multilingual students from language-minoritized backgrounds have access to a BE program. This means that we need to meet their needs in mainstream classrooms, regardless of the linguistic background of the teacher. We need to prepare all teachers to work with multilingual students. We need to prepare teachers to engage with students in bilingualism and biliteracy.

There is an increasing number of multilingual learners in schools today. According to the National Center for Education Statistics, in 2019, there were more than eleven million students in public schools that spoke a language other than English at home. That amounts to 23.3 percent of the population of K-12 students that year. However, they reported that 80 percent of public-school teachers were White. Escamilla and Nathenson-Mejía (2003) point out that only about thirteen percent of teachers are from backgrounds considered to be ethnic minorities. This means that thirteen percent (or less) of teachers are native speakers of languages other than English, while the majority of teachers are White, female, and considered monolingual English speakers. This discrepancy in demographics can cause misunderstandings between teachers and their students (Escamilla & Nathenson-Mejía, 2003). It can also contribute to the linguistic oppression that many multilingual students face at school. The monolingual, English-only policies in place in many schools are detrimental to multilingual students, their culture, their language, and their families and communities (Fránquiz et al., 2015; Kanno & Kangas, 2014; Au, 2013; Anzaldúa, 2012; Canagarajah & Liyanage, 2012; Freire & Macedo, 2005). Preservice teachers (preservice teachers) need to be prepared to meet the diverse linguistic and cultural needs of their students to

cultivate students who understand the curriculum and the expectations they are expected to meet. One of the ways they can support their multilingual students is using students' home language in the classroom, regardless of whether the PST speaks the language or not. Another way preservice teachers can meet the needs of their multilingual learners is to engage in critical literacy activities, both in their examination of the curriculum and with their students to problematize dominant ideologies that persist in schools and society. Critical reflection on the literacy curriculum is also imperative for multilingual learners (Freire & Macedo, 2005). There has been a lot of research done on biliteracy, and more recently and relatedly, on translanguaging in classroom, especially in bilingual education programs, including dual language programs, immersion programs, and heritage language programs (García & Kleifgen, 2020; García et al., 2017; Gort, 2015; Escamilla et al., 2014; Hornberger & Link 2012); however, there is not a lot of research about how preservice teachers view these ideologies and pedagogies.

Biliteracy and translanguaging are, of course, widely researched in bilingual education settings; however, many multilingual learners do not have access to these programs, as there is a limited number of bilingual education programs in the US. This means that teachers in mainstream classrooms need to be prepared to enact these pedagogies to support multilingual learners, even if they consider themselves to be monolingual. In order to address some of these areas, this study is designed to investigate the following research questions:

1. What are preservice teachers' understanding of biliteracy?
2. How do preservice teachers engage in reflective practice on critical incidents specifically with regards to their understanding of biliteracy?

This study will work to address the problems by investigating the understandings and beliefs of preservice teachers in relation to biliteracy and critical literacy practices.

Purpose and Significance of this Study

The purpose of this study is to find out how preservice teachers are thinking about biliteracy in the classroom. I want to find out how reflective practices and critical incidents interact with the thought processes of preservice teachers regarding biliteracy. Although the participants in this study are preparing to be elementary teachers with an ESL concentration, my hope is to expand this study to students studying to be mainstream classroom teachers as well. There is not a lot of literature on biliteracy and translanguaging as it occurs in mainstream classrooms with monolingual teachers, so I want to begin to shift this topic to enable teachers to shift how they think about biliteracy and translanguaging within their own classroom settings, even if they are not bilingual education teachers.

The significance of this study is that it brings forward aspects of biliteracy to show the critical nature of the work that has already been done in biliteracy. It will bring reflective practices and critical incidents together to investigate how preservice teachers are thinking about these concepts. It will address the ways in which preservice teachers interact with multilingualism and biliteracy in their classrooms and in their lives.

Summary and Roadmap

Chapter 2 focuses on the literature on biliteracy, critical literacy, and the ways in which these literacies interact. I begin with describing biliteracy as Hornberger (1989) defines and develops the idea. I then discuss ideologies within biliteracy. The discussion then moves to the pedagogies within biliteracy to describe ways in which biliteracy and translanguaging are used in classroom settings. The chapter then moves to discuss critical literacy. I discuss the origins of critical literacy, how critical literacy is enacted in the classroom, how critical literacy is enacted with multilingual learners, and finally discuss the limitations of critical literacy. I include a

discussion of the ways in which biliteracy and critical literacy intersect in educational settings. I conclude the chapter with a discussion of implications for teacher education and multilingual learners.

Chapter 3 focuses on the conceptual framework of the study. I discuss reflective practice first, as it informs the design of my study. I discuss the history of reflective practice as it has been taken up by Dewey (1933) and Schön (1984). I then move on to discuss Farrell's (2017) framework for reflective practice and describe how it relates to the current study. Since critical incidents are my entry point for reflective practice, I then move to discussing critical incidents and the ways in which it has been taken up in teacher education. I discuss the learning process of preservice teachers as they relate to reflective practice and critical incidents. Finally, I discuss the intersections of reflective practice and critical incidents.

Chapter 4 focuses on the methods for this qualitative case study. I first situate the study within the literature and framework from previous chapters in an overview. I then situate myself in this work through my positionality statement. I situate the study within the context of the geographic location, the university program, and the course within which the study will take place. I move to describe the methods, including participants, data collection, and data analysis. Finally, I end the chapter with a discussion of aims and potential contributions of the study.

Chapter 5 describes the findings of this study and is organized by the phases of data analysis. I first describe findings from Phase 1, then from Phase 2, and finally, I describe the findings from Phase 3, which considers findings from the first two phases. In each phase of the analysis, I include the thoughts and voices of the participants to illustrate the findings from each section. I then highlight three focal participants to illustrate how these findings present themselves in the narratives of preservice teachers.

Chapter 6 looks to the findings to answer each of the research questions presented in this study. Implications of this study are discussed in detail and connected back to the literature. I then discuss the contributions, limitations, and future research that have come from this study.

CHAPTER II: LITERATURE REVIEW

This chapter will outline the relevant literature in biliteracy and critical literacy for the purposes of this qualitative case study. The chapter begins with an explanation of biliteracy. The ideologies of multilingualism and translanguaging in schools will be discussed to give a background of how bilingualism is taken up in educational settings, setting up the chapter to then discuss the pedagogies used for biliteracy in education. The chapter then describes critical literacy, beginning with the origins of critical literacy. The discussion then moves to how critical literacy is enacted in educational settings, as well as how critical literacy is enacted with multilingual learners. Limitations of critical literacy are discussed to bring to light the current political climate and the challenges that educators face when teaching with a critical literacy perspective. The chapter concludes with a discussion of how biliteracy and critical literacy intersect and are intertwined and the implications of this intersection for teacher education and for multilingual learners.

Biliteracy

Hornberger (1989) discussed biliteracy and how it is not one extreme or the other, people are not either monoliterate or biliterate; there is a continuum upon which we fall as far as how literate we are in multiple languages. The continua of biliteracy:

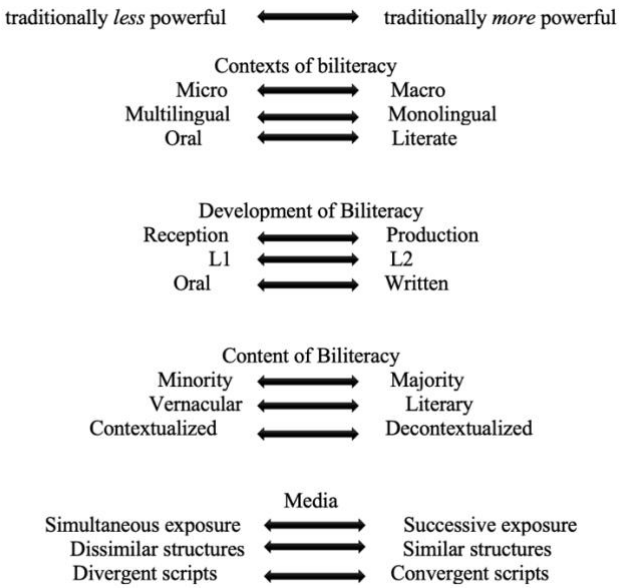
> Depicts the development of biliteracy along intersecting first language-second language, receptive-productive, and oral-written language skills continua; through the medium of two (or more) language and literacies whose linguistic structures vary from similar to dissimilar, whose scripts range from convergent to divergent, and to which the developing biliterate individual's exposure varies from simultaneous to successive; in

> contexts that encompass micro to macro levels and are characterized by varying mixes along the monolingual-bilingual and oral-literate continua; and (as revised here) with content that ranges from majority to minority perspectives and experiences, literary to vernacular styles and genres, and decontextualized to contextualized language texts. (Hornberger & Skilton-Sylvester, 2000, p. 96).

Figure 2.1 illustrates the continua that Hornberger created and Hornberger and Skilton-Sylvester (2000) revised. The latter also considers power dynamics within the continua. There are many continua of being biliterate, under four major categories: contexts, biliterate development in the individual, content of biliteracy, and media. Under these four categories, there are several subcategories to enable us to understand the ways in which bilinguals can be biliterate. This explains that people do not just fall into one of these two categories, either being monolingual or bilingual, but that there are various levels of linguistic knowledge that fall in between these two extremes. Biliteracy is also constantly fluctuating, people learn more about language and use language differently depending on context. This is not a static phenomenon.

This continuum intersects with other continua, such as the macro-micro continuum. At the macro, or societal level, language use is dependent on the context in which language is used where some languages or language dialects are considered more appropriate to particular situations (Hornberger & Skilton-Sylvester, 2000; Hornberger, 1989). At the micro, or personal level, Hornberger (1989) points out that bilinguals do not have two separate registers for two separate languages, “Rather, bilinguals switch languages according to specific functions and uses, whereas monolinguals switch styles in the same contexts” (p. 14). There are no true monolinguals. We all use language differently in different contexts, with different language registers or languages. Otheguy et al. (2015) point out that, linguistically, there is no difference

Figure 2. 1 Hornberger & Skilton-Sylvester's Continua of Biliteracy



between bilinguals and monolinguals; the difference lies in the social construct of language. This difference is the social construct of named languages and the power dynamics that come with these languages based on the location of the interactions. Canagarajah and Liyanage (2012) discuss plurilingualism in a couple of ways but point out that using multiple languages does not have to mean that a particular type of proficiency is necessary for use. They also point out that languages do not need to be used for every purpose of language, but speakers can choose how they use languages strategically, using their linguistic repertoires to their advantage. This could mean using named languages, dialects, or registers depending on context and audience. It does not require speakers to be what has traditionally been considered bilingual, which is the idealized balanced bilingual. Translanguaging, discussed in the following section, is a very normal activity for bilingual speakers that falls along this continuum. As Martínez (2018) points out, for bilingual speakers, using both languages is a very normal practice. “Why would a bilingual student who has two languages at her disposal *not* use both of them to get the important work of

conversation done?" (p. 517). Literacy development and use is the same, if bilingual students *can* read and write in two languages, why would they limit themselves to one?

Ideologies of Biliteracy

To understand biliteracy and critical literacy, I describe literature related not only to biliteracy, but interrelated phenomena of language ideologies and translanguaging. I also include a focus on the pedagogies of biliteracy. Following this section, I focus on critical literacy in order to elevate the focus on power structures within literacy studies overall. To understand biliteracy and critical literacy, I describe literature related not only to biliteracy, but interrelated phenomena of language ideologies and translanguaging. I also include a focus on the pedagogies of biliteracy. Following this section, I focus on critical literacy in order to elevate the focus on power structures within literacy studies. Ideologies of language use are important to understand when teaching multilingual learners. Multilingual ideologies can vary from purist ideologies to translanguaging ideologies and have a variety of ways they are taken up in educational spaces. The translanguaging ideology is an important ideology to consider when discussing the ways in which bilinguals use language. Pedagogies have developed from ideologies. Translanguaging pedagogy centers itself around multilingual students' natural linguistic abilities and the linguistic repertoire that is available to multilingual individuals (Martínez, 2018; García et al., 2017; Flores & Schissel, 2014). Biliteracy pedagogy takes translanguaging pedagogy into literacy by enhancing the literacy abilities of students in the many languages they know. This allows for students to be literate and communicative in multiple languages through multiple forms of communication.

Bi/Multilingualism in the Classroom

Just as listening and speaking are a precursor to literacy in a monolingual context, bilingualism is important for developing biliterate competencies. Bilingualism has been taken up in a few ways in education, including the traditional views of bilingualism, Cummins (1979) interdependence theory, code-switching, and translanguaging (García & Kleyn, 2016). The first three ways that bilingualism was taken up maintain monoglossic ideologies (Palmer & Martínez, 2016), that is that each language is a separate entity to be learned and maintained separately from other languages. Traditional bilingualism, interdependence theory, and code-switching focus on the named languages and their use by speakers. Palmer & Martínez (2013) argue that teaching multilingual learners (ML) should not be approached from a perspective of needing to 'fix' the language abilities of MLs, but should be looked at from an asset-based perspective. They argue that teachers need to understand the ways in which bilingual children use language every day. This includes understanding that translanguaging is a normal part of the language practices of bilingual individuals (Palmer & Martínez, 2013; Palmer et al., 2014). This is the first step in teachers being able to understand their multilingual students in order to teach to their strengths. Palmer & Martínez (2013) also argue that teachers need to keep the power dynamics in mind, even in bilingual education settings. Keeping linguistic equity at the forefront will help to ensure all students receive instruction that begins with their strengths and meets their individual needs.

Other researchers are investigating bilingual preservice teachers' identity development as well as how teacher education can serve bilingual teachers and preservice teachers (Brochin Ceballos, 2012; Nuñez et al., 2021). These studies are crucial as teacher education programs recruit more teachers of color and multilingual teachers. Brochin Ceballos (2012) conducted a study of preservice teachers on the Texas/Mexico border. She investigated how place influenced

the identities of her participants, through the use of transnational language maps that participants created as a part of their bilingual education coursework. Nuñez et al. (2020) investigated the bilingual identities of Latinx preservice teachers across time through the use of personal narratives. They asked preservice teachers to, "…narrate their personal trajectories to biliteracy" (Nuñez et al., 2020, p. 4). Both studies found that bilingual preservice teachers' identities are closely tied to their linguistic practices and most of the participants had to overcome obstacles and struggle to maintain their bilingualism through their school experiences in the U.S. Many of the participants in both studies discussed leaving their Spanish out of their school experience and needing to use outside experiences, such as trips to Mexico or bilingual coursework, to reclaim their Spanish language. These studies point to the importance of including identity work in language teacher education, as it allows preservice teachers to think about language use from a perspective outside of the monoglossic, monolingual perspective that is pervasive in schools.

Even code-switching looks at language from a monolingual perspective of using elements of one language with elements of another language in a single utterance, conversation, or piece of text. This still maintains that language users are using two separate systems together in their communication. Translanguaging, however, is different.

Translanguaging in Education

The term 'translanguaging' was developed by Cen Williams in 1994. He was a Welsh educator, who used students' home languages to leverage learning in both the home language and the second language. He did this by having students vary their language use throughout the day, for example, they would read in one language and respond to the reading in another language. This diverted from Cummins' (1979) interdependence theory of bilingual students' language use, which argued for bilingual education. Cummins also argued that information

transferred between languages, so that content would not need to be taught in both languages, but instead could be taught in one language and the students would be able to discuss content in both languages. As positive as this was for building bilingual education programs, it still embodies a double monolingual ideology, maintaining named languages as separate entities for speakers to use with others who speak those named languages.

Otheguy et al. (2015) discussed translanguaging as it relates to named languages. They recognized that named languages have power and position groups of speakers in particular ways in relation to one another; however, they did not recognize the separation in the linguistic systems of languages. García and Kleyn (2016) further elaborated:

> That is, there are no linguistic features in "casa" and "table" that make one Spanish and the other English. This gives legitimacy to the practices of multilingual speakers and encourages us as educators to leverage their full language repertoire to support their understanding of content, develop their language performances, and buttress their socioemotional development. By recognizing bilingual students' full language repertoire and their translanguaging capacities, we then not only improve the education of bilingual students, but, in so doing, we build a better and more just world. Thus, translanguaging is also important to build a more equitable society. (p. 14)

The transformational aspect of translanguaging is necessary when working with multilingual students. Their voices and their linguistic abilities need to be highlighted for them to feel seen, heard, and understood in the classroom.

Translanguaging has been discussed as being a transformative pedagogy which seeks to counteract the deficit perspectives that multilingual students encounter in U.S. schools (García et al., 2017; Escamilla et al., 2014; García et al., 2008; Escamilla, & Nathenson-Mejía, 2003).

Anzaldúa (2012) highlighted why transformative translanguaging is so vital to multilingual learners. She recalled, “I remember being caught speaking Spanish at recess - that was good for three licks on the knuckles with a sharp ruler” (p. 75). She also recalled that her mother was embarrassed that she spoke English like a Mexican, and that other Latinos would chastise her for speaking English, calling her a cultural traitor. These types of linguistic ideologies are problematic in that they are all purist ideologies that prioritize a monolingual ideology and condemn multilingualism and multiculturalism. This erases both the students’ cultures and the students’ languages, which in turn, silence the students themselves. Martínez et al. (2015) discuss the complexities of these purist ideologies in the dual language classrooms, including the fact that the teachers in their study purposely prioritized Spanish as a way to push back against the English-only policies that were in place in their state. However, this still privileged a mainstream, named language over other languages as well as maintaining double monolingualism, as translanguaging was not an aim of the teachers involved in this study. Although holding space for Spanish and placing importance on languages other than English is important, these purist ideologies still do not reflect the linguistic practices of most bilinguals (Seltzer & Wassell, 2022; Otheguy et al. 2019; Gort, 2015; Martínez et al., 2015; Martínez, 2014, 2013, 2010; Otheguy et al., 2015; Hornberger & Link, 2012; Hornberger, 1989). More needs to be studied for true translanguaging to occur in the classroom, especially in mainstream classrooms.

Pedagogies

Biliteracy and translanguaging are interconnected in educational settings. Hornberger and Link (2012) discuss translanguaging as being the intermingling of two or more languages in the listening and speaking of multilingual individuals. This includes more than named languages, but

also includes dialects as well. Biliteracy takes translanguaging and applies it to literacy, the ability to read and write in more than one language or dialect. Both of these concepts occur along a continuum, there is not a clearly defined way to be biliterate or to engage in translanguaging. These concepts are fluid, use the entire linguistic repertoire of the speaker/writer, and change depending on the context of the linguistic activity taking place. In this section of the chapter, I discuss pedagogies for biliteracy and translanguaging pedagogies in education.

Pedagogies for Biliteracy

Escamilla et al. (2014) developed a framework for holistic biliteracy instruction. Within this framework, both Spanish and English literacy are taught; however, there are many opportunities and responsibilities within the framework that build cross-language and cross-cultural connections. There are explicit lessons that develop the metalanguage of bilingual students. She advocates for the use of bilingual books, cognate instruction, strategic language use and code-switching. While some elements of this framework are optimal for dual language or bilingual programs, there are many ideas and ideologies that are useful for multilingual students in mainstream classrooms as well. For example, teachers can use bilingual books to foster the linguistic skills of their students, even if the teacher is not fluent in the languages of the book. This can give students the chance to be the experts on the language and teach the teacher things such as pronunciation and meaning. The lessons can be adapted and used in classrooms with monolingual teachers if they take the time to put in the effort to plan and learn language along with their students. This may take the teachers out of their comfort zone but is hugely beneficial for students to be seen as the experts in their language.

Noguerón-Liu (2020) discusses the complexities of teaching literacy with multilingual students, including the limitations of the science of reading, as it excludes some of the

foundational aspects of reading instruction, such as the three-cueing system, from its strategies for decoding. For multilingual learners, the three-cueing system gives multiple ways to interpret and decode text that can leverage their knowledge of language to assist in reading tasks.

Biliteracy is heavily discussed in literature on bilingual education and dual language education programs; however, it is not researched to the same extent in mainstream classrooms. It is important for mainstream, monolingual teachers to honor, respect, and learn about the languages their students speak. Utilizing native or home languages in the classroom results in students gaining more content knowledge, as well as more linguistic knowledge in the process of using their home language in the classroom.

One of the limitations of these pedagogies is that they can be challenging to enact if the teacher considers themselves to be monolingual. Teachers need to build trust with their students to have the relationships needed for this transformational work. Students need to trust that teachers honor their home language and care about their success and growth. Teachers need to trust that students are using their languages to further their understanding of the content. Teachers need to be able to plan lessons with their students and give up some of the control over what is happening in the classroom so that students can take the reins when it comes to the linguistic diversity in their classrooms. For example, the City University of New York's New York State Initiative on Emergent Bilinguals (CUNY-NYSIEB) (Vogel, 2021) has a series of videos that support teachers in their teaching of multilingual students called Teaching Bilinguals (Even if You're Not One): A CUNY-NYSIEB Webseries. This series of videos encourages teachers to explore activities that allow students to use their home languages in the classroom, regardless of how well the teacher knows the languages. The strategies the videos endorse include creating classroom cultures that welcome all students, allowing students to write in their

home language, advocating for multilingual students, getting to know your students even if you do not speak their home language, and the benefits of bilingual education (Vogel, 2021).

Another limitation in many schools is that there are English-only policies, both official policies and defacto policies, in place that limit language use in classrooms (Ibrahim, 2019; Flores & Schissel, 2014; Hornberger & Link, 2012). These policies usually only allow for languages other than English (LOTE) to be used in foreign language courses or in classrooms designed for students who have been in the US for less than one year. Otherwise, there are consequences for the teacher if students are using their native language during instructional time. This is a deterrent to multilingualism, translanguaging, and multiliteracy, especially for new teachers who fear losing their jobs.

Translanguaging Pedagogies

García and Kleyn (2016) tell us that there are three dimensions teachers need to transform to enact a translanguaging pedagogy: their stance, their lesson design, and their ability to shift the focus or design of their lessons when necessary. In the classroom, a stance that supports translanguaging will look at bilingualism as a constant resource. Teachers need to view students' language as coming from the students themselves, not some external standard that the students need to meet. This means valuing the ways that students use language instead of expecting students to conform to the standard version of a named language. Teachers must also believe that translanguaging is transformative. García et al. (2017) incorporate several aspects into this idea of translanguaging stance, including Yosso's (2005) community cultural wealth and ideas about democratic teaching. Another aspect of stance that García et al. (2017) discuss is understanding that students' language practices encompass both their home language, their community

language, and their school language and that these languages should work together to enrich the linguistic abilities and knowledge of the students.

García et al. (2017) discuss designing lessons that reflect a translanguaging pedagogy. This design needs to respond to the "translanguaging corriente" of the classroom so that the lessons meet the students in their Zone of Proximal Development (ZPD) in their language learning, or what Moll (2013) refers to as their bilingual ZPD. Teachers also need to be prepared for the unexpected turn in events during a lesson. One of the most important design elements in a translanguaging pedagogy is allowing students to work collaboratively. Collaboration is key to enabling students to use their languages to advance their knowledge of both lesson content and language use. When students bring up a topic or have questions that were unplanned, teachers need to be able to flow with the corriente of the class and be flexible enough to follow the students' lead at times. This use of pedagogies is transformative for multilingual learners. It pushes back against the dominant ideologies of monolingualism and looks at literacy and language through a critical lens.

Critical Literacy

Critical literacy is an important aspect of an equitable educational experience for all students. It allows students to be seen and heard, even when they come from communities that are traditionally silenced. Critical literacy has been enacted in many ways with many diverse student populations over the years. In recent years, it has also been taken up with multilingual students so that they can fight back against linguistic ideologies that work to oppress their language and culture.

Importance of the Origins of Critical Literacy

Freire and Macedo (1987) discuss many approaches to reading enacted in schools that serve to uphold the status quo and replicate the dominant ideologies of oppressors. These approaches masquerade as good teaching practices or 'academic' work; however, they either ignore or blatantly reproduce the ideologies that maintain the oppression of linguistically and culturally diverse students and their families. The academic approach to reading that Freire and Macedo (1987) discuss was set up for the elite classes, as expectations for the majority of the population were not that high. The rest of the population outside of the elite class, were taught with drills and basic skills for functional reading. This results in two tracks of instruction for two classes of people, which is still happening today in schools (Buckingham et al., 2014; Kanno & Kangas, 2014; Au, 2013; Hatt, 2012; Ready & Wright, 2011). This literacy for the lower classes is what Freire and Macedo (1987) termed the utilitarian approach to reading. This is a functional approach teaching reading for the perceived future career needs of students, which again, assumes the futures of students and tracks certain types of students into certain types of careers as adults.

It has been documented that low-income schools, that typically serve multilingual students, employ less effective pedagogies for teaching literacy, due to the students' perceived lack of literacy skills and knowledge (Ladson-Billings, 2006; Macedo, 1993; Freire, 1970). Freire (1970) also discussed the banking theory of education where students are perceived to be empty vessels that need to be filled with knowledge. This asserts that children do not come to school with any knowledge or any contributions to the learning process or the learning their peers and their teacher engage in every day. It leads to what Macedo (1993) refers to as the stupidification of our students. Students are expected to learn about US history without

questioning how the events are being reported, who is represented, whose voices are being heard and whose voices and stories are being silenced.

How Critical Literacy is Enacted

Freire and Macedo (1987) proposed an answer to these types of literacy instruction that ignore the cultural, linguistic, and oppressed identities of students. They call it emancipatory literacy and they propose radical changes to educational praxis to create more democratic societies. Their idea of this new pedagogy is that it "...must also be informed by a radical pedagogy, which would make concrete such values as solidarity, social responsibility, creativity, discipline in the service of the common good, vigilance, and critical spirit" (p. 156). They described literacy as needing to include critical reflection on the ways oppression works in our society. Luke (2012) echoes this stance, stating:

> Critical literacy is an overtly political orientation to teaching and learning and to the cultural, ideological, and sociolinguistic content of the curriculum…. Critical literacy has an explicit aim of the critique and transformation of dominant ideologies, cultures and economies, and institutions and political systems. (p. 5)

Teachers who wish to enact critical literacy need to first engage in critical reflection and critical self-reflection. Examining oneself is imperative for engaging in critical literacy because awareness of one's biases is important. Teachers need to be aware of their own biases before they can critically examine curriculum, literature, policy, etc. This is an important part of teacher education as well. Preservice teachers would benefit from reflective practices that allow them to examine their positionality, their biases, and their beliefs in addition to examining their teaching practices. This would also include critical reflection on the curriculum materials that are used in classrooms. Preservice teachers should think critically about whose voices are represented in the

classroom resources and materials. They also need to think about whose voices are missing and how they can bring those voices into the classroom for students to feel represented as well as consider multiple perspectives.

Enactment of Critical Literacy with Multilingual Students

Daniel (2008) discusses critical literacy as a classroom practice that, "...promotes communication in the classroom that is based on the premise that human beings create meaning together because all members of the democratic classroom society have a voice" (pp. 26-27). This means that the students have as much of a voice as the teacher and can question the curriculum and the literature through a critical lens without fear of retribution. Shulman (1987) similarly argues for the holistic approach to teaching and learning. Schools should be teaching students how to reason and problem solve, comprehend and reflect on their understanding and knowledge, as well as to question what they are taught and look at issues from multiple perspectives, something that bilingualism contributes to. Shor (1999) points out that

> Critical literacy thus challenges the status quo in an effort to discover alternative paths for self and social development. This kind of literacy – words rethinking worlds, self dissenting in society – connects the political and the personal, the public and the private, the global and the local, the economic and the pedagogical, for rethinking our lives and for promoting justice in place of inequity. (p. 2)

In this way, critical literacy enables us to think about our roles in both our personal lives and the ways in which we interact with the systems in society. This allows us to think about ways in which we can work to bring about social change.

Teaching using critical literacy, Daniel (2008) points out, does not need to wait until the students are fluent in English. Multilingual students are very capable of thinking critically about

various texts, issues, and information, as well as being capable of advocating for social justice within their schools and communities all while learning English. White and Cooper (2015) say the good thing about critical literacy is that:

> It can (and should) be taught within the context of any subject or topic that is currently under the aegis of the public school system. But precisely what is critical literacy? Simply put, critical literacy is an instructional attitude originating with the neo-Marxist approach to critical pedagogy. This approach adopts a 'critical' stance towards text. (p. 29)

Shor (1999) also warns that, "The forces that need questioning are very old, deeply entrenched, and remarkably complex, sometimes too complicated for the interventions of critical pedagogy in a single semester" (p. 12). This means that undertaking critical literacy will be fraught with struggles, contentions, and tensions; however, it is also filled with learning and justice and a sense of identity and belonging for the students. It upsets the status quo, which can be uncomfortable for those who benefit from it; however, it is extremely important that students who do not benefit from the status quo are vocal about their needs, ideas, thoughts, and agency regarding their place in the world and their place in the educational system. They have a voice that needs to be heard and honored. Critical literacy is one tool teachers can use to hear the voices of marginalized students, which includes emergent multilingual learners, who are often the victims of linguistic discrimination or oppression. Daniel (2008) goes on to point out that, "Critical literacy experiences motivate students to investigate and experiment with the new language they are studying and to say what they think" (p. 28). This is critical to keep in mind, that even when students are still developing language skills in a particular language, they are able

to learn through articulating their ideas and giving their opinions. This expands, not only their thinking skills, but their language skills as well.

Limitations

There are some limitations to critical literacy as well. Especially in the current political climate, with legislation being put in place in approximately thirty-eight states that restrict teachers' abilities to discuss race and oppression, it is extremely difficult to be a critical educator. In many states, teachers can lose their jobs for mentioning race, racism, Critical Race Theory (CRT), equity, anything LGBTQ+ related, among other topics (Greene, 2022). Some states are requiring teachers to publicly post lesson plans and materials so that parents and others can ensure teachers are not discussing oppression. As with English-only policies mentioned earlier, this keeps many teachers from doing the important work of having critical conversations with students or engaging in critical literacy because the mere mention of the word "critical" can get them fired. Until the general public has a better understanding of what CRT really is, this will continue to be a challenge for teachers who want to enact these pedagogies in their classrooms.

Another challenge to teaching critical literacy is tied to the previous challenge and that is that it can be challenging to have buy-in from teachers who are indoctrinated into the dominant ideologies and fail to see the need for change. The oppressions in the educational system are hidden by design so that many teachers have difficulty seeing where the problems lie (Ladson-Billings, 1995). Ideologies that are pervasive in schools, such as the deficit perspectives held regarding Latino students and their families, can be difficult to break down for some teachers (Lin, 2020; Lopez, 2017; Morrison, 2017; Durá et al., 2015; Paris 2012). It takes effort and desire to grow and learn to break down these harmful stereotypes and ideologies, so if teachers

are content in their position in life (because they may not have ever had to examine it), growth may be difficult to come by.

Intersections of Biliteracy and Critical Literacy

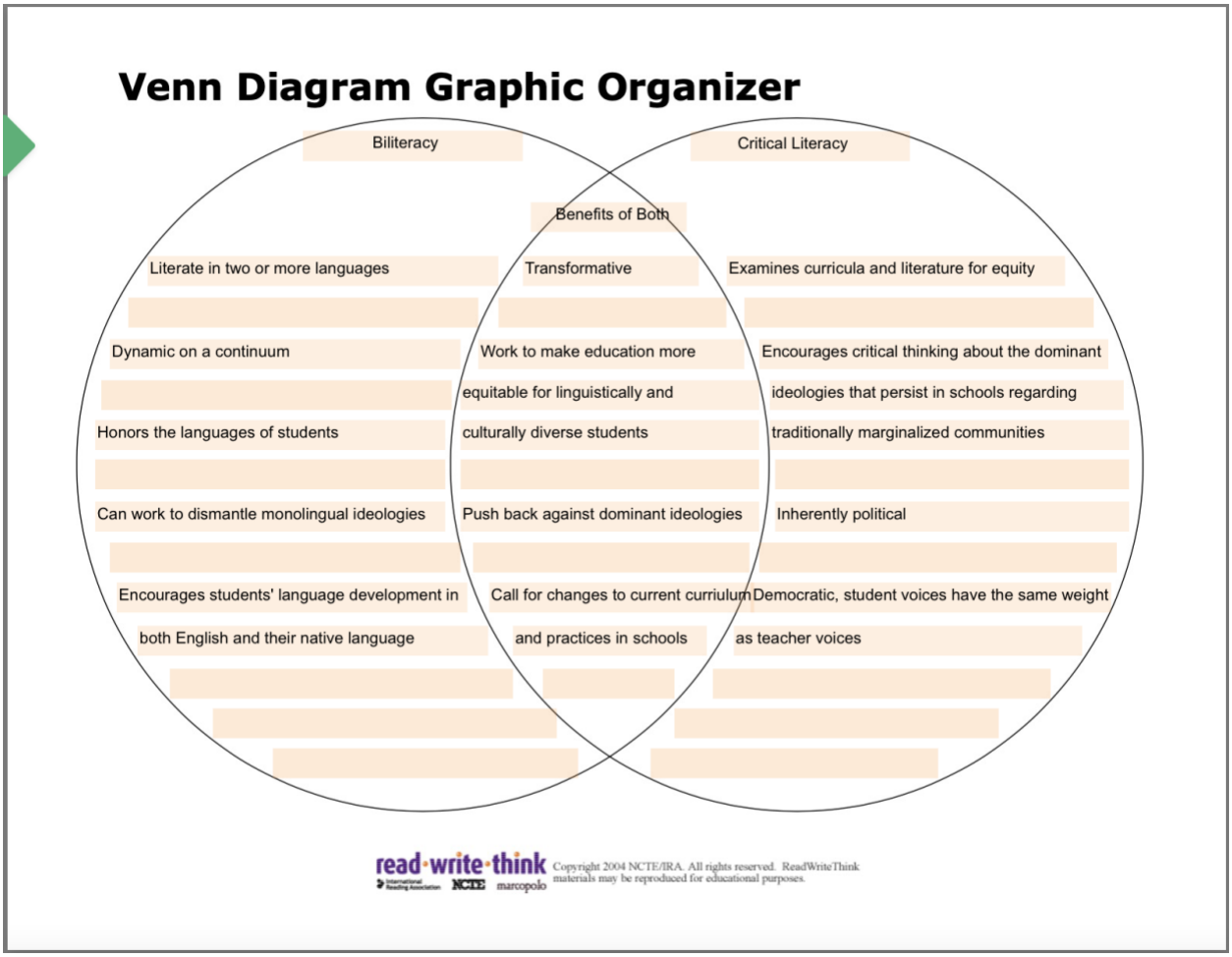
Although biliteracy and critical literacy originate from different disciplinary perspectives, they do intersect in various ways. Equity is at the heart of both critical literacy and biliteracy (Hornberger, 2022; Schieble et al., 2020; García & Kleyn, 2016; Escamilla et al., 2014; Canagarajah & Liyanage, 2012; Luke, 2012; Freire & Macedo, 2005; Hornberger & Skilton-Sylvester, 2000). Figure 2.2 illustrates the differences and similarities of biliteracy and critical literacy. Both approaches are transformative in nature, as both seek to transform education and society to be equitable for culturally and linguistically diverse populations.

Biliteracy and critical literacy both push back against the dominant ideologies present in our schools and in society to make education more equitable for culturally and linguistically diverse students. Biliteracy is concerned with enacting a linguistically equitable curriculum in the schools. Flores and Schissel (2014) argue for a heteroglossic approach to language instruction so that bilingualism is considered the norm. This heteroglossic approach pushes back against the monolingual ideologies present in many schools. If bilingualism is viewed by schools and teachers as normal, multilingual learners will be positioned as 'normal' as well, eliminating the stereotypes and deficit views that are currently imposed upon them in schools. Inclusivity is important to student success, so this shift in thinking about bilingualism would be a positive shift in the educational experiences of multilingual students. While biliteracy is concerned with linguistic equity, critical literacy is concerned with all types of equity, be it language, race, gender, sexual orientation, class, ability and so on. Critical literacy examines dominant ideologies with the intent to dismantle oppressive ideologies and conditions to make school and

society more equitable for students from traditionally marginalized communities (Daniel, 2008; Freire & Macedo, 2005; Freire, 1970). An advantage of critical literacy is that it can be enacted in any subject or content (White & Cooper, 2015), as can biliteracy.

Biliteracy and critical literacy both call for changes to current curricula and practices in schools. Biliteracy calls for changes to the ways in which literacy is taught for multilingual learners (García et al., 2017; García & Kleyn, 2016; Escamilla et al., 2014; Flores & Schissel, 2014). In the United States, biliteracy pedagogies require teachers to value students' native

Figure 2. 2 Venn Diagram Showing the Intersection of Biliteracy and Critical Literacy



Note. This diagram was created using a template from the NCTE/IRA website.

language enough to want to support students in the development of their native language in addition to their development of the English language. This is a drastic change from the monolingual ideology held in many schools today. Critical literacy asks educators to examine the curriculum to determine which stories are being told, which stories are silenced, which perspectives are represented, and which perspectives are missing (Luke, 2012; Daniel, 2008; Freire & Macedo, 2005; Ladson-Billings, 1995). Currently, the curriculum reflects White, Christian, middle class values with stories and histories from those same cultures. Critical literacy asks educators to illuminate the stories, histories, and narratives of those who have been excluded from the curriculum or whose stories have been told from the dominant perspective.

Implications for Teacher Education and Multilingual Learners

These interactions between biliteracy and critical literacy have implications for teacher education and the education of multilingual learners. Teacher education programs need to evaluate their course work to determine where they can infuse more critical literacy and equitable practices in their program. It is not enough for students to have one or two equity courses before they become teachers, all the teacher education courses should include an equity perspective with the content of the course. This allows preservice teachers to see the ways in which equitable practices can be enacted in literacy instruction, math instruction, science instruction, social studies instruction, and any other content they teach throughout the curriculum. It will also assist preservice teachers in finding materials and resources to support multilingual learners in their classrooms.

These equitable practices will, in turn, improve the quality of education multilingual learners receive. When they feel their culture and language is valued, multilingual learners will be more engaged in the classroom as well as better understanding the content presented to them.

They will have access to materials in their native languages that will assist in their understanding of the content as well as their English acquisition.

CHAPTER III: CONCEPTUAL FRAMEWORK

This chapter will discuss the conceptual framework of this qualitative case study. The chapter begins with an overview of reflective practice. The history of reflective practice is discussed, especially as it pertains to the work of Dewey (1933) and Schön (1984) since they are the most widely cited works in the field of reflective practice in teacher education. The framework chosen for this qualitative case study, Farrell's (2017) framework for reflective practice, is then discussed to provide an understanding of the ways in which this study will take up reflective practice with preservice teachers. Reflective practice leads this study and the entry point used in this study for reflective practice is critical incidents learning. The next section of the chapter describes how critical incidents learning supports the learning of preservice teachers in teacher education. I then discuss the learning processes of preservice teachers as well as how reflective practice and critical incidents learning can interact with the ways in which preservice teachers understand biliteracy and biliterate practices.

Reflective Practice

Reflective practice has been taken up in many ways in education (Farrell, 2017). There have been many studies on reflective practice and how it is used in teaching and teacher education and much of this research has shown that reflective practices are not always fully understood or articulated before they are used with preservice teachers or in-service teachers.

History of Reflective Practice

Reflective practice has been around for a very long time. It is valuable in many disciplines, including education. Dewey (1933) is a well known and often cited scholar of reflective practice. His scientific approach to reflection has been taken up in many spaces.

Dewey laid out five steps to reflective practice, of which he believed the first step is that the teacher experiences some type of problematic situation, or critical incident. The second step is that the teacher then begins to formulate possible solutions. The teacher then tests the solutions to see which is the most effective. Next there needs to be reflection on the ideas and the situation. Finally, a refined hypothesis is reached and tested. This is a scientific way to find solutions to critical incidents; however, it does not cover all aspects of reflection and it separates the teacher from the situation.

Schön (1984), in his discussion of architectural design, makes a case for reflection in action. He states, "In order to understand what architectural designers do, then, we need a special view of inquiry; one derived from reflection on the spontaneous knowing-in-action implicit in architectural making" (p. 4). This is also very true for educators as well. Educators constantly design lessons, curriculum, classroom environments, etc. for their students to optimize learning. However, a lot of what teachers do, many of the decisions they make, are made spontaneously in the moment. Teaching is always evolving and dependent on the needs of the students, so teachers need to be able to reflect on what is happening in the moment, while it is occurring, as well as reflecting on what happened during a particular lesson or activity after it is finished. This *knowing-in-action* that Schön (1984) talks about is especially important for teachers since they must be willing and able to respond to student needs in the moment. He also points out how important discussion is in the design process, which is also true for teachers. When teachers work together to collaborate and discuss the reflections they have, their understanding of context and perspectives expands, and they can better attempt to address tensions that arise (Levin, 1995). Schön also discusses reflection-in-action and reflection-on-action as philosophies in reflective practice. Reflection-in-action was more intuitive for teachers because it requires

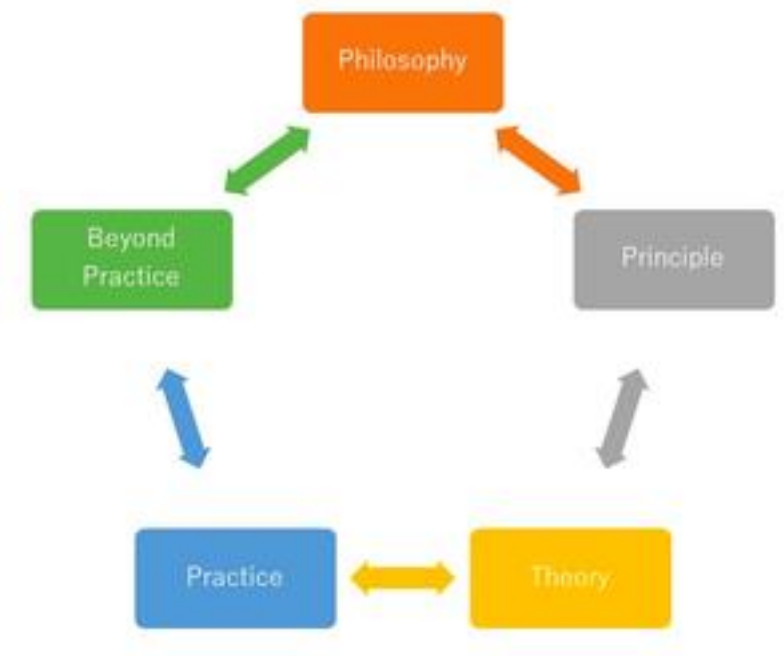
teachers to make decisions based on reflections made during an activity. This does not give teachers a lot of time to reflect and find possible solutions to issues that arise in the moment. Reflection-on-action gives teachers more time to reflect on critical incidents after the fact. They are reflecting on a situation that has already happened, so they have time to reflect on their own, discuss the incident with others, and find possible solutions in places outside of the context of their teaching.

Framework for Reflective Practice

Farrell's (2017) work takes the work of both Dewey and Schön into consideration, while updating their frameworks to include components missing from both frameworks. Farrell proposes a framework for reflecting on practice. Both Dewey and Schön discuss reflection as something done in response to some type of unsettling occurrence, an occurrence that causes discomfort or cognitive dissonance in some way. This reflection in response to a problem or incident outside of the normal flow of the classroom is consistent with the framework Farrell is proposing. How Farrell's framework differs is that his framework considers the teacher doing the reflecting as being integrated into the reflection. Dewey and Schön seem to separate the teacher from the action; however, this is not realistic since the teacher is involved in action in the classroom. Farrell also stresses the importance of teachers reflecting on their own values and beliefs in reflective practice as well. In considering Schön's reflection-in-action and reflection-on-action frameworks, Farrell adds reflection-*as*-action to his framework. He argues for a holistic approach that considers emotions during the reflection process, something that was overlooked by Schön and only briefly addressed by Dewey.

Farrell's framework contains five levels of reflection: philosophy, principles, theory, practice, and beyond practice. Figure 3 illustrates the levels of reflection of this framework. Farrell (2017) encourages not only describing the problem and possible solutions; "but also

Figure 3. 1 Farrell's Framework for Reflective Practice



Note. This image shows Farrell's levels of reflective practice and how they are interactive and can be used together. Image from https://www.fullyinclusivepr.com/reflective-practice1.html.

examine and challenge embedded assumptions at each level, so that they can use the framework as a lens through which they can view their professional (and even personal) worlds, and what has shaped their professional lives as they become more aware of their *philosophy, principles, theories, practices,* and how these impact issues inside and *beyond practice*" (p. 31, emphasis in text). The five levels of reflection work together to allow preservice teachers to analyze not only their practice, but also their values so that they can work toward planning equitable classroom lessons and activities, as well as thinking about how their values can influence their lives outside of the classroom as well.

Because Farrell highlights the importance of not only analyzing the problem and possible solutions, but oneself as well, Sensoy and DiAngelo's (2017) guidelines for critical self-reflection can be useful within this framework. Sensoy and DiAngelo (2017) discuss how critical self-reflection is key for teaching from a critical pedagogical perspective. They explain that critical educators must encourage students to engage in "Critical self-reflection about their own social perspective and subjectivity…" (p. 29). They say one way to begin to engage students in critical self-reflection is to encourage students to think about their positionality, where their identities fit into the dominant social culture. Positionality has been an important part of the field of qualitative research for many years; researchers have been examining the ways in which their identity influences their work in the field. As Merriam and Tisdale (2016) point out, in qualitative research, the researcher is the key instrument in the research process. This is because each choice, whether it be in design, data collection, or analysis, the researcher is key to deciding what is included in the study and what is not. These decisions are influenced by the positionality that the researcher occupies. The same is true for teachers. Their positions in society determine many of their pedagogical choices. So, it is imperative that preservice teachers examine who they are and how that influences their ideas about teaching and learning.

Sensoy and DiAngelo (2017) lay out some guidelines for social justice learning, which requires critical self-reflection. They encourage students in teacher education programs to:

1. Strive for intellectual humility.
2. Recognize the difference between opinions and informed knowledge.
3. Let go of personal anecdotal evidence and look at broader societal patterns.
4. Notice your own defensive reactions and attempt to use these reactions as entry points for gaining deeper self-knowledge.

5. Recognize how your own social *positionality* (such as your race, class, gender, sexuality, ability-status) informs your perspectives and reactions to your instructor and the individuals whose work you study in the course. (p. 4)

Each of these guidelines encourages students in teacher education programs to perform some type of reflection on their own perspectives, biases, and experiences. The guidelines encourage students to realize that they continually have something they can learn. There is always a perspective they have yet to consider or an experience they have not yet heard. It is important for students to recognize that their knowledge can and will shift, evolve, and grow as they read and learn more about social justice.

Philosophy is the first level of reflection in Farrell's framework. This level looks at the base of the beliefs of the teacher, both inside and outside of the classroom. Farrell believes that teachers' philosophies have been developing since birth and have evolved over the years to culminate in their pedagogical philosophy. Since philosophy is a lifelong process, it can be helpful for preservice teachers to examine their philosophies and how they came to embrace these philosophies. Farrell states

> Thus, in order to be able to reflect on our basic philosophy we need to obtain self-knowledge and we can access this by exploring, examining and reflecting on our background – from where we have evolved – such as our heritage, ethnicity, religion, socioeconomic background, family and personal values that have combined to influence who we are as language teachers.

There are many activities that allow for engagement with our backgrounds, such as "I Am" poems, linguistic portraits, linguistic autobiographies, cultural autobiographies, or identity texts. These activities allow for an examination of our own lives to begin to understand how we have

embraced the philosophies that drive our professional lives. This is where Sensoy and DiAngelo's (2017) fifth guideline for critical self-reflection is helpful in this framework. Exploring your background, culture, language, and beliefs also allows you to interrogate your positionality in the world around you and how your position helps to shape your philosophies. Sensoy and DiAngelo discuss the idea of positionality and how crucial it is for students to examine their identities to better understand how they fit into society as well as the ways in which they contribute to the systems of oppression in our society. They stress the ideas that students need to understand how oppression is designed to be invisible to those who are a part of the dominant culture. Society is designed for certain people in certain groups and the barriers that others face are designed to be invisible to people in the dominant culture through cultural norms. Vinz (1996) discusses how our histories directly affect our teaching efforts. She points out that, "Teachers must negotiate their personal histories with the changing conceptions in the field. Teachers' past experiences have been shown to influence not only their readings but also the readings and practices they validate in classrooms" (p. 9). This is true of teachers in any field of education. Our histories influence the ways we look at the curriculum, materials, students, their abilities, and many other aspects of education. Critically reflecting on our identity and our history allows us to locate the identities that position us as oppressors as well as locating our identities that position us as oppressed. This is complex, multifaceted, and unique to each person. Because we all occupy unique spaces in society, it is especially important that we examine how our positionality and history informs the ways we react to social justice topics and conversations.

Keeping in mind Farrell's ideas about reflecting on personal beliefs and values, critical self-reflection is also an important aspect of the reflection process for preservice teachers. Schieble et al. (2020) tell us, "Critical self-reflection facilitates the building of empathy and

compassion for others who may be at different places in their knowledge about power and privilege and for those whose life experiences and values differ from ours" (p. 37). They go on to explain that critical self-reflection allows students to expand their horizons and consider perspectives from marginalized communities, unpacking oppressive systems and behaviors, and evaluating their own involvement in this system that oppresses marginalized groups. Humility is necessary for this process; teachers need to be able to look past their experiences to understand the experiences of others. Teachers need to reflect on their beliefs and actions to examine the spaces where they contribute to the oppression of others and where they contribute to the equitable treatment of others so that they can do better.

Farrell's second level of reflection is principles. This level is concerned with, "...reflections on teachers' assumptions, beliefs, and conceptions of teaching and learning" (Farrell, 2017, p. 32). Farrell conceptualizes these as a continuum related to principles, where assumptions refer to what teachers may take to be true, even without proof; beliefs are what is believed to be true by the individual who holds that belief; and conceptions are a framework with which teachers organize their assumptions and beliefs. This coincides with Sensoy and DiAngelo's (2017) guidelines that preservice teachers analyze the root of their beliefs. It is extremely important for students to consider opinions as opposed to informed knowledge, as many of the ideas about social justice I have heard over the years have been based on the opinions of others. A lot of the perspectives students in teacher education programs come with are reflections of their parents' opinions of the state of our society and they have yet to critically examine these beliefs and perspectives to determine if this is what they truly believe, or if it is just what they were taught. Unpacking biases and preconceived notions of marginalized groups can be arduous for some students, but it is of paramount importance when we are preparing

students for teaching in diverse settings with multicultural and multilingual students and their families. Students also need to recognize, not only personal experiences, but they need to notice the systems that lead to these personal experiences so that they can begin to see that oppression and racism are much more ingrained in our society as opposed to being a problem with individuals.

Theory makes up the third level of reflection within this framework. Farrell describes reflecting on theory as reflecting on how teachers put their theories into practice in the classroom in order to teach particular skills or content. This includes the 'official' theories from education courses as well as 'unofficial' theories that develop from teachers' practices. This is the stage where teachers are reflecting on planning and implementation of their lessons. It is important to remember to reflect on critical incidents or problems that arise in practice (part of reflecting on practice according to Farrell) because these incidents can guide a teacher's construction of theory. I will delve deeper into critical incidents later in this chapter.

Practice is the fourth level of reflection. This level of reflection is more observable than the previous three levels. Practice is the level of reflection where teachers can examine their behaviors while teaching as well as examining their students' reactions to the lesson. Practice is directly influenced by teachers' philosophy, principles, and theories, so it encompasses all three of these elements. However, practice is more concrete. At this level of reflection, teachers are engaging in Schön's reflection-in-action and reflection-on-action, where they are either reflecting upon and reacting to the situation as it is happening, or they are reflecting on what has already occurred and how it might be handled in the future. Teachers can also engage in reflection-for-action, where they are trying to anticipate what could happen in their lessons so that they can adjust their lessons accordingly prior to teaching. This is the type of reflection that

is most commonly seen in education, reflecting on lessons, how they went, and how the lessons can be improved upon in the future. It is an important type of reflection; however, it needs to be partnered with the other levels of reflection that Farrell outlines in his framework so that education can be more equitable for multilingual learners.

The last level of reflection in Farrell's framework is beyond practice. This level adds the sociocultural dimension of teaching to the framework. Farrell points out that this can also be called critical reflection, which circles back around to the work of Sensoy and DiAngelo (2017) and Schieble et al. (2020) that was previously discussed in the first level of the framework. In particular, Sensoy and DiAngelo's fourth guideline for critical self-reflection fits in with this level of reflective practice. The fourth guideline is particularly critical in allowing students to expand their knowledge about power and privilege because it allows them to examine their own emotions to determine why they react defensively to certain situations or topics. Is it because you are enraged by the oppression of others? Or is it because you have feelings of guilt? Are you concerned about being labeled in a negative way? Have you experienced the same oppression as what is being discussed? Allowing students to reflect on their emotions when discussing social justice issues can be an eye-opening experience for them to see where they have room to grow and expand their knowledge; however, this takes creating a safe space for students to share their experiences and reflections. In an interview with Amy Vetter, she reiterated several times how important these critical conversations are to critical self-reflection and critical inquiry; however, she was explicit in stating that there needs to be a relationship of trust between the instructor and the students, as well as among students for this to be productive (personal communication, March 28, 2022).

These levels are not separate and do not operate as separate entities during the reflective process. Figure 3.1 illustrates the reciprocal nature of this framework. Each level can work in collaboration with other levels, meaning that preservice teachers can be engaged in reflection on their principles and philosophy at the same time, as they are interconnected. This is true of all five levels of reflective practice. Anani Sarab and Mardian (2022) conducted a systematic literature review of studies that incorporated reflective practices in teacher education. They found that Farrell's framework has been taken up by researchers in nine studies currently published (Anani Sarab & Mardian, 2022). For example, Playsted's (2019) self-study uses Farrell's framework to analyze their own reflections on their TESOL teaching. Gutíerrez et al. (2019) explored teachers' development of professional identities using Farrell's reflective practice framework. Anani Sarab and Mardian (2022) point out that,

> The implication is that teacher education programs should champion the position that teachers are part of the larger fabric of a social world replete with ongoing conflicts, ideological tensions, and sociocultural challenges. By focusing on the comparative and critical levels of reflection, researchers can gain insights into teachers' multiple perspectives and their sociopolitical consciousness. (p. 13).

The point that Anani Sarab and Mardian make lends itself to the need for the current study. Thinking about critical incidents as they relate to linguistic equity and language use allows preservice teachers to reflect on what is happening in schools and the world around them to interrogate their own perspectives as well as the perspectives of people with whom they interact.

Critical Incidents

Simmons (2018) defines critical incidents as an instance of behavior from which we can learn about a particular event or activity in some significant way. We learn about the goals,

objectives, or nuances of the event through these critical incidents. Critical incidents can be helpful teaching moments to reflect on to consider new perspectives on the incident and how similar incidents could be considered in the future. There have been many ways that critical incidents have been used in training or teaching throughout the past 70 years or so. This is referred to as critical incident technique. Critical incident techniques (CIT) have been used in many disciplines, including education, teacher education, psychology, and health care (Kain, 2003). This is not a new technique by any means, Flanagan outlined this methodology in 1954 in his work with aviators in World War II (Kain, 2003). He explains, "The critical incident technique consists of a set of procedures for collecting direct observations of human behavior in such a way as to facilitate their potential usefulness in solving practical problems and developing broad psychological principles" (Flanagan, 1954, p. 327). There are two steps to this approach that Flanagan discusses, the need to inductively analyze the critical incidents with students and the need for students to infer possible solutions to the incident. In thinking about Flanagan's approach, using critical incidents with preservice teachers is useful in helping them to think through problems that arise in the field and possible solutions, or ways of handling certain situations, so that preservice teachers can be more prepared when they enter the classroom. This is why I have decided to use his approach with preservice teachers, it will be helpful in engaging participants in reflection on critical incidents. His methodology consists of five stages: determine the general aims or objectives of the study; create specific plans and specifications for the study; collect the data; analyze the data; and interpret and report the results. This sequence of steps is not all that different from other methods of research.

Flanagan's (1954) research model has been taken up in many CIT studies, with many of the studies including his Figure for the five stages of CIT listed above in their publications (Kiliç

& Cinkara, 2019; Kain, 2003). Some studies replicate Flanagan's research model step by step (Kiliç & Cinkara, 2019); however, other studies take the ideas behind Flanagan's approach and apply their own methodology to their study (Hanhimäki & Tirri, 2009).

For this study, I will be taking the ideas behind Flanagan's approach and applying them to my study. I feel that CIT as a pedagogical tool is a great way to elicit reflexive practices with preservice teachers. I will be including CIT methods in my study of preservice teachers thinking about biliteracy in the classroom. The general aims of my study are to determine the understandings of preservice teachers as they relate to biliteracy in the classroom and how preservice teachers are making sense of biliteracy in the classroom. I want to find out how preservice teachers are thinking about language use in mainstream classrooms. What is their thinking about translanguaging or multilingual ideologies? What do they believe about biliteracy practices? How do they view native languages? How do they feel about English-only policies and mandates that are currently present in schools? These are just a few of the questions I have about how preservice teachers are thinking about language use in the classroom. I also want to see how preservice teachers' learning evolves over the course of a semester-long course on language use in the classroom. How are preservice teachers making sense of biliteracy in the classroom? I want to use CIT as a pedagogy to investigate this question; however, I also wonder how reflective practices are involved in this process as well. I believe that these two ideologies are intertwined and complement each other well. This is evident when Kiliç & Cinkara (2019) point out the link between critical incidents and Schön's (1984) ideas about reflection-on-action. Korucu-Kiş (2021) quote Tripp (1993) when they say, "Referred as critical incidents (CI), these unplanned events cause dissonance and result in the transformation of pre-existing cognitive schemata if reflected upon" (p. 6953). This is especially important in my study because I want to

disrupt any pre-existing notions of English-only ideologies so that multilingual students receive an equitable education that honors and respects their native language, as well as allows them to maintain their native languages so that they remain multilingual individuals. I want our critical incidents to disrupt the notions made 'normal' by the dominant society for preservice teachers to examine these policies and determine what they believe about language use in the classroom. These critical incidents should allow the preservice teachers to feel discomfort and dissonance to reflect on the situations and grow as linguists, teachers, and critical thinkers.

The purpose of all of this is to create a more equitable educational environment for multilingual students. Daniel (2008) points out that, "Looking for ways to promote social action is the most effective type of strategy that teachers and students can use to promote critical literacy" (p. 30). This is something I aim to do through the use of reflexive practices and CIT, changing the ways in which teachers interact with their students, changing the ways in which schools perceive their students, making schooling more equitable for multilingual students.

While there are many advantages to using the critical incidents technique, such as flexibility, uncovering important issues to participants, insights into crisis communication, and it is cost effective, there are also disadvantages (Simmons, 2018). Since the critical incidents are reported from the perspective of the researcher and participants, some critical incidents can be overlooked and therefore, not examined. Another limitation is that critical incidents are dependent on the memory of the participant, which can be distorted, faded, or forgotten. Simmons (2018) also reminds researchers that it is important to clearly define what exactly they mean by 'critical incidents' for their participants so that the participants have a clear focus for the types of incidents the researcher would like them to reflect upon.

Learning Processes of Preservice Teachers

When considering how to approach an investigation into my research questions, I first went to the literature. Valli (1997) came up with a model of reflection that I found to be useful in developing the assignments I would like to use with the participants in this study. Figure 1 shows a visual of her ideas about reflection for preservice teachers that Nelson and Sadler (2013) created. Valli (1997) includes many of the types of reflection I would like for the participants to engage in over the course of the study. I will be asking the participants to engage in Schön's (1984) reflection-in-action so that they can reflect on real-world situations to improve their teaching techniques and pedagogies. I hope that the participants will engage in reflection that is deliberative and personalistic at the same time, as I would like for them to examine their biases and how these biases effective their decision-making processes in the classroom. And finally, I hope to engage with participants in critical reflection, as the aim of biliteracy and critical literacy is to encourage "Improving the quality of life of the disadvantaged; commitment to inquiry, self-criticism, and social action" (Nelson & Sadler, 2013, p. 49).

Smith and Murillo (2013) investigated teachers' views of biliteracy both within the school context as well as outside of school in the Rio Grande Valley in Texas. Their study also had other research questions; however, this one was relevant to my work. In their study, they used autobiographical writing to investigate the beliefs and views of their participants. This coincides with my choice to use reflective practices to investigate the preservice teachers' beliefs about biliteracy in the classroom. Specifically, I am going to design a linguistic autobiography to allow the participants to explore their own linguistic history and ability. Smith and Murillo (2013) state, "By 'narrating the self' (Chase, 2009), students reflected on how Spanish, English, and other languages were used at home and in school during their own childhoods and adult

lives, and on the place of biliteracy in their academic trajectories" (p. 309). It is my hope that the linguistic autobiography assignment will allow for the participants to consider the ways in which they use language in addition to the ways in which their students may use language.

Critical incidents techniques involve many of these types of reflections, as participants will be asked to reflect on personal and professional experiences in ways that ask them to critically examine what has happened and what could be done differently in the future. All of this reflection is done with the goal of improving educational settings for multilingual students, so the critical reflection piece will be something we discuss throughout each step of the reflection process during the critical incidents topics we explore.

Beauchamp (2015) discusses the need for reflection in teacher education not only to be broad, but to be deep. In this way, approaching reflective practice from many angles may help student to get that depth of reflection. Using critical incidents techniques in addition to linguistic autobiographies and structured reflection journals will allow students to reflect on course content from a variety of perspectives. In addressing the learning of preservice teachers when it comes to teaching multilingual learners, the assignments will be designed to allow for reflection on language, linguistic abilities, and incidents that involve language so that preservice teachers can gain an understanding, not only of their own linguistic abilities, but those of their students as well.

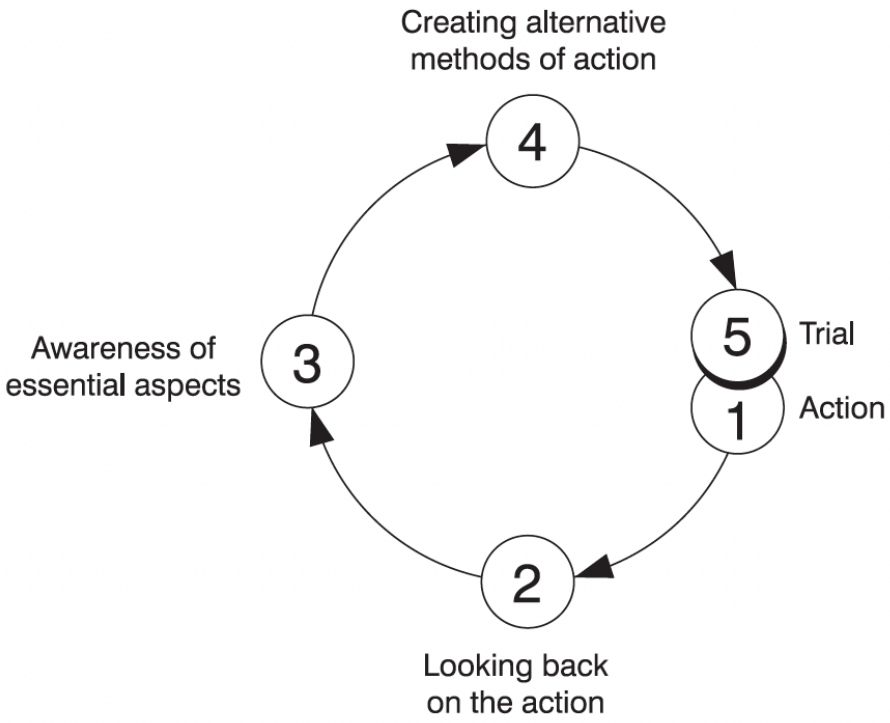
Intersections of Reflective Practice and Critical Incidents

In order to engage preservice teachers in reflection that speaks to the complexities of TESOL teaching, I will utilize Farrell's reflective practice framework and Nelson and Sadler's (2013) orientations to reflection, since they encompass the motivations for reflections, such as reflection for social change or reflection for personal growth. I will also be incorporating Sensoy

and DiAngelo's guidelines for critical self-reflection for this study. Each of these frameworks will bring a new perspective to the critical incidents we explore throughout the course of this study.

Since critical self-reflection is difficult, I will scaffold this thinking with their linguistic autobiographies to assist the participants in reflecting on their own use of language, as well as the language ideologies they have been exposed to throughout their lives. I will also use the reflection journal prompts to engage the participants in reflecting on their own beliefs regarding language use, both in society and in educational settings. Since I will be teaching both undergraduate and graduate students, I feel that the reflection journals will need to be structured to give a little more guidance to the participants (Farrell, 2017; Korthagen & Vasalos, 2005; Nelson & Sadler, 2013). Farrell (2017) found that through each of his levels of reflection, research showed that focusing reflection on particular aspects of that level allowed preservice teachers to better understand their own beliefs and practices tied to each level. Korthagen and Vasalos (2005) found that structured reflection in the form of their ALACT model, shown in Figure 3.2, was useful in allowing teacher educators to engage in reflective practices with their preservice teachers. There are several studies that use structured reflection to enable preservice teachers to reflect upon specific aspects of TESOL teaching (Abednia et al., 2013; Farrell, 2017; Lin et al., 2012; Morton & Gray, 2010; Polat, 2010). I will begin by asking students to explore their positionality as it relates to the educational system and the students they will be teaching in the future. They need to explore their own identity and the ways in which their identities influence their ideologies and pedagogical practices. The reflection journal will be designed to encourage reflection on Farrell's (2017) five levels of reflection, which include philosophy, principles, theory, practice, and beyond practice. The critical incidents conversations will be

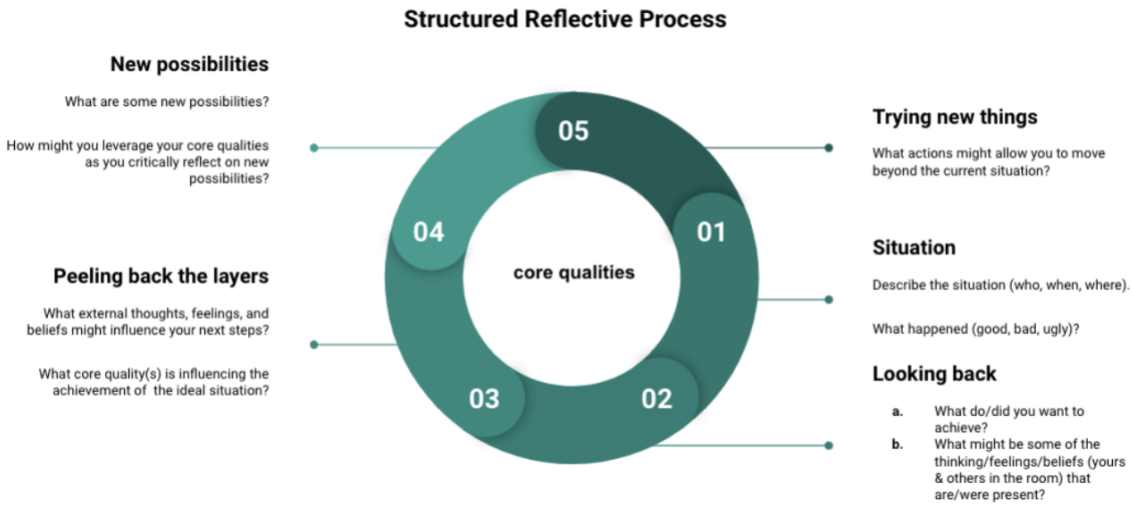
Figure 3. 2 ALACT Model of Structured Reflection



structured similarly to the ALACT model that Korthagen and Vasalos (2005) designed, as it was adapted by Bagwell (2022) for use with preservice teachers. Figure 3.3 illustrates the way that Bagwell conceptualized using the ALACT model in a teacher education program. The ways in which the reflection journal will address these levels of reflection will be discussed in more detail in Chapter 4.

One way to enable students to think about their positionality as it relates to language is through linguistic autobiographies. This allows students to critically reflect on their language acquisition and use over the course of their lives. Chik and Breidbach (2011) engaged preservice teachers in reflection on their language learning histories to examine their teacher identity. They found that preservice teachers benefitted from exploring their language histories as this allowed them to develop their philosophies more fully as language teachers. This ties into the linguistic autobiographies I will be asking participants to create, as it will allow participants to think about

Figure 3. 3 Bagwell's Adaptation of ALACT Model



their own language ideologies and how they enact these ideologies in their lives already. They will then be encouraged to reflect on how these language ideologies will influence their teaching in the future.

CHAPTER IV: METHODOLOGY

This chapter will describe the qualitative case study that was conducted for this dissertation research. I will first give an overview of the study, detailing the ways that biliteracy and critical literacy are being studied using reflective practice and critical incidents. I then give my positionality statement to situate myself in this work. I move on to describing the context of the study and the methods of the study, including a description of the participants, the data collection, and the data analysis. I close this chapter with the aim of the study and potential contributions of the study.

Overview of the Study

This qualitative case study of preservice teachers explored the understandings and applications of biliteracy as understood through reflective practice on critical incidents. In designing this study, reflection serves as a key piece of thinking through how learning happens with preservice teachers. I have reflected on my own experiences, in both K-12 settings and in my personal life. One of the most impactful experiences I had that has fueled my research interests as a doctoral student was actually a critical incident, or series of critical incidents, that sparked my drive to learn more about my craft. This critical incident occurred at the beginning of my teaching career when I was told I was unable to allow my students to speak Spanish in the classroom, an incident that I will elaborate on in my positionality statement. This sparked not only my motivation to learn more about how to empower my multilingual learners, but it also sparked my research interests in biliteracy, critical literacy, and translanguaging. If critical incidents are examined and preservice teachers are given the time and space to reflect on the incident and what can be done moving forward, preservice teachers will be better prepared to

handle the day-to-day decisions they need to make (Flanagan, 1954). Reflection on critical incidents can foster a sense of responsibility to work toward social justice for students as well as to solve real-world problems in the future (Korucu-Kiş, 2021; Kiliç & Cinkara, 2019; Farrell, 2017; Daniel, 2008).

My home life is full of multilingualism, as my husband's family is from South America. We have a home full of Spanish and English and we share these languages with our children every day. We have discussions about language often, they are a part of our routine. We play mostly Spanish or multilingual music and if my kids are allowed to watch television, I put the shows in Spanish so that they have another exposure to the language. I elaborate on my home practices in my positionality statement; however, these conversations and curiosities about language were infused into my study, as I asked participants to join me in discussions of languages, including discussing translanguaging in literature and music; discussing languages they know, are familiar with, and can identify; and having participants make these connections between their personal lives and their professional lives. I also left space for participants to bring multiple languages into the course, through both the linguistic autobiographies and the reflection journals, but also through conversations and music.

Reflective practice is intentional, critical, and purposeful. Reflective practice is especially important in transformative teaching (Schieble et al., 2020; Farrell, 2017; Sensoy and DiAngelo, 2017). Reflective practice runs through the design of the study from beginning to end. Reflective practice is the concept that drives this study; it is the theoretical basis of the study as discussed in Chapter 3; it is a practice that runs through the study; and it is the method with which I collected data, as I will explain later in this chapter. Previous teaching and learning experiences at the university level inform the design of the assignments used in the study. Reflecting on

experiences of using reflection journals in coursework led me to the idea that a reflection journal would be an effective source of data in this study. Reflections on teaching a language foundations course allowed me to think about ways to use linguistic autobiographies with students to activate their thinking about their own linguistic repertoires and language use. In addition to employing reflective practice with preservice teachers, I enacted reflective practice throughout the study design, data collection, and data analysis of this study, which I will detail in the methods section.

Positionality Statement

I grew up in suburban Ohio, where everyone looked like me and had similar cultural/familial practices to mine. The only languages I heard at school other than English was Spanish in my Spanish classes and Croatian because my school had a large population of students whose parents were Croatian immigrants. When I began teaching in southwest Florida, I was completely unprepared for the challenges of teaching multilingual students, as I had not encountered any multilingual students in my student teaching experiences. I was a white, middle class, monolingual woman trying to navigate teaching a multicultural, multilingual class of third graders from a predominantly Latinx background. I had taken English for Speakers of Other Languages (ESOL) courses in undergrad; however, that coursework versus being the only monolingual person in the classroom were very different scenarios. I felt underprepared for this type of teaching and, looking back, there were many things I wish I had known so that I could have better served my students and their families. I suspect that I am not alone in this, considering that most teachers in the field today are still white, middle class, monolingual women.

My Critical Incident

I began teaching in a school where there was an English-only policy in place. I asked why this was and was given responses from "They need to learn English, how will they do that if they are speaking Spanish?" to "You won't know what they are saying, how will you know if they are actually working or if they are being inappropriate/etc.?" This still did not make sense to me because I thought, if the students were not yet fluent in English, how would they learn the content? They would learn more if they could talk about what we were doing in Spanish. I allowed Spanish in my classroom because it was the only thing that made sense to me. It was not until I was working on my doctorate that I was introduced to translanguaging and biliteracy, a fact I would like to change for preservice teachers.

Covert Operations: Pushing Back Against the Dominant Ideologies

It was in this setting that I learned how to covertly operate within a linguistically oppressive system. I found ways to incorporate translanguaging and biliteracy into my lesson plans, even though this was against the English-only policy of the school. From my first year of teaching, I allowed my students to use their home language in my classroom, even though I was dinged on my yearly evaluations for doing so. Once I started my Master's program, I started arming myself with literature and evidence that what I was doing in my classroom with my students was in their best interest. When I would be admonished for allowing the students to speak Spanish, I would pull out my research and let my superior know exactly why I was doing so, and which researchers agreed with my approach. This approach allowed me to continue to allow my multilingual students to use their multilingual knowledge to access the content of the lessons we were engaging in.

One of my final projects in my program was a group project that was supposed to show how literacy and literature changed lives. I decided to conduct a Young Authors' Conference (YAC) with my students. We first studied fairy tales from as many cultures and languages as I could find. We then looked at books that used multiple languages within the text. I workshopped with my students about their own writing, where I encouraged them to use any and all languages at their disposal. They could write to adapt any fairy tale to their own culture or choose to create their own fairy tale. They had many choices on how to write their stories so that these stories were truly their own. This entire unit was centered around multilingualism and multiliteracy. I wanted to value and appreciate their use of language in their writing.

What happened during the writing workshop portion of our day was magical. Students who were reluctant writers were fully engaged in the process. The students who were reluctant readers were reading voraciously to research ideas for how to incorporate multiple languages into their writing. We were fortunate enough to have a multilingual author serving as our Media Specialist, so we not only had access to her books, but to her as well. She was a wonderful resource for the students as they wrote. Many of the students would take their writing to the library during their scheduled library time and ask her for feedback on their stories. I would also hear the students discussing their stories with each other and figuring out how to use language to achieve a particular feeling in their writing.

At the end of the project, I organized a conference where we invited parents, other support teachers at the school, and our administrators to hear the students share their finished writing. The feedback I received from parents was overwhelmingly positive, they were excited to see their children using their native language in school and in writing. They were impressed with what their children were able to achieve over the course of the project. My administration also

gave positive feedback, so much so that they allowed me to share my project with other teachers so that more students could partake in the writing process. However, the acceptance of the use of home language remained to academic tasks where the administrators believed that the use of multiple languages would enhance our test scores. Our principal was still not accepting of the use of Spanish during instructional activities, especially if it was only between students. So I had found a loophole that allowed me to push back against the monolingual ideology that persisted throughout the school; however, I was unsuccessful in making changes to the dominant ideology in the administration at the school.

My Identities and Research Interests

My identity as an educator is evolving to develop into an identity as a teacher educator and a researcher. My identity as a teacher of multilingual students has molded my research interests and my interests in teacher education for linguistic equity. My goal as a teacher educator is to embed my courses with an equity focus, teaching about the history of linguistics (and linguistic oppression) in education as well as about our current state of being. This will enable preservice teachers to understand the ways in which inequities operate in our current system. It is important to explicitly point this out because many of our preservice teachers have not experienced the educational inequities that their future students will likely face. I would like to present several pedagogical frameworks for preservice teachers to consider that would create an equitable classroom environment. I would also like to work with in-service teachers to enact these same ideas into the classrooms of practicing teachers with the hopes of creating school environments where equity and linguistic diversity are the norm instead of the exception.

My research interests in biliteracy also stems from my personal life. My husband's family is from Colombia, so I live in a multilingual household. As I have raised my children (who as I

write this dissertation are four years old and seven years old), I have made a point of thinking about how to incorporate Spanish into our lives, from spoken language to books, from television to music. I want to incorporate as much rich language into the lives of my children as I can so that they grow up to be bilingual and biliterate. I have also spoken with my husband about his experiences in school and this has given me more personal insight into how multilingual students experience education in the U.S. Reflecting on my language practices at home has inspired some of my ideas for this study, such as playing multilingual music during reflective writing activities. This practice started at home when I would be working on coursework. When my husband would play music, I found I was better able to write, especially if he was playing music from Colombian artists. I found the music motivating and inspiring, even if I was not entirely sure of the meaning. This is something I continue to do with my kids, discussing the music and discussing the languages they hear in the music. My children will now discuss language use as they observe it, telling me who they know that speaks English and who speaks Spanish, who is learning English, what language their new favorite song is in, etc. They also ask how to say different phrases in Spanish or ask what other words or phrases mean. I am hoping to be able to cultivate rich conversations and curiosities of language within this study, as I have at home.

Over the years, I have become much more reflexive, especially when it comes to social justice and equity. I have read widely about these topics, as well as being fortunate enough to be able to take coursework that has allowed me to expand my knowledge in these areas. Reflection is a key piece to my growth as an educator as well as my growth as a human. Reflection journals have become some of my best learning tools, as I can take the time and space to reflect on what I have read, discussed, or experienced and make sense of my place in the situation. One of my first critically reflective experiences was in a social justice course I took in my doctoral studies, and it

opened my eyes to the ways in which reflection journals could be used to advance the thinking of students on certain topics, both in the classroom context and as the topics relate to the lives of the students outside of the classroom. The journal was not structured in any particular way, we were only told to reflect on class and the readings each week in a journal that was in a Google Doc shared with the professor. The professor would then respond to our thinking, ask questions, or make comments if we had any questions or needed clarification on a topic. This was immensely helpful to me, as I felt that I had a lot to learn in the class. The reflection journal provided a space where I could explore my thoughts after considering the multitude of perspectives I was privileged to learn from in class. It gave me a space to consider my place in the system of oppression, how I contribute to it, and ways I can push back against it. It also allowed my professor to see where my thinking was and how much I was learning from my peers, something she would not have known about had we not participated in the journals. This course has set in motion many of the concepts I want to accomplish in my future as a teacher educator, specifically, around self-reflection.

In thinking about how I would like to bring together working with preservice teachers and reflective practices, I believe that it is important to build relationships with preservice teachers. I have had experiences with facilitating preservice teachers' internship experiences that have led me to believe that building relationships is very important in the work of reflecting with preservice teachers. While studying in Texas, I took a course that discussed cognitive coaching as a strategy for supporting preservice teachers in their internship placements. Costa and Garmston (2002) define "Cognitive coaching is the nonjudgmental mediation of thinking…. the greatest distinction of cognitive coaching is its focus on cognitive processes, on liberating internal resources, and on accessing five states of mind as the wellsprings of constructive thought

and action" (p. 12). This guided my work with preservice teachers in how I worked with them during their observation and subsequent discussions about the observation. I did not want to tell them what I thought because that would not enable them to reflect on their lessons and their students' learning. Since they would not have someone to watch them and help them reflect during their first year of teaching, my goal was to tap into their internal resources so that they would be accustomed to reflecting on their teaching once they were on their own. I began every post-observation conference with one question, "How do you think your lesson went?" After each preservice teachers' first lesson, the majority of the preservice teachers said "Horrible" or something along those lines. When I asked why they responded that way, they would begin to point out the things that they thought went wrong. However, one student said, "Because *you* asked *me* how it went. You didn't say anything about the lesson. So I assumed it went badly." As I reflected on this interaction, I realized that I needed to evolve my relationships with the preservice teachers. I also realized that I needed to be more transparent in my approach to coaching so that the preservice teachers knew my rationale for approaching their observations with questions instead of evaluations. This also aligns with Edge's (2011) notions of using Boxer's framework to teach preservice teachers. Edge (2011) points out the importance of being mindful of who oversees learning and what your voice sounds like to preservice teachers.

My focus as a researcher is on bringing biliteracy and translanguaging into the mainstream classroom. I would like to research ways that monolingual teachers can feel comfortable, or at least are willing to take a risk, and can engage in multilingual practices with their students to enhance the learning of multilingual students. I understand that dual language programs are optimal for biliteracy development; however, dual language programs are not available to all multilingual students, so we must work with monolingual teachers in mainstream

classrooms to reach all multilingual students. My goal is to bring strategies for using multiple languages into mainstream classrooms so that teachers can assist their multilingual students with their literacy development. This study is the first step to understanding how preservice teachers are making sense of biliteracy and critical literacy through the use of reflective practice and critical incidents so that biliteracy will be something that will find its way into the classroom.

Context

The context of this study was a large public university in the Southeast United States that is a Minority Serving Institution (MSI). According to the U.S. Department of the Interior, MSIs are institutions, such as universities and colleges, that serve populations of minority students. This includes institutions that predominantly serve African American, Latino, Native American, and Asian American/Pacific Islander student populations. This particular university serves a large variety of minority populations, since the region is quite diverse. There is a large refugee resettlement in the city where the university is situated and many of the refugees attend the university. According to the Center for New North Carolinians, 60,000 refugees have settled in the county in which this university is situated (CNNC, 2022). The state in which the university resides is also part of the New Latino Diaspora as well, which adds another dimension of diversity to the university community (Hamann et al., 2002). Participants participated in a course designed for both undergraduate students and graduate students that focused on teaching in a dual language setting. I acted as a Teaching Assistant for this course, supporting the instructor of record with assignment planning, lesson planning, and assignment evaluation.

The instructor of record is an Asian American cisgender woman. She is an associate professor in the teacher education department of the university in which this study took place.

Her areas of expertise are teacher education, literacy, bilingual education, and TESOL. She was a Spanish/English bilingual education teacher in the Southwest U.S. prior to getting her doctorate.

The course where the study took place is Dual Language Instructional Practices course. The course went over instructional methods and theoretical frameworks that support bilingualism and biliteracy. The class meetings included both synchronous meetings on Zoom as well as asynchronous weeks where they worked on assignments on their own. The student learning objectives can be found in the course syllabus in Appendix C and include:

1. Discuss the features of different programs that address bilingualism, including the affordances and challenges, within the context of teaching elementary-aged students.
2. Apply understanding of using dual language instruction to develop bilingualism and biliteracy practices to teaching strategies, with consideration of second language learning and identity.
3. Evaluate teaching materials and methods to be used within a dual language setting.
4. Design and implement teaching strategies that address the development of language and literacy in two languages.

Methods

This study was a ***qualitative case study***. I situate myself in the constructivist paradigm. Crotty (1998) defines constructivism as "the view that *all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context*" (p. 42, emphasis in text). I believe that people construct knowledge from their unique perspectives for their own unique place in the world. I also believe that knowledge construction is a social occurrence, it does not happen in isolation, but through our

interactions with each other. Qualitative research is research that seeks to understand the ways people make sense of the world by studying people and activities in their natural settings (Merriam & Tisdell, 2016; Denzin & Lincoln, 2013). This study focused on making sense of preservice teachers' understandings of biliteracy. The focus on biliteracy was built into this dual language course, which is why this course was the chosen setting for this study. I aimed to study how assignments and discussions in our university course interacted with preservice teachers' ideas about biliteracy and critical literacy in the classroom. How are preservice teachers constructing knowledge surrounding biliteracy and critical literacy?

Case studies lend themselves well to constructivist work since they describe in detail the knowledge constructed within the context of the study and give a voice to the participants working on the study (Hatch, 2002). Since I worked with participants in one class at one university, I analyzed a bounded system, which classifies my study as a case study (Merriam & Tisdell, 2016). I looked at the ways in which preservice teachers were thinking about biliteracy in the classroom setting and the ways in which biliteracy, critical literacy, reflective practice, and critical incidents interacted with their understandings of these phenomena. I explored the ways in which preservice teachers construct their understandings of biliteracy and critical literacy within the context of the coursework they were involved in this semester. A qualitative case study is an ideal design for understanding how preservice teachers are thinking about these issues in the classroom because in order to understand how someone thinks, you need to work with them closely. This study was designed to investigate the following research questions:

1. What are preservice teachers' understanding of biliteracy?
2. How do preservice teachers engage in reflective practice on critical incidents specifically with regards to their understanding of biliteracy?

Table 4. 1 Research Planning Table

Research Question	Data needed to answer the question	Methods needed to collect the data	Connections to literature
What are preservice teachers' understanding of biliteracy?	Reflection journals, EOS Conferences	Interacting with participants in their reflection journals and conferences	Biliteracy & critical literacy & reflective practice
How do preservice teachers engage in reflective practice on critical incidents specifically with regards to their understanding of biliteracy?	Assignments involving reflective practice, such as reflection journals, linguistic autobiographies	Assignments that engage the students in reflective practices, such as journaling, to both assess the learning of preservice teachers in relation to biliteracy as well as to allow practice for reflection	Teacher education & reflective practice

Table 4.1 shows the research questions and the corresponding assignments and literature that would support findings of each research question.

Participants

Participants of this study were selected with purposive sampling (Merriam & Tisdell, 2016). Table 4.2 shows who the participants are and what languages they speak. The participants were preservice teachers who registered in an online Dual Language Instructional Practices course due to their program of study. The class meetings included both synchronous meetings on Zoom as well as asynchronous weeks where they worked on assignments on their own. The preservice teachers who participated in this course are in an undergraduate elementary teacher education program with an ESL concentration. The in-service teachers are enrolled in an ESL Add-On Licensure Program or an ESL M.Ed. program. All the students were asked to participate in the study after a detailed description of the study was presented and they had the

Table 4. 2 Participant Identities

Name*	Self-Identified Languages	Pronouns
Aidan	English, some Spanish	he/him
Arelis	English and Spanish, learning ASL	she/her/hers
Tayanita	English, Spanish, a bit of Korean, some ASL	not identified
Farida	English and Urdu	she/her/hers
Kymberlie	English and partial Spanish	she/her/hers
Maddisyn	English and some Spanish	she/her/hers
Lynn	English	she/her/hers
Aniyah	English and Spanish	she/her/hers
Xiomara	English and Spanish	she/her/hers

Note. This table shows the ways in which the participants identified themselves. The languages were self-identified through a survey in the beginning of the semester. *All participant names are pseudonyms.

opportunity to ask questions about the study. Anani Sarab and Mardian (2022) found that, even though there has been work pushing for reflective practice in preservice teacher education, the majority of studies on reflective practice has been conducted with in-service teachers. Only about 30 percent of the studies they found related to preservice teachers. To add to that body of literature, I focused this study on the preservice teachers in the course to learn more about how they engage with reflective practice to further develop their understanding of classroom practices and pedagogies. I analyzed their work in the class to see how they were understanding the concepts. This, depending on the results of the analysis, may serve to extend the results of the study in the form of a trajectory of learning. However, this remains to be determined depending on the data and the findings. The participants consisted of all students who willingly gave

informed consent. This information was not known to the researcher or the instructor until the close of the semester, after final grades were given.

The direct benefit for participants is that they learned to use reflective practices in order to enhance their classroom practices with their students, especially in regard to language learning and biliteracy. Their future students will also benefit from their understanding of biliteracy. Society may benefit from the implications for teacher education gained from this study regarding teaching multilingual students and the focus on biliteracy for classroom practices. There are no risks for the participants since this is a course they would have engaged with, regardless of involvement in this study.

Participant Positionality.

Participants' positionality contributes a lot to their contributions to this study; however, their positionalities and mindsets were very complex throughout the study. Although Table 4.2 gives an overview of the participants' positionality, I will go into more detail based on their work this semester. The participants in this study were from a variety of cultural and linguistic backgrounds. The ***linguistic autobiographies,*** which I describe more fully later in this chapter, were helpful in adding information about the positionalities of the participants. For example, most of the data disclosed by the participants regarding country of origin was disclosed through the linguistic autobiography. There were four participants from what they considered to be monolingual families. Aidan, Kymberlie, Maddisyn, and Lynn's linguistic autobiographies stated that they experienced monolingual upbringings (October 26, 2022). Three of these four participants did not self-identify their race. Maddisyn did self-identify as being white in one of her reflection journal responses where she was discussing a book about correctly pronouncing names and how her name has been incorrectly pronounced at times, even though she is White.

(August 24, 2022). Aidan and Kymberlie have discussed learning Spanish at some point in their lives, be it from traveling or significant others, although they did not attribute their linguistic knowledge to taking language courses in high school. Aidan has also picked up a bit of each of the following languages through travel and work: Chinese, Italian, French, Greek, Romanian and British English (Linguistic autobiography, October 26, 2022). Maddisyn and Lynn did discuss taking Spanish in high school and/or college; however, they did not self-identify as multilingual or bilingual and did not discuss any current language studies. Aniyah also did not self-identify her race. While she only speaks English with her family, she was enrolled in an immersion school in elementary school, so she does not consider herself as coming from a monolingual background (Linguistic autobiography, October 26, 2022).

There were four participants from multicultural and/or multilingual families. Arelis self-identified as Mexican American in her linguistic autobiography and speaks Spanish at home with her family. She has also begun learning ASL due to her interest in the language and also knows some French, although she rarely uses it (Linguistic autobiography, October 26, 2022). Tayanita also identified as Mexican American in her linguistic autobiography and speaks Spanish at home. She has been studying ASL and Korean as well, although she does not consider herself fluent in any language because she says she is still learning all languages (Tayanita, EOS Conference, November 28, 2022). Farida self-identified as Asian as well as Pakistani in her linguistic autobiography. Her family is from Pakistan and speaks Urdu as her first language (Linguistic autobiography, October 26, 2022). Xiomara self-identified as Mexican. She speaks Spanish in addition to English and her knowledge of multiple languages inspired her to also explore French and ASL (Linguistic autobiography, October 26, 2022). Some participants were very multilingual minded while others thought learning English was the ultimate goal. The

participants' identities, seen in Table 4.2, cultural and linguistic backgrounds and experiences seemed to influence how they reflected on the coursework as well as where they fall on the continuum, which I will discuss in the next chapter.

Data Collection

Throughout the course of the semester, participants participated in a teacher education course designed to facilitate learning about teaching in a dual language classroom, including instructional methods, learning theories, and support for bilingualism and biliteracy. There were eight synchronous class meetings on Zoom. These meetings occurred on Wednesday evenings from 5:00-7:50 and occurred over the course of the semester, according to the course calendar, which is included in Appendix D. There were eight asynchronous weeks during which participants worked on course content on their own. During the asynchronous weeks, participants completed modules on Canvas, which is the platform the university uses for all courses and housed the assignments, readings, announcements, communications, videos, and any extra files or materials used in the course. Canvas is where the participants would look to be sure they were completing all their assignments for the course and look for any announcements from the instructors. Canvas is also where the participants would access the Learning Area to complete the work they were assigned on asynchronous weeks. The Learning Area was another site in the university system where the participants would complete units on different content from the course, such as *underlying assumptions of dual language education* or *oral language development and bilingualism*. Here the participants would find readings, videos, podcasts, and activities to enhance their comprehension of the course content.

The number of hours for data collection was approximately twenty-four hours of synchronous data collection during course meetings and approximately twenty-four hours of

work outside of the eight class meetings as participants worked on their asynchronous assignments. Then, if I follow the formula of one hour of homework per credit hour, the participants spent approximately forty-eight hours on readings, homework, and assignments over the course of the semester. Table 4.3 details the number of hours and tasks associated with those tasks for participants.

Data was collected and analyzed from several assignments specifically designed to answer my research questions. Data collection occurred from:

1. study-specific designed assignments
2. informal interviews
3. general classroom events and communications that occur in the regular delivery of the course throughout the semester

Additionally, data was collected in the form of member checks with participants. There were specific assignments designed to facilitate thinking around biliteracy in the classroom. I did not only look at assignments designed specifically for this study, but I also analyzed data from assignments and interactions that occurred during the class time and communications that occurred outside of course meeting times. Again, Table 4.3 illustrates how these data supported the investigation of the research questions. The assignments designed for this study were as follows: an ongoing, semester-long reflection journal, a linguistic autobiography, critical incidents learning, which was incorporated into the reflection journal, and an End of Semester conference that was conducted in the end of November.

The ***reflection journal*** was an ongoing assignment that participants worked on throughout the semester. The reflection journals were designed for this study specifically. The

Table 4. 3 Time Commitment of Participants

# of Hours Spent/Semester	Activities
24	Synchronous Zoom Meetings
24	Asynchronous Course Work
48	Homework/Readings/Assignments

Note. The number of hours required for this study would be required for the coursework, regardless of whether I was conducting this study. Participants will not be required to commit to any time requirements outside of what is required to complete the course.

instructor and I discussed how they would be used for the purposes of both this study and the course. The instructor and I agreed that it would be beneficial for the students to use the reflection journals as a place to respond to readings, course materials, and prompts from the learning area as well as the prompts that were designed for the study. The prompts designed for this study were the prompts that ask participants to think about ***critical incidents***. These prompts can be found in Appendix E. The critical incidents conversations that occurred in the reflection journals were designed with the ALACT model of structured reflective processes as the framework for designing the ways in which participants were asked to engage with the critical incidents (Bagwell, 2022; Korthagen & Vassalos, 2005). After a conversation about what critical incidents are and some examples were given, the participants were asked to think of some instances when they had either experienced or witnessed a critical incident. After a few more class sessions where language equity, language ideologies, and language use in classrooms were discussed, the participants were asked to think of critical incidents related to language use, either in the classroom or in the world around them. This comprised the first step in Bagwell's (2022) structured reflection model of describing the situation. Next, the participants were asked to engage in the next two steps of the structured reflection process, Looking Back and Peeling Back

the Layers, by describing in detail the critical incident from the perspectives of all of the people involved. The participants were also asked to think about and describe the beliefs, values, and societal factors that may have led to the actions and words of the people involved in the critical incident. I made sure to note in the prompt that, although the participants may not agree with the point of view of everyone involved in their incident, it was still important to consider these perspectives.

I created a Google Doc that was shared between each student and the instructors so that the instructors could see where the participants were in their learning process as well as respond to the participants' thoughts to allow for an expansion of their understanding of the topics. These documents were private and only shared between instructors and each individual student. I set up the Google Doc so that each prompt was a different color from the prior prompt so that it was easy for the participants to see what needed to be addressed since this was a new type of engagement for many of them. I designed the journals so that the participants would respond directly below the prompts each week. I found the most effective way to engage in a conversation with the participants within their journals was through the comments feature. I would comment on their responses with questions, comments, or challenges for thinking more about a particular topic. This proved to be the most effective way to respond to their writing since it allowed me to respond to different parts of their writing with multiple thoughts that were directly tied to their writing. It made responding very direct and clear.

I structured the reflective journals and other assignments to specifically engage with Farrell's (2017) levels of reflection. The ***linguistic autobiographies*** laid the foundation for participants to begin to investigate their own language use as well as how they formed their beliefs about language. This assignment was designed to activate their thinking about their

philosophy and principles, as who they are linguistically shapes how they will view language in the classroom. The assignment asked participants to think not only about the ways in which they use language, but also *why* they use language the way they do. The assignment reminded participants to think about where they come from, their family background, their geographical locations, their generational language, their ethnicity, the ways in which their families use language, and the communities to which they belong. We discussed the philosophies and principles of the participants' when we discussed language ideologies and during the critical incidents discussions. Our work with the ***critical incidents*** also led us to discuss theories of language learning, classroom practice, and beyond practice. One of my goals was to instill a sense of responsibility in preservice teachers to advocate for their multilingual students, as we are in a climate now where advocacy is a part of the teaching profession, which is what beyond practice is about (Farrell, 2017).

The design of the study has reflective practice and critical incidents intertwined, the ***reflection journal*** gave participants a way to reflect on their perspectives regarding language (Korucu-Kiş, 2021; Kiliç & Cinkara, 2019). There was a prompt designed each week to allow participants to reflect on the events of the week, be it readings, assignments, or discussions that took place in class. For this reason, the prompts were not all designed prior to the semester, so that response to participant needs could be taken into account throughout the semester. I have included a finalized version of the prompts by week in Appendix E. I included prompts regarding critical reflection, bilingualism, biliteracy, language ideologies, and critical incidents throughout September and October. In November, I designed prompts that extended the participants' thinking a bit further, asking them to reflect again on earlier prompts and my responses to their thinking. This allowed time for slowing down for students who needed more time to unpack

these ideas and for pushing participants' thinking further, based on where they were in their reflective journey.

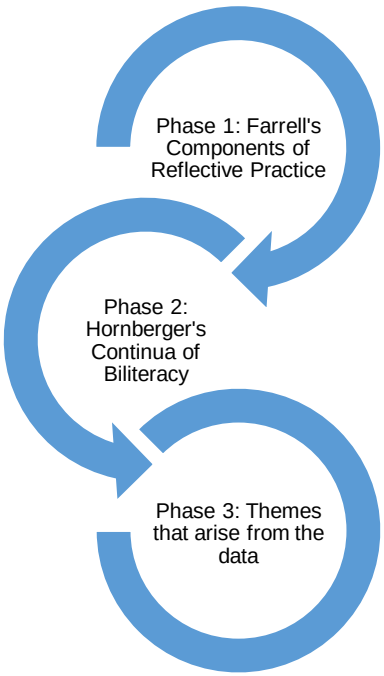
The ***linguistic autobiographies*** were another way to assist participants with self-reflection. Thinking deeply about their own linguistic repertoires allowed the participants to reflect on their language use and why they use language in the ways that they do. It also allowed participants to see their students' language use in a new light. This linguistic autobiography activity helped enhance what García et al. (2008) referred to as metalinguistic awareness. It allowed preservice teachers to really examine how they use the multiple languages they possess in their everyday lives. This allowed them to look at how multilingual learners are using the languages they have access to so that they can learn the content as well as the language of school. The value of using linguistic autobiographies was that students had the chance to portray who they are linguistically. As Lau (2016) found, one of the participants, "She felt she learned to avoid making assumptions about certain cultures and to keep herself informed and equipped to work with people from multicultural backgrounds…" (p. 157). Linguistic autobiographies brought forward many issues that language can surface, both within the participants themselves and from their peers. It was very helpful for students to share their linguistic autobiographies with the class so that everyone benefitted from multiple perspectives as well as gained understanding about the linguistic experiences of others.

Another source of data will be ***End of Semester Conferences*** that I conducted with the participants at the end of the semester. These conferences were designed to be check-ins with the participants to see how they were feeling about their participation in the course, their learning, and any questions or concerns they had about the course; however, I also used these conferences to elaborate on ideas we had discussed in class or that had been brought up in the reflection

journals to gain insights on their understanding of biliteracy and critical literacy. I also used these conferences to ask the participants how they felt about the reflection journals, as that was a new component of the course as well as being designed specifically for this study. The questions were based on their reflection journal entries and our class conversations, so each conference reflected the needs of each participant. Even so, I created a general conference protocol, found in Appendix H, that was modified depending on the work of each participant throughout the semester.

As Merriam and Tisdell (2016) point out, "A second characteristic of all forms of qualitative research is that *the researcher is the primary instrument for data collection and analysis*" (p. 16, emphasis in text). Since this was a qualitative case study, I was an instrument in

Figure 4. 1 Data Analysis Process



data collection as well. I kept my own reflective journal to record my own reflections on the course, the assignments, the discussions, the data collection, and any other information that I would like to share.

Data Analysis

For data analysis, I both deductively and inductively coded the assignments collected from the participants. Figure 4.1 shows the idea behind my data analysis process. Coding was done in three phases. The phases of my data analysis can be found in Table 4.4. Phase 1 of data analysis consisted of deductive coding for Farrell's components of reflective practice in TESOL teaching, which are:

1. practical
2. cognitive
3. learner
4. metacognitive

Table 4. 4 Phases of Data Analysis

Phase of Data Analysis	Coding Scheme
Phase 1	Code for Farrell's six components of reflective practice: practical, cognitive, learner, metacognitive, critical, and moral.
Phase 2	Code for Hornberger's aspects of the continua of biliteracy: context, development, content, and media.
Phase 3	Determine where codes overlap and develop themes based on how preservice teachers are reflecting on different aspects of biliteracy through the components of reflective practice.

Note. Each phase of data analysis included space for inductive coding as well, if there are other categories that surface from the data.

5. critical
6. moral

In phase one of the coding process, I looked for the components of Farrell's (2018) reflective practice framework. Table 4.5 shows the codes I used, along with the descriptions of the codes and an example of what type of data I considered to fit each code. In this phase of analysis, I looked for instances of reflection by the participants that displayed their thinking from the six components in Farrell's framework. I was looking for whether their reflection was critical, which I defined as a reflection in which the participants interrogated sociopolitical issues (including but not limited to race, gender, socioeconomic status, language or sexuality) or issues of power dynamics and identity. I looked for moral reflection in the participants' reflection, which I defined as a reflection that looked at educational practices through their own lens of justice, empathy, and values, also looking at their judgements of the practices and behavior of those around them for reflections on the ways in which others enact (or do not enact) justice and empathy.

When analyzing the data in this first phase, I coded for instances where the participants were engaged in metacognitive reflection, which I not only define as their reflections on their own learning, but also their reflections on their beliefs about teaching and learning as well. Learner reflection refers to when the participants were reflecting on the learning that occurred with the students in their internship placements, or learners they were working with in other contexts, such as Tayanita describing working with her brother on his homework assignments (Reflection Journal, October 23, 2022) or Aidan discussing teaching English online (Linguistic Autobiography, October 26, 2022).

Table 4. 5 Phase 1 Codes

Phase 1 Codes	Descriptions/Definitions	Example
Practical reflection	Tools used and necessary for reflection to occur, eg. Google doc, readings, computer, etc.	"And the reflection journals were helpful… But like, whenever we had the reflection journals on the assignments, they were helpful in terms of being able to, like, give our perspectives or real-life examples… It's able to let us kind of have that conversation with you where you guys actually… kind of think deeper into our responses" (Tayanita, EOS Conference, November 28, 2022).
Cognitive reflection	What the participants are responding to, eg. Readings, discussions, comments in reflection journals, etc.	"So, I did notice kind of the pattern of the critical incidents in the reflection journal, and I liked it. But I will say it was a little difficult for me to identify a critical incident" (Aidan, EOS Conference, November 29, 2022).
Learner reflection	Participant reflections of the learners they work with, the learning of their students, and any emotional reactions the participants have to what is happening in the classroom.	"I was handing out an assignment and she did not write when she was supposed to. I asked her why and she told me that she didn't remember how to write in English" (Aniyah, Reflection Journal, September 21, 2022).
Metacognitive reflection	Participants' reflections on their beliefs about teaching and learning.	"When talking to other educators about this, I want to emphasize the importance of not generalizing every student. It is something we have to do in many of our assessments and it can be a habit but when making sure students have access to their cultural ability they should not be generalized" (Arelis, Reflection Journal, October 16, 2022).
Critical reflection	Reflections on socio-political aspects of teaching and looking into identities and power dynamics.	"When it comes to engaging the student's family and community I learned that it is critical to have an open mind and meet the family within their realm of cultural experience. In other words to not pressure the student's families to conform to the typical white culture, but instead to welcome their family culture as a valuable asset to the

		student's learning experience" (Aidan, Reflection Journal, September 7, 2022).
Moral reflection	Justifications of practice from a morality perspective such as justice, empathy, and values. Can also include judgements about the practices of others.	"I have witnessed African American Students get corrected for certain slang they use. This might be how they grew up learning to talk, a part of their culture. When teachers constantly call them out and correct them, it discourages them and could lower their self esteem" (Maddisyn, Reflection Journal, October 16, 2022).

The practical component is about the act of reflection and the physical tools used to reflect as well as what is being reflected upon. For the purposes of this study, this was similar for all participants, as they reflected in journals on Google Drive and reflected on course content and critical incidents. The tools they needed for reflection are time to reflect on course concepts, access to a computer, access to the internet, and a Google Drive account. The cognitive component is concerned with the cognitive processes involved in reflection, which in this study was readings on biliteracy, discussions of biliteracy and critical incidents, and coursework related to biliteracy. The cognitive processes included reflections on readings, discussions, and other course content.

The other four components varied by participant and topic and they were seen at different times and for different purposes in the reflection journals and in discussions. The learner component included participant reflections of the learners they work with, the learning of their students, and the emotional reactions of the participants to what is happening in the classroom. The metacognitive component is about teachers' reflections on their beliefs about teaching and learning. The critical component is based on reflections on socio-political aspects of teaching and looking into identities and power dynamics. The final component is the moral component, which, "looks at justifications of practice from a morality perspective such as justice, empathy, and

values" (Farrell, 2017, p. 17). I looked for all six of these components in the data to determine how the participants reflected upon their understanding of biliteracy and their analysis of their critical incidents. Table 4.5 shows the codes and the descriptions I used to code the data.

During Phase 2, I coded for participants' understandings of biliteracy. Table 4.6 shows the aspects of the continua of biliteracy, a description of what I was looking for in the data, and an example from the data to exemplify each code. During Phase 2, I chose to comment on the documents so that I could make notes about the ways in which the aspects of the continua of biliteracy were showing up in the participants' reflections. For example, I would make a note about whether the participant was talking about the multilingual abilities of their students, their CT, or themselves or I would indicate which side of the continuum they were discussing, such as discussing students using oral language or written language or if they were discussing a student developing written language. Just as in Phase 1, I kept analytical memos to track my analysis process and reflections during this phase of analysis. I looked at how they discussed Hornberger and Skilton-Sylvester's (2000) aspects of biliteracy, such as the context of biliteracy, as it relates to the power structures in schools. Were they discussing the power dynamics between bilingual students and monolingual teachers? How did they discuss the content of biliteracy? I used the updated continua of biliteracy model, illustrated in Figure 1 in Chapter 2 to help code for the understanding of biliteracy in the classroom. Table 4.6 includes the codes and descriptions I used in Phase 2 of data analysis. Phase 2 coding consisted of me looking at the coding table, to see how the participants were discussing the different aspects of biliteracy in their reflections. Since this study is seeking to understand how preservice teachers understand biliteracy *for classroom practice*, we did not extensively study the continua of biliteracy. So, I could not code for the participants' use of the aspects directly; however, I looked for reflections that included ideas

Table 4. 6 Phase 2 Codes

Phase 2 Codes	Components	Descriptions/Definitions	Example
	Power Dynamics: Traditionally *Less* Powerful to Traditionally *More* Powerful		
Context	Micro to Macro	Discusses different parts of language. Discussing phonemes or rhythm (micro-micro); patterns of language use in certain situations or contexts (micro-macro); particular features of language in a society (macro-micro); or patterns of language use across societies or nations (macro-macro).	"It's more technical side of things, phonics, different stuff conjugations, there's like a million conjugations and Spanish, each country might have their own language of Spanish. So, because I know some people like when I studied abroad in Spain, my professor, he's from Chile, but he went with us to Spain. He said he struggled sometimes even with his stuff, because they talk so with, like a thick accent or whatever, it was hard for him to understand" (Aniyah, EOS Conference, November 30, 2022).
	Multilingual to Monolingual	Discusses language use in terms of how many languages an individual speaks	"There is one girl in our class that just recently went to Mexico for a year and came back. While being there she told me that she does not remember how to write in english anymore" (Aniyah, Reflection Journal, September 21, 2022).
	Oral to Literate	Discusses language use in terms of learning to read and write	"She engages them in the reading process by asking questions before,

			during and after the reading. All these things she does are strategies that are necessary for reading comprehension" (Kymberlie, Reflection Journal, November 2, 2022).
Development	Reception to Production	Discusses language use in terms of where an individual is in learning a new language, are they still in their silent period or are they able to produce language as well?	"I think you could order in Spanish. He was like, 'You need to stop being nervous'. He was like, 'you're good at it'" (Kymberlie, EOS Conference, November 30, 2022).
	L1 to L2 Transfer	Discussion of the influence of one language on the development of another. Eg. Literacy in L1 will assist in literacy learning in L2; focusing solely on English will result in the loss of L1.	"When learning to read in English I had already witnessed other people read English and I already knew the language. When learning to read Spanish I was also just learning the language. When I was learning Spanish it began as a lot of word recognition so I was very familiar with how the words were written and spelled" (Kymberlie, Reflection Journal, November 2, 2022).
	Oral to Written	Discusses language use in terms of learning to express oneself in writing	"*Teaching Practices and Translanguaging Pedagogy* allowed me to understand that graphic organizers are very helpful for students to use because it allows them to collect their ideas or thoughts in one space" (Farida, Reflection Journal, October 23, 2022).

Content	Minority to Majority	Thinking through who/what languages are considered a part of the majority population and who/what languages are considered part of the minority population	"It is important to help our students connect the language from school to the language they speak and allow this connection in a positive way" (Tayanita, Reflection Journal, November 30, 2022).
	Vernacular to Literary	Vernacular: discussion of ways that we speak that aren't considered academic ~ how we speak at home or in our social circles Literary: the language of texts	"Very often I've been told I was not speaking Spanish correctly at all from non-native Spanish speakers or beginning learners. This is because conversation Spanish and traditionally correct Spanish are different in many ways" (Arelis, Reflection Journal, October 16, 2022).
	Contextualized to Decontextualized	Considering how contextualized meanings are used and undervalued in educational settings as opposed to decontextualized meanings being highly valued in educational settings.	"I have provided short readings to students. I would instruct them to read the text independently. Afterwards, I instruct them to complete a worksheet with comprehension questions" (Farida, Reflection Journal, November 2, 2022).
Media	Simultaneous Exposure to Successive Exposure	Discusses language in terms of how one is exposed to language, was the person exposed to multiple languages at the same time or were the exposures to languages successive?	"At this point, my parents were not focused on me learning how to write or read in Spanish, they wanted to make sure I knew how to read and write in English before anything. I did not know how to read or write in Spanish until high school, even then it was a bit

			rough but good enough" (Arelis, Reflection Journal, November 2, 2022).
	Dissimilar Structures to Similar Structures	Discussion of languages and how similar or dissimilar they are to each other, eg. English and Spanish are both phonetic and share similar letters or Korean and English are very different, Korean uses characters instead of letters like English.	"To learn to read in Korean, I do remember learning the alphabet" (Tayanita, Reflection Journal, November 2, 2022).
	Divergent Scripts to Convergent Scripts	Discussion of differences/similarities between the orthographic systems of languages being discussed.	"It was simple to know the sounds in Spanish because they are the same letters in English and I have knowledge of the different sounds for letters we don't have in English" (Tayanita, Reflection Journal, November 2, 2022).

around the different aspects of the continua. Every aspect from the continua was found in the data; however, some were more prominent than others. The more prominent aspects that were found contributed to Phase 3 coding as well.

In Phase 3, I looked at the codes for each area to look at the ways in which the participants were thinking about the different aspects of biliteracy. The coding notes from the first two phases made it easier to see how these phases of coding overlapped in the data. I could easily look in the data to see where students were reflecting critically on oral language use because I would look for the color associated with critical reflection and then look at the notes on the oral/written or oral/ literate continua taken within the highlighted text. I wanted to see how they were thinking about the different aspects of biliteracy and their critical incidents. The components allowed me to look deeper into their perspectives of the aspects and power dynamics in the continua of biliteracy. For example, I looked for whether they were thinking about the multilingual/monolingual context of biliteracy in a critical way or in relation to the learner or both. This allowed me to see where their understanding of biliteracy was developing. It allowed me to understand participants' thought processes as well as their philosophies and principles of teaching multilingual learners. It also allowed me to understand how the critical incidents learning interacted with their understanding of biliteracy. Phase 3 is where the coding turns from deductive to inductive, as I looked to see what types of data emerge from the first two phases of analysis. Important to note is that during each phase of coding, I was also open to themes that emerged, so I did not limit myself to the predetermined codes, just used those codes as a guide. The codes and themes were all recorded in analytical memos for me to track my analysis and reflections throughout the process of analyzing the data.

In addition to working with students through their own reflections, I reflected on their perspectives in their journals and in my own journal to keep track of their thoughts as well as my own thinking about their perspectives and learning. Throughout data collection, I kept a reflective journal detailing how data collection is going, what needs to be adjusted or improved, and how I am thinking about the lessons, assignments, and discussions. I used the reflections in this journal to justify any changes that occur during the study. I kept a reflection journal while coding as well, to organize my thoughts during data analysis, as well as to track any themes or additional codes I found. Reflection occurred throughout the entire study.

Aim and Contributions

The aim of this qualitative case study is to understand the ways in which biliteracy is understood through reflective practice on critical incidents. Using reflective practices as envisioned by Farrell (2017) throughout the design and implementation of the study, through the data collection and analysis, and in the findings shed light on biliteracy practices and the ways in which preservice teachers are interacting with them through the critical incidents. This study also aimed to push preservice teachers to think more critically about the current practices in schools and how they can advocate for their students' language learning.

Contributions of this study are a deeper understanding of how preservice and in-service teachers make sense of biliteracy. Another contribution is discovering ways in which reflective practices, as enacted through critical incidents as a pedagogical tool, interact with understandings of language and literacy in educational settings. The three phases of analysis also uncovered the ways in which different components of reflective practices can assist preservice teachers in how they learn about their practices and philosophies, as well as how they can push back against the dominant language ideologies found in schools.

CHAPTER V: FINDINGS

In this chapter, the findings are reported in sections that address the research questions and the ways in which the data illustrates the participant's reflections on the course content related to each question. Within these sections, I discuss the components of Farrell's (2018) framework of reflective practice along of practical, cognitive, critical, metacognitive, learner, and moral reflection with the aspects of Hornberger & Skilton-Sylvester's (2000) continua of biliteracy, including monolingual/multilingual, oral/literate, majority/minority continua that are found together frequently in the data. The chapter concludes with data that contributes to the use of critical incidents as a pedagogical tool.

Research Question 1: What are preservice teachers' understanding of biliteracy?

Preservice teachers' understanding of biliteracy varied among the participants; however, the basic idea that it involves being literate in two languages was understood across the board. Phase Two of the coding process was evident when attempting to determine the ways in which the participants are understanding biliteracy for use in the classroom. During the course of a one semester class, we were not able to comprehensively cover each of the aspects of Hornberger 's (1989) or Hornberger and Skilton-Sylvester's (2000) continua of biliteracy; however, many aspects were discussed at different points in the semester, through the readings and the learning area. The course syllabus in Appendix C gives more specifics about what was covered throughout the semester. When looking across the data, the participants discussed certain areas of the continua of biliteracy more than others. The participants did not specifically reference the named continua; however, they discussed the ideas that are found in the continua. For example, they did not state that students needed to move from using oral language to using more written language; however, they discussed ways that students could become proficient in writing.

The participants tended to lean toward the more powerful end of the continua, especially when discussing students' literate and writing abilities, which might suggest that they still need to learn about linguistic equity. Hornberger and Skilton-Sylvester (2000) discuss what they mean when they refer to power dynamics in the continua,

> We are not suggesting that particular biliterate actors and practices at the traditionally powerful ends of the continua… are immutably fixed points of power to be accessed or resisted, but rather that, though those actors and practices may currently be privileged, they need not be. Indeed, we are suggesting that the very nature and definition of what is powerful biliteracy is open to transformation through what actors - educators, researchers, community members, and policy makers - do in their everyday practices. (p. 99)

Although some aspects of the continua currently hold more power than others, Hornberger and Skilton-Sylvester (2000) are pointing out that the aspects themselves do not hold power, it is the people in power and people using language practices that decide the power they hold. This is important for understanding how the participants were thinking about biliteracy because the participants were not necessarily giving these aspects power, they were thinking about these aspects because of the power literacy and writing hold in U.S. society.

The Continua of Biliteracy in the Data

Throughout the semester, we discussed different aspects of biliteracy and bilingualism in this dual language course. Although we discussed biliteracy a lot, we did not necessarily discuss it often in terms of the continua, but in terms of what biliteracy means for classroom practice. Although we did discuss the continua, we focused on the practical aspects of teaching multilingual students that preservice teachers would be able to apply in their teaching in practical

ways. For example, the instructor did book shares each time the class met synchronously to demonstrate one way that multiple languages and identities can be shared with students through literature. Another simple way we incorporated multilingualism was to play music from various cultures as students were arriving to our Zoom meetings. For this reason, when the aspects of the continua of biliteracy appeared in the data, it was not named specifically by the participants; rather, I used my understanding of the continua to categorize the data, according to the descriptions in Table 4.6. These parts of the data help to address the first research question: What are preservice teachers' understanding of biliteracy?

After Phase 2 of the coding process was complete, it was evident that three aspects of the continua of biliteracy were more prevalent than the others. The oral to literate continuum, the majority/minority continuum, and the monolingual/bilingual continuum were the most prevalent in the data. Since this course was a dual language course instead of a literacy course, there was more focus on instruction in general as well as the equity issues that go with language learning and bilingual education. This left less time for really digging into the continua of biliteracy, which I think is why some of the aspects of the continua were not mentioned as often, such as L1 to L2 transfer or the structures of the languages. These aspects may be more apparent in a linguistics course or a language course; however, for the purposes of this course, many aspects of the continua were not as prevalent.

The Oral to Literate Continuum.

The metacognitive and learner reflections tended to fall along one of the aspects from Hornberger & Skilton-Sylvester's (2000) continua of biliteracy. The participants discussed the oral to literate continuum 53 times over the course of the semester. The participants placed particular importance on the literate and written sides of these continua, which is something that

I would like to unpack more in future studies. It is not easy, from the data in this study, to determine why the participants placed so much focus on the more dominant/powerful side of the continua in these dimensions. It could be argued that the participants placed so much emphasis on these aspects because US society does place more importance, influence, and power in the literate and written abilities of individuals in our society. The more well-read an individual is, the more educated they are viewed to be. This also leads to an interrogation of what it means to be educated, which in the US, means that you have formal education, you are literate, you speak what is considered 'standard' or 'proper' English, also known as academic English, and you have knowledge that you have learned in school, preferably a well-established university.

However, I would like to point out that there is another reason why the participants may be focusing on the literate and written side of the continua we are discussing. I believe that the emphasis of the course, which is instructional practices in dual language programs, is the cause of the focus on the literate and written aspects of language development. The participants are all preparing to be teachers and the reality of this fact is that they need to be able to teach their students to be literate and to write coherently, which is a difficult task which requires preservice teachers to learn a lot about language and literacy. Hornberger and Link (2010) point out, "Specifically, educators may look through the lens of context to focus on the mix of multilingual-to-monolingual language use and oral-to-literate language practices that might best facilitate students' learning; this can be done from contexts of microlevel interaction to macrolevel policy" (p. 243). Here they are discussing how the participants can think about both language use and literacy to enhance the learning of their multilingual students. I feel that the participants focused on practical matters of preparing their students for specific requirements and

expectations based on state standards, which also focus on reading and writing, in their reflections.

The oral to literate continuum was discussed a lot by the participants in their reflection journals. This demonstrates that the participants are thinking about biliteracy from the reading and writing perspective. The participants discussed literacy practices throughout the course of the semester. There were three prompts in the reflection journal that specifically asked the participants to think about literacy, either in their own academic development or in the academic development of students. These prompts were:

1. Think about the readings for this section. What are some of the ways that you teach reading comprehension or have seen it taught? What are some strategies you'd like to try, learn more about, or would like to see being used in your school? Are there any differences in how you would teach reading comprehension strategies in a dual language classroom?
2. Take a moment to reflect on your earliest memories of learning to read.
    1. What do you remember about how you learned to read? Was it difficult? Was it easy?
    2. Was there someone who was especially influential?
    3. What about learning to read in a second language? What was that process like?
    4. Reflect on how your memories of learning to read relate to these different views on reading. What views on reading do you think your early teachers/caregivers have on reading? How did this type of instruction influence you as a reader?
3. In your reading for this week, you read about translanguaging and assessments in the Ascenzi-Moreno article. She discusses how using only one language limits teachers'

ability to understand the knowledge of their students. This was also a point that Ofelia García made in her explanation of translanguaging when she said that if we only assess in one language, we only see half of what the multilingual student knows.

1. Thinking about the three teachers in the Ascenzi-Moreno article, what are some similarities between how the teachers used translanguaging to assess their students?
2. What are some aspects of assessment that you would like to incorporate into your own assessment practices with multilingual students in the future (even if you are not in a DL setting)?

Naturally, these prompts led to the participants reflecting on the ways in which literacy is important in their lives, as well as reflecting on their beliefs about literacy teaching and learning. At this point in their understanding, some of the participants still equated successful literacy learning with standardized testing scores, the participants mentioned standardized assessments during their reflections, both in their reflection journals and in their EOS conferences. So, there are still dominant perspectives in control of what we consider knowledge and how we know it. However, many of the participants also mentioned that they are determined to use multiple languages to assess the literacy learning of their future students in order to make the assessment more equitable for multilingual learners, as was discussed in a previous section. This demonstrates that although the participants are still thinking about teaching and learning from a dominant perspective, they are growing in their knowledge of other ways of knowing and other ways of thinking about teaching and learning, so we are making progress toward a more equitable way of teaching and assessing learning. This, again, demonstrates that the participants are learning about how assessments can be conducted in biliterate way to make assessments

more equitable for multilingual learners. This also tells me that they are considering how to incorporate biliteracy into their future teaching.

Three of the participants engaged in conversations about observations of their CTs and how their CT teaches literacy. For example, Lynn talks a lot about how her CT teaches comprehension in response to prompt number one above. She mentions things like questioning, making connections, summarizing, and going over vocabulary as the strategies she observes in her internship placement (Reflection journal, November 2, 2022). Kymberlie notes,

> My OSTE [on-site teacher educator, another term for CT] does teacher directed readings daily with them and uses follow up questions for comprehension. When she reads to them she demonstrates text structure as she points at the words while reading going left to right. She engages them in the reading process by asking questions before, during and after the reading. (Reflection journal, November 2, 2022)

Xiomara also observed her CT's reading lessons, "I have seen reading comprehension taught in a picture walk, read aloud, talk to your partner, and sentence prompt" (Reflection journal, November 2, 2022). These strategies that participants are witnessing in their internships are informing how they understand literacy and literacy instruction. This also contributes to the ways in which they thinking about biliteracy, as literacy strategies for comprehension, for example, transcend language and can be used in multiple languages and while allowing students to use their entire linguistic repertoire.

Three of the participants discussed either how they currently teach comprehension or how they plan on teaching it in their future classrooms. Aniyah discussed how, "Even when they read beautifully, many kids have trouble understanding terminology, metaphorical language, inferencing, verbal reasoning, grammatical growth, and oral expression" (Reflection journal,

November 2, 2022). She goes on to discuss how she plans on, “deconstructing the material and reading it alongside them. Stopping on sentences and engaging them will help them when they read on their own because they will think to use context clues etc to understand the next time” (Reflection journal, November 2, 2022). Aniyah also mentioned using graphic organizers to aid in comprehension, as that is something that helps her understand when she is reading as well. These responses demonstrate how Aniyah is thinking about literacy in the classroom. Since Aniyah also discusses how she would be comfortable allowing the students to use their home language in the classroom, she seems to understand how concepts such as vocabulary development and making inferences are important to both literacy and biliteracy. Farida discussed how she would like to use visual representations in order to assist her students with comprehension (Reflection journal, November 2, 2022). Maddisyn mentioned that she would incorporate many strategies into her reading instruction, such as questioning, inferences, picture walks, comprehension checks throughout reading, retelling, and modeling (Reflection journal, November 2, 2022). This demonstrates that the participants are thinking about how students learn to read and comprehend what they are reading. This contributes to their understanding of biliteracy in the classroom, since they are beginning to understand literacy, which can be transferred to learning literacy in multiple languages.

Seven participants mentioned that when they have their own classroom, they plan to incorporate multilingual texts into their classrooms. Many of these reflections were in response to the book shares that were another piece of the course. Each time the class met synchronously, the instructor would choose a multicultural and often multilingual book to share with the participants and she would read part of the book to the class to demonstrate the ways that the participants could use the book in the future with their own students. The purpose of the book

shares was also to give the participants a starting point for a multicultural, multilingual library of their own that included a variety of cultures, languages, and quality literature. The participants reacted very positively to these book shares, discussing how they would like to incorporate certain titles into their own teaching. One of the most powerful book shares during this study was *My Name is Jorge on Both Sides of the River* by Jane Medina, which is about a boy whose teacher wants to change his name to George because it is more familiar to her. On August 24, 2022, there was a reflection journal prompt that had three choices and one of the choices was to respond to this book. The prompt asked:

- Share your reactions to the book *My Name is Jorge on Both Sides of the River*. What do you think educators can learn from this story? How might you use this book with children or their families?

Only Aidan responded to another choice from this prompt. Four of the participants related to Jorge, as they have names that are mispronounced often. Tayanita, who shared that, although she identifies as Mexican American, was given a Cherokee name. She went on to say "I do not like when it sounds like '[common mispronunciation of participant's real name here]', but that is how gringos say it" (Reflection journal, August 24, 2022). Xiomara could also relate, she said, "I have a unique name therefore everyone always pronounces it differently. It used to bother me but as an adult I'll correct the person twice but after the second time I'll just let it go" (Reflection journal, August 24, 2022). Kymberlie has had similar experiences; however, she recognizes that her experiences differ from Jorge's. She explains,

> As Jorge was expressing that people were pronouncing his name wrong I felt this. My name is spelt differently than how you would usually see the name…. Although the

> circumstances of which our names are being pronounced wrong are not really the same I could somewhat feel what Jorge was feeling. (Reflection journal, August 24, 2022)

And Maddisyn has had experiences with people mispronouncing her name as well. She points out, "While I am a white female, I have even experienced getting my name mispronounced and know how it feels" (Reflection journal, August 24, 2022). Maddisyn and Aniyah were the only participants to respond to this prompt, but not explain how they would use it in their own classroom.

Five of the participants discussed how *Jorge*, and others like it, would be beneficial to read in their classrooms with their students. Tayanita discussed how she would use this in her future teaching,

> This book lets students and teachers know that it is okay to be different, their differences would be allowed and acknowledged if possible or brought up. I think I would use some poems from this book for the beginning of school. I feel like this poem collection might have some great poems to let students first correct their name if I say it wrong and also not be afraid to share new information or beliefs like the rat because I have not only grown up hearing 'hada' or 'ratoncito' but I know that everyone has different backgrounds. I would share it with parents to let them know I am open-minded and let them feel their child and they are welcomed to the school and my classroom. (Tayanita Reflection journal, August 24, 2022)

Lynn discussed using this book as an introductory activity to open up conversations while students are learning the names of their classmates (Reflection journal, August 24, 2022). Arelis also mentioned using *Jorge* on the first day of school (Reflection journal, August 24, 2022). Since *Jorge* is written in both English and Spanish, Xiomara would have students to partner

reading, where one student reads the English text and one student reads the Spanish text (Reflection journal, August 24, 2022). Farida reported that she would use this book to open up a discussion about identity with her students (Reflection journal, August 24, 2022). The ideas the participants reported show that they are not only thinking about the language and literacy needs of their students, but they are thinking of their cultural and socio-emotional needs as well. The participants are considering the power of their words and actions as teachers and how that may affect their students' views of themselves and their academic abilities in the future.

Three participants mentioned the need to have multicultural books so that all their students can see themselves reflected in the literature in the classroom. Maddisyn discussed how she wants to include books in her classroom library (EOS Conference, November 29, 2022). Xiomara believed that bilingual books would help students to understand content taught better (EOS Conference, November 30, 2022). Lynn, when she discussed how she envisions incorporating biliteracy or bilingualism into her classroom practice, said "...having like what I said about just terms here and there, maybe in lessons or having books around that are in different languages or just like small little things here and there is what I would be comfortable with" (EOS Conference, November 28, 2022). The participants saw the value in students feeling included in the classroom community when they see themselves reflected in the classroom content and literature. Two participants also saw the value in exposing monolingual students to multicultural, multilingual texts so that these students can learn more about the experiences of others. Kymberlie mentioned that she reads bilingual books to her students in her daycare job, even though none of her students are bilingual just so that they get exposure to languages other than English (EOS Conference, November 30, 2022). Aidan pointed out that doing a linguistic autobiography is something that can be done by all students, not just multilingual students, as he

previously thought (Linguistic autobiography, October 26, 2022). Through completing the linguistic autobiography, Aidan realized that even though he grew up in a monolingual family, he had a lot of languages in his repertoire that came out and that this can be eye-opening for students who consider themselves monolingual as well. Lynn mentioned difficulty getting started with the linguistic autobiography since she considers herself monolingual; however, she appreciated the opportunity to explore the ways in which she does use language. This discussion of multilingualism for monolingual students is important in helping preservice teachers to understand that multilingualism benefits everyone, including themselves if they consider themselves monolingual.

The Majority/Minority Perspective Continuum.

In discussing their appreciation of the privacy of the reflection journals, some of the majority/minority continuum was displayed by some participants. As I stated in Chapter Two, this continuum refers to the majority perspective of the dominant majority in a society. So in the context of the US Southeast, this refers to the White, middle class, conservative, monolingual majority whose values and philosophies run society. In the same way, the minority mindset refers to the philosophies of marginalized groups of people. For the purpose of this particular study, this could be racially, linguistically, and/or ethnically marginalized people or groups. Most of the participants did not specifically reference these issues by name; however, from the conversations we had, some of these values and philosophies have become evident.

The Monolingual/Bilingual Continuum.

After completing the course, the participants seemed to have a better grasp on the micro level of this particular continuum; however, they are still discussing bilingualism in a way that implies they still see languages as separate registers, at times discussing how even in bilingual

education settings the two languages being studied should remain in their separate parts of the schedule or curriculum. Aidan points out that although students should be able to use their entire linguistic repertoire, they also need to be cognizant of the instructional language they are supposed to be using (EOS Conference, November 29, 2022). Arelis was a bit more open to multiple language use, as she stated,

> And like I was saying with redirecting if the student needed help with certain things and it was a certain time that you needed to speak Spanish for certain time, we need to speak English to reconnect and give an example of where they could say in Spanish or English, and just like feel like it's okay, but just know this is the word we would use. (EOS Conference, November 28, 2022)

However, Aniyah was open to the language use the students come in with, stating that she would be careful to be aware of words and phrases that mean different things in different dialects of Spanish so that her students felt supported and included (EOS Conference, November 30, 2022). This demonstrates that the participants' beliefs about language use in the classroom are complex and fall on various places on the continuum, sometimes placing each participant at multiple points on the continuum. As Hornberger (1989), stated, "The notion of continuum is intended to convey that, although one can identify (and name) points on the continuum, those points are not finite, static, or discrete" (p. 274-275). So while the participants are learning, they are constantly evolving in their knowledge and their point on the continuum is changing. The participants are, however, realizing the importance of including multiple languages in mainstream classrooms. The most popular way the participants plan on doing this in their own teaching is to include a multilingual library in their classrooms. This also touches on the oral to literate continua, which

was another aspect of Hornberger and Skilton-Sylvester's (2000) continuum that the participants discussed to a larger extent.

Another way students discussed including multiple languages in their future classrooms was to allow students to speak their home language to a certain extent. The participants varied in their comfort level with allowing students to speak their home language in the classroom. This depended on many factors, including the participant's own comfort with multiple languages as well as the participant's comfort with the content. Farida did not want to place limits on language use in her future classroom. However, Tayanita was uncomfortable with translanguaging or using multiple languages in math because she feels that she struggles with math. Most of the conversations around using language occurred when talking about literacy instruction, this was the only conversation around using multiple languages in other content areas. Lynn was a bit more hesitant because she considers herself monolingual, but she was open to allowing students to use their home language when they needed to understand something, and she wanted to use multilingual books in her classroom as well. Batista-Morales et al. (2019) describe a study they conducted with preservice teachers and students who worked in small groups on student-centered social justice projects. They discuss the need to be careful about following the comfort level of the teacher, as it can affect the learning process for culturally and linguistically diverse students. Here, students were interested in doing a project that investigated ways to help undocumented members of their community. However, the preservice teacher had a difficult time finding a way to do this that she was comfortable with. The project eventually evolved from the students writing books that addressed immigration to books that addressed the feelings of people in their communities. Batista-Morales et al. (2019) reported,

> Here we see a shift from a centering of the students' experiential knowledge about their immigrant communities and the impact of documented/undocumented status to a project with which the teacher felt more comfortable…. Jorge chose to write about anger by explaining the way his sister sometimes made him feel at home. This perhaps a missed opportunity for Heather to scaffold Jorge by asking guiding questions such as 'what else makes you angry in your school or community?' which could have led to the recentering of the student's initial ideas on immigration. (p. 482)

Many times, students have been through experiences that teachers do not know how to address; however, these ideas and experiences need to be honored and valued instead of swept aside for the teachers' comfort. Within the context of this study, this means that the participants need to continue to interrogate the ways in which they work with students, not always defaulting to their own comfort level.

Research Question 2: How do preservice teachers engage in reflective practice on critical incidents specifically with regards to their understanding of biliteracy?

To address this research question, Phase One of the coding process and Phase Three of the coding process were particularly helpful. With regards to their critical incidents, the participants came up with their own incidents after a class discussion on what a critical incident was. I did this to give the participants a chance to relate this type of reflection to events or situations that had come up in their own lives. I wanted to keep the incidents relevant for the participants. They each came up with their own language-related incident that they were then asked to interrogate over the course of the semester, as can be found in Table 5.1. Many of these incidents were not directly related to biliteracy; however, the ideas behind many of the incidents involved linguistic equity, which is necessary if schools in the U.S. are going to begin to

incorporate multiliteracies into mainstream classrooms. Using Korthagen and Vasalos' (2005) ALACT model for structured reflective practice, I structured the journal prompts for the critical incidents to allow the participants to reflect not only on what happened, but what feelings or beliefs were behind the actions of those involved; what individual perspectives or perspectives in society might be influencing the actions of those involved; and how the participants could try a new way of dealing with the situation moving forward.

Biliteracy works toward linguistic equity because it values multilingualism as an asset. Michael et al. (2007) describes a high school where multilingualism is an asset and the students are meeting academic benchmarks, such as graduation rates and college acceptance rates, at a pace comparable to their English-speaking counterparts. This asset-based approach to language is key for multilingual students, as it helps them to feel included, valued, and welcome in schools. Lopez stated, "[Asset Based Pedagogy] is believed to help students develop identities that promote achievement outcomes" (Lopez, 2017, p. 193). Biliteracy values multiple languages, so it looks at language from an asset-based perspective, which leads to the achievement of multilingual students that Lopez is referring to. The continua of biliteracy also considers the power dynamics of the different ends of the continua, which allows us to consider which aspects of language are valued by the dominant society in the U.S.

The process of describing critical incidents was easier for some participants than others; for example, Arelis discussed being excited to have a name for critical incidents, as she has thought about these extensively, but never knew what to call them (EOS Conference, November 28, 2022). At the same time, Aidan expressed that he had a difficult time thinking of an incident to write about and was not sure if his incident qualified as a critical incident (EOS Conference, November 29, 2022). However, each participant moved through this reflective process and their

Table 5. 1 Participants' Critical Incidents

Name	Critical incident
Aidan	There is no ESL support teacher at his internship school, nor is there a teacher with ESL certification.
Arelis	In her own experience, Arelis has been told by non-Spanish speakers or beginning Spanish speakers that she does not speak Spanish correctly since her conversational Spanish does not match what these people learned in school.
Tayanita	While conversing in Spanish with a multilingual student in her internship placement, an English speaking student told the multilingual student to speak English because no one could understand him.
Farida	Witnessed an American telling a person of Chinese descent that they speak too fast and need to slow down to be understood.
Kymberlie	While Kymberlie was having a conversation with someone on behalf of her boyfriend's mother, the man she was talking to asked if her boyfriend's mother spoke English, assuming that she did not since Kymberlie was talking with him.
Maddisyn	Witnessed the way that teachers will correct the grammar of students who do not speak academic versions of languages, such as African American students being constantly corrected or Latino students being discouraged from translanguaging.
Lynn	At the Open House event at her internship school, Lynn spoke very slowly and simply to a parent who she was not sure spoke English, almost as if she was speaking to a young child.
Aniyah	In her high school Spanish class, the teacher, who was Latina, chastised the Latino students for not doing better in her class, telling them they should be ashamed of themselves and their parents should be ashamed of them as well.
Xiomara	Witnessed people asking Latinos why they talk so fast.

responses to the prompts showed growth in their understanding of what motivates people to do the things they do, especially when interrogating actions that could be considered microaggressions. Some of the participants moved through the steps in the structured reflective model a bit more quickly than others; however, each participant was able to come to a better understanding of how to handle the situation in the future. Through their conversations with me

in the reflection journals, they were able to interact with another educator to better understand the context and perspectives of others in their incident (Levin, 1995).

Many of the participants also reported that this type of reflective process and interrogation of critical incidents allowed them to see these incidents from the perspectives of others. They appreciated this ability, even when they did not agree with where the other person was coming from, it allowed them to look at the situation from a different perspective and give some grace to help educate some individuals who did not understand the problematic nature of their actions. I will describe the critical incidents findings in more detail later in this chapter. Looking at issues in education or in society in general from multiple perspectives is an important part of engaging in social justice approaches to education (Sensoy & DiAngelo, 2017). As I discussed in Chapter 3, Schieble et al. (2020) tells us that critical reflection allows students to reflect on the situations and perspectives of others with empathy and compassion so that they can understand where others are coming from and work toward social justice. So the finding that participants were able to look at their critical incidents from the perspectives of others is important in engaging preservice teachers' identity development as social justice educators.

Farrell's Reflective Practice Framework in the Data

The six components of Farrell's reflective practice were helpful in looking at the participants' coursework throughout the course of the semester. This was helpful in addressing the second research question, how do preservice teachers engage in reflective practice on critical incidents specifically with regards to their understanding of biliteracy? Throughout the reflection journal prompts that asked participants to interrogate their critical incidents, the participants engaged in several types of reflection, mostly critical reflection, which paired with moral reflection quite often, and metacognitive reflection. Many times, when participants were engaged

in learner reflection, metacognitive reflection was also present, as in the participants were thinking about their own beliefs about teaching and learning as it related to the students in their internship classrooms. In the following sections, I describe the findings from Phase 1 of the coding process and how that relates to addressing the second research question.

Critical Reflection and Moral Reflection.

Critical reflection can be, at times, difficult to engage in, as it requires us to look beyond the norms of our society to see the intentions behind these norms, as well as thinking about alternative ways of knowing, thinking, and doing. For example, related to this study, the norm of language use in schools is for the students to speak English; however, critical reflection allows teachers to understand the ways in which using multiple languages in the classroom can be beneficial for students, even though it does not follow the expected norms in schools. This can be uncomfortable, especially for those who are part of the dominant culture in a society that intentionally benefits members of that culture. However, thinking critically about the inequities in U.S. society as well as in U.S. schools can also force teachers to examine their moral codes and reflect on what it is that they truly believe is just and equitable for all members of society. However, the participants in this study did just this, reflecting on their beliefs about teaching, learning, and equity, throughout the semester in many of their reflection journal prompts as well as in their EOS conferences.

The participants in this study critically reflected on the course content, the words and actions of others in society, the words and actions of their cooperating teachers (CTs), and their own words and actions. These reflections on words and actions served as windows for understanding different ideologies surrounding identity and language use and how those ideologies manifest themselves in schools today. Tayanita discusses her CT's use of students'

home languages during assessments and how this allows her CT to have a broader picture of what students know and can do (Reflection Journal, October 16, 2022). Aidan reflected on the English only curriculum at his school and how this is asking bilingual students to both stop learning their native language as well as stop learning *in* their native language, which causes students to miss out on important content (Reflection Journal, October 5, 2022). Arelis reported that in her past internship, she had a CT that made her feel extremely uncomfortable (EOS Conference, November 28, 2022). After an open house event, the CT told Arelis that the students "... all have 'hood names' and another teacher came in and said 'well yeah didn't you know we are in the hood'" (Reflection Journal, September 21, 2022). Aniyah and Arelis both discussed the purist language ideologies that are present in foreign language classes, as they have both either experienced or witnessed microaggressions occurring in these contexts when they were students. Purist language ideologies look at languages as having separate repertoires, each having its own rules, grammar, vocabulary, flow, etc. as well as expecting the standardized, or proper, version of the language to be used. Aniyah discusses how her Spanish teacher in high school would berate the native Spanish speakers for doing poorly in the class (EOS Conference, November 30, 2022). She recalls, "My teacher would tell them that because they were failing, she was ashamed and that their parents should also feel ashamed" (Aniyah, Reflection Journal, October 19, 2022). To the same issue of purist language ideologies, Arelis recalls her experiences as a native Spanish speaker in a high school Spanish class. She remembers,

> Very often I've been told I was not speaking Spanish correctly at all from non-native Spanish speakers or beginning learners. This is because conversation Spanish and traditionally correct Spanish are different in many ways. It was always a frustrating

> conversation to have because to tell me I've been speaking Spanish wrong and trying to correct me was offensive to me. (Arelis, Reflection Journal, October 16, 2022)

These critical reflections often led to moral reflections, where the participants made judgements about what was going on in their world or internship. These judgements included statements on what the participants considered to be equitable treatment of multilingual individuals, both in schools and in U.S. society. Tayanita discusses a quote provided in the journal prompt from August 31, 2022 titled *Responding to Section 3 Discussion: Incorporating Equity*. This prompt required participants to think about the following quote and question:

- It's important to understand the context in which dual language programs exist, and to ask whose interest is being served. At the forefront of what we do as educators should be a push and fight for achieving equity for underrepresented students.
- *Equity must be incorporated at several different levels—district, school, and classroom—and with respect to students, families, and teachers. Equitable treatment requires a clear understanding of the needs of culturally, linguistically, and socioeconomically diverse students and includes the integration of multicultural themes into instruction (Alanis & Rodriguez, 2008; de Jong, 2011; Genesee et al., 2006). While important in all schools, equity is crucial in the dual language program model with its emphasis on integrating students of different ethnic, linguistic, and socioeconomic backgrounds. Thus, effective schools have teachers and staff who are committed to equity.* (Center for Applied Linguistics, 2018, p. 11)
- How does this quote resonate with your beliefs and understandings about teaching?

She also thought about a lesson in the Learning Area that discussed the discrimination people face when speaking their native language. She made a strong statement about people who

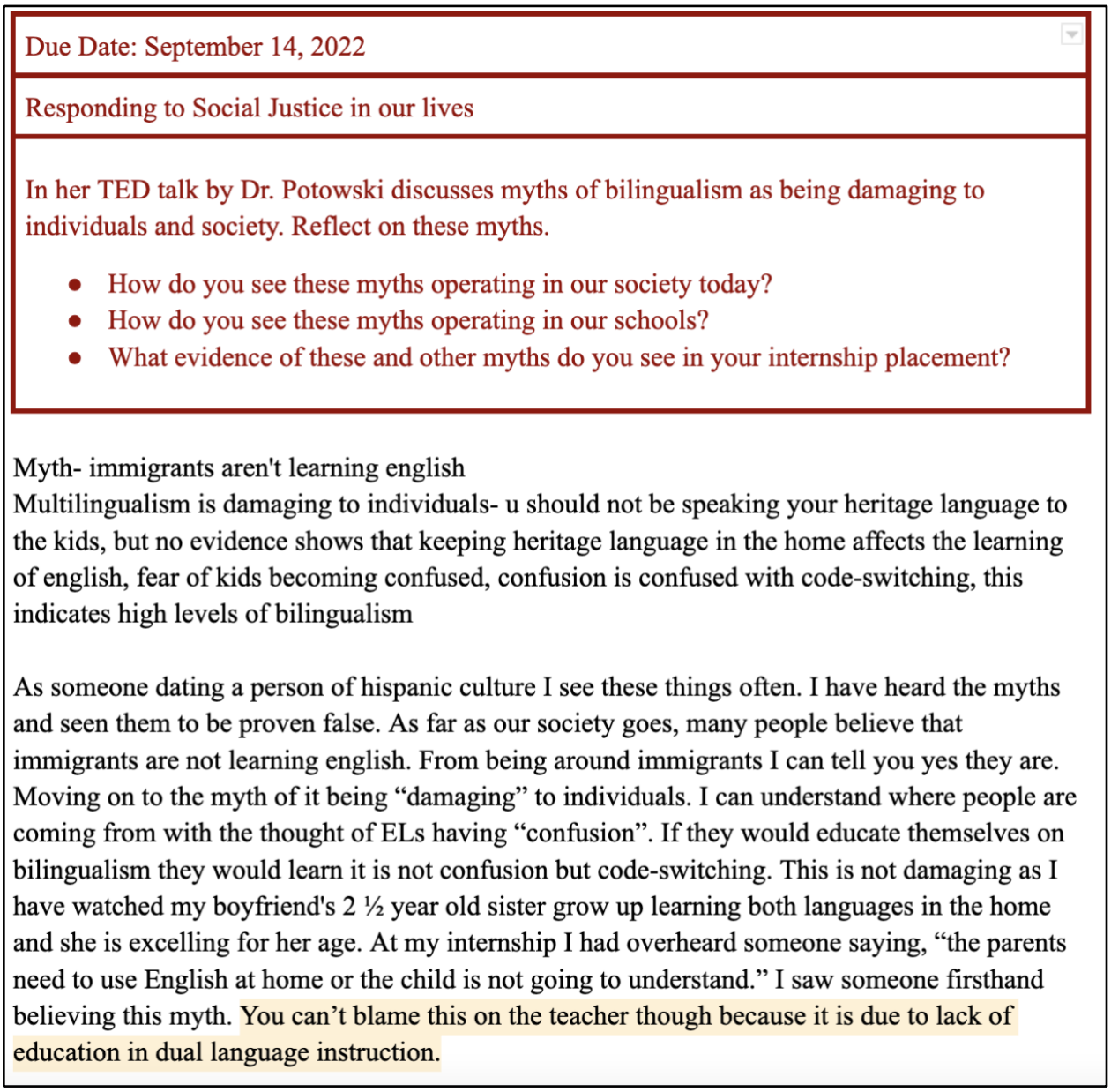
discriminate or attack others for their language practices, “I do think that anyone that thinks that way should not be working in a school” (Tayanita, Reflection Journal, August 31, 2022). Kymberlie reported on the myth that immigrants are not learning English, as seen in Figure 5.1. She relays that she has witnessed people assuming her significant other’s family do not speak English and are not making the effort to learn, when they do understand and speak English, but feel more comfortable allowing Kymberlie to do the talking at times (EOS Conference, November 30, 2022). Farida stated, “I believe that the sociocultural factor [of knowing more than one language] is advantageous since it enables people to interact and empathize with people of various cultures” (Reflection Journal, September 21, 2022). Xiomara also responded to the myth that bilingualism is damaging to our society. She reported,

> You would think that multilingualism is accepted but sometimes it's not. There are rules that don’t allow educators to use another language other than English while they are teaching. This is sad because I think understanding that cultural diversity is a big part of a classroom or school. (Reflection Journal, September 14, 2022)

The participants in this study were thoughtful in their responses to these cultural myths regarding bilingualism. As these conversations show, I believe that drawing attention to these myths brings both myself and the participants closer to truly understanding the systemic oppression, both in U.S. society and U.S. schools, that multilingual individuals face.

These judgements were helpful in allowing participants to continue to develop their teaching philosophy, reflecting on the practices that will allow their future students to feel welcome, valued, honored, seen, and appreciated for who they are and where they come from. In her EOS conference, Aniyah said, “So trying to let them use both languages in the classroom, making sure that I'm being understanding and making sure that they know that I care about

Figure 5. 1 Kymberlie's Thoughts on Myths About Immigrants



Due Date: September 14, 2022

Responding to Social Justice in our lives

In her TED talk by Dr. Potowski discusses myths of bilingualism as being damaging to individuals and society. Reflect on these myths.

- How do you see these myths operating in our society today?
- How do you see these myths operating in our schools?
- What evidence of these and other myths do you see in your internship placement?

Myth- immigrants aren't learning english
Multilingualism is damaging to individuals- u should not be speaking your heritage language to the kids, but no evidence shows that keeping heritage language in the home affects the learning of english, fear of kids becoming confused, confusion is confused with code-switching, this indicates high levels of bilingualism

As someone dating a person of hispanic culture I see these things often. I have heard the myths and seen them to be proven false. As far as our society goes, many people believe that immigrants are not learning english. From being around immigrants I can tell you yes they are. Moving on to the myth of it being "damaging" to individuals. I can understand where people are coming from with the thought of ELs having "confusion". If they would educate themselves on bilingualism they would learn it is not confusion but code-switching. This is not damaging as I have watched my boyfriend's 2 ½ year old sister grow up learning both languages in the home and she is excelling for her age. At my internship I had overheard someone saying, "the parents need to use English at home or the child is not going to understand." I saw someone firsthand believing this myth. You can't blame this on the teacher though because it is due to lack of education in dual language instruction.

where they came from with the language" (November 30, 2022). Kymberlie mentioned, "A lot of it starts with the community part of it, not even with implementing, like, language in… I feel like they need that safe place when they come in" (EOS Conference, November 30, 2022). She went on to talk about students knowing they are different due to their language and making sure that

the students feel welcome in her classroom by having access to bilingual books and using bilingual books in read alouds for all of her students to learn from. One point Kymberlie made is:

> Another thing that I learned from this class and the reading was the importance of playing the role as an advocate for your students. This consists of being aware of cultural differences, and being able to recognize, value, and leverage your students' funds of knowledge, diverse cultures, and linguistic varieties. (Reflection journal, November 30, 2022)

Lynn also discusses the importance of creating an inclusive classroom that is welcoming to multilingual students, saying, “I want everyone to feel welcome and important. I think something necessary will be to ask about and understand my student’s backgrounds” (Reflection journal, November 30, 2022). In her EOS Conference, Lynn also discusses her new understanding that she does not have to speak the language of her students in order to make them feel welcome and valued in the classroom (November 28, 2022). In Maddisyn’s reflection journal, she states, “I believe that all children should be represented in the material used in the classroom. If students don’t see themselves represented in instruction they might not feel included or a part of the classroom community” (August 31, 2022). Maddisyn also discusses how the use of bilingual books can help students feel more welcome and valued in the classroom during her EOS Conference (November 29, 2022). The participants are unpacking the ways in which they can design their classrooms so that all students feel welcome, included, seen, and valued. These reflections show how the participants are reflecting on their critical incidents as they relate to language use in the classroom.

There were also instances where the participants were empathetic towards individuals who had different perspectives from themselves while at the same time recognizing the changes

that they would like to see happen. For instance, in his critical incident discussion, Aidan discusses his school's lack of ESL teachers and resources. He reported that his school did not have an ESL teacher or a teacher who had ESL training (Aidan, EOS Conference, November 29, 2022). He discusses the lack of resources from numerous viewpoints, reporting that it comes down to the administration valuing this need and funding the training of the staff they have at the school in ESL (Aidan, Reflection Journal, October 30, 2022). Participants also showed empathy towards individuals who may have felt discriminated against, at times acknowledging their own actions and working to educate themselves so that they are better equipped to interact with a diverse group of people in the future. Lynn was self-reflective throughout the critical incidents conversations that took place in the reflection journals, which I will elaborate on more at the end of this chapter, since Lynn is one of the focal participants. When we discussed myths about bilingualism, we also discussed stereotypes that come with the ways in which groups of people use language. For example, we talked about the stereotype that Latinos speak too fast. During this conversation, Kymberlie realized that she had believed this stereotype; however, she learned, "But it's, that's the way that language flows and the way that language works, so it's just something I'm unfamiliar with, rather than them just speaking fast" (Kymberlie, EOS Conference, November 30, 2022). These instances of self-reflection are evidence of how critical incidents as a pedagogical tool can allow preservice teachers to interrogate their own biases to grow as individuals. This will carry over into their teaching practices, allowing them to continue to look at their words and actions to determine how they can make their classrooms more equitable environments for all of their students.

Metacognitive Reflection and Learner Reflection.

In analyzing the data, the participants engaged in many instances of metacognitive reflection. This type of reflection tended to happen when they were discussing either their own learning experiences or the learning experiences of the students in their internship placements. For the purposes of this study, I defined metacognition as participants' *reflections on* their beliefs about teaching and learning. So this would include their descriptions of what they believe about teaching when it was accompanied by their rationale for why they hold those beliefs. During this metacognitive reflection, participants discussed the ways in which they believe that language should be used in the classroom as well as the ways in which they would like to use language in their future classrooms. Maddisyn discusses the use of multiple languages in response to a journal prompt asking about an article she had read for class entitled *Translanguaging and responsive assessment adaptations: Emergent bilingual readers through the lens of possibility* by Ascenzi-Moreno. Figure 5.2 shows her thoughts around using multiple languages in assessments. This shows that she is thinking about language use in the classroom in a critical way, not just adhering to what has always been done, but thinking about ways to allow students to use language in a way that works for them. Arelis reports wanting to use translanguaging during reading assessments because "Usually in my own classroom experience, I do not see this and if I do the students are guided towards one language or the other and not able to use both" (Reflection journal, November 9, 2022). She also talks about making sure her students know that it is okay for them to use their home language, since it is difficult for them to know if that is permitted in school or not (Arelis, EOS Conference, November 28, 2022). Here, Arelis discussed her desire to help her multilingual students to feel more comfortable using language in the classroom, be it English, their home language, or during translanguaging.

Figure 5. 2 Maddisyn's Thoughts about Multilingual Assessments

Due Date: November 9, 2022 due @ Midnight

Section 13 Extension

In your reading for this week, you read about translanguaging and assessments in the Ascenzi-Moreno article. She discusses how using only one language limits teachers' ability to understand the knowledge of their students. This was also a point that Ofelia García made in her explanation of translanguaging when she said that if we only assess in one language, we only see half of what the multilingual student knows.

Thinking about the three teachers in the Ascenzi-Moreno article, what are some similarities between how the teachers used translanguaging to assess their students?

What are some aspects of assessment that you would like to incorporate into your own assessment practices with multilingual students in the future (even if you are not in a DL setting)?

One thing that all three teachers in the article had in common is the fact that they avoided only working with the student in English because they understood that it wouldn't reflect the student's full potential. Ella and Anais both allowed their students to use all of their language practices during assessments so that students could fully show their knowledge and comprehension of the story. Ella allowed another one of her students to answer the questions in either English or Spanish. I love this idea of giving students the choice to use whatever language they are most comfortable with using for that activity. I think that it's important to have students not only orally give answers to an assessment but also write them down so that if it's in their heritage language, the teacher can go back and take their time to look over it or translate if needed. One thing all teachers used was retelling a story. When Fabienne asked his 5th grader to retell the story he was able to make note about Robert's language development and was able to help Robert pick the right books for him. I would like to incorporate things like choice of language in assessments so that students are most comfortable with completing assessments and will help with seeing what each student knows and needs to work on. I also would like to do lots of retelling with students so that I can see what vocabulary students know and may need to work on to understand future readings and assessments.

The participants made some observations about how useful multilingual resources are for all students, not just multilingual students, and how the participants plan to use these texts in their future classrooms, regardless of the composition of their students. In Kymberlie's EOS Conference, she discusses how she would like to have her class learn a word of the day every day and allow the students to come up with some of the words they learn. Her idea was to have

the multilingual students bring in a word from their language to share with the class. She points out,

> And that would allow those multilingual students to feel comfortable when the other students are engaging in things that they are familiar with…. At the same time as making it to where it's still learning for those students that aren't multilingual. So just like a basis for them to learn off of each other kind of. (Kymberlie, EOS Conference, November 30, 2022)

Aidan also pointed out that multilingualism is beneficial for monolingual students, he said,

> And so instead of seeing [multilingualism] as a deficit, really celebrating it and encouraging it, as a strength instead of a weakness. And I really would like, you know, for the monolingual students to see this as well. Maybe it will encourage them to kind of pick up this strength because it should be seen as a strength. In my opinion it's an asset. (EOS Conference, November 29, 2022)

These observations, again, show how the participants are thinking about biliteracy through their critical incidents conversations. Looking at their incidents from multiple perspectives, the participants were able to draw conclusions about biliteracy and bilingualism in the classroom, determining that multilingualism should be included in each classroom, even if many students in the classroom do not consider themselves to be multilingual.

Practical Reflection and Cognitive Reflection.

As a part of the practical reflective process, I was curious how the participants felt about the reflection journals and the critical incidents conversations we engaged in throughout the semester in those reflection journals. I engaged participants in an EOS conference at the end of the semester in order to gain clarity on their reflections throughout the semester. In asking about

their thoughts about the reflection journals and critical incidents, I was also asking them to engage in practical reflection as well as cognitive reflection. I gained insights into how they were reflecting through the reflection journals and critical incidents conversations. Unlike the previous areas of analysis from Farrell's (2018) framework where two areas of reflection were more intertwined, this section of the findings is divided into two parts, practical reflection and cognitive reflection. The purpose of separating these types of reflection is to show how participants were engaged in each type of reflection and how they felt about their learning process this semester.

Practical Reflection.

As the semester progressed, I investigated participants' reflections on the use of reflective journaling through the Google Doc medium. Practical reflection was coded when the participants reflected on using Google Docs to complete the reflection journal and the critical incidents conversations. Their reflections on the content of the reflection journals and critical incidents was coded as metacognitive reflection or cognitive reflection, depending on the reflection; however, their reflections or feelings about using this medium was coded as practical reflection. This was a shared document between the participant, the instructor of record, and myself. The purpose was to ask participants to reflect on different course content, readings, videos, websites, discussions, and critical incidents throughout the semester. Throughout the semester, I responded to the participants' journal entries through the use of the comments feature in Google Docs. This allowed me to directly respond to specific thoughts that the participants had written in their reflection. To ascertain how the participants felt about the reflection journals, I designed EOS conferences and tailored them to ask the participants about their work in the reflection journals

over the course of the semester, in addition to asking about the critical incidents conversations we engaged in through the journals. I found a few similarities among the participants.

Participants reported having a difficult time getting used to using google doc instead of submitting assignments in Canvas. Some participants stated that their assignments didn't feel 'submitted' because they didn't get a confirmation of submission due to this format being different from the Canvas platform they are accustomed to using for coursework. For example, during Lynn's EOS Conference, she said, "At first, I was nervous, because I like to have something telling me that I submitted it, and that it's done. And I started getting nervous whenever I clicked out of it, that all of my work was gonna disappear" (Lynn, EOS conference, November 28, 2022). This was a common concern among participants throughout the semester as well. We began by posting the assignments in Canvas, instructing participants to put their responses in the Google Doc instead of submitting on Canvas. However, that resulted in Canvas sending out "missing" and "late" notifications to the participants, which made them uneasy about whether their assignment had, in fact, been submitted. So, we decided to only post the assignments in the reflection journals and just send out weekly reminder emails so participants would know what they had coming up, but it wouldn't flag a missing assignment in Canvas. It was a learning curve for all of us, participants and instructors included.

Three of the participants reported that they appreciated that the journals required them to think more deeply about the readings and content because they would not have thought that deeply about the content had they not been required to respond to prompts regarding the course content. Xiomara pointed out, "I think the journals, I could read something, but then, like, I would forget, but the journals made me, like, either think about it or review it, which made it stick more. And also, like, when it was time to discuss it in groups, like I would, I could go back

and be like, Oh, okay, this is what we talked about" (EOS Conference, lines 38-40). Aidan said, "I really feel like this reflection journal encouraged me to think deeper about the reading whereas otherwise I may have just read it and then forgotten the content" (Reflection journal, November 30, 2022). The participants also discussed how writing their thoughts down helped them retain the information from the readings better, even if they were not referencing their journals, but that they also liked going back to their journal entries during class discussions to help them remember their thoughts about certain readings or concepts from their work during the week. Aniyah stated,

> I think the reflection journal was cool, because it's kind of like, keeping us on track with the readings, like making sure we're doing what we need to do, like, each day or checking up on what we read. So you guys can see if we actually understood it, or what our opinions were on it, and also just something that we could, um, I don't know, it kind of made you realize things that you probably wouldn't think about before and pulled information out from this, um, that'll help us with the readings or just in general, like think about moments in your life that you probably didn't think were beneficial to like who you are today that you've seen or just memories and stuff. So I feel like that was good and And I liked that it was like something consistent. (Aniyah, EOS Conference, November 30, 2022)

One of the major components in the reflection journals were the critical incidents conversations we engage in throughout the semester. Participants discussed appreciating that the critical incidents reflections were happening in the reflection journals as opposed to being class discussions. This was due to a variety of reasons. Four participants described appreciating the privacy the reflection journals afforded them. In her EOS Conference, Lynn said, "I mean, I

Figure 5. 3 Lynn's Self-Reflective Thoughts

Due Date: October 16, 2022

Responding to Critical Incidents Conversation

We have been thinking about critical incidents in relation to our lives and our classrooms. In class, we have discussed oral language development as it applies to bilingualism.

- Think about the language ideologies that are predominant in our country and in schools.
- Think about the examples of raciolinguistic ideologies we discussed in class.
- Refer to the article we discussed tonight https://educationallinguist.wordpress.com/2015/06/14/why-we-need-raciolinguistics/
- What critical incidents have you experienced/witnessed in relation to language ideologies?

I will be honest, this is pretty embarrassing to share. However, I had a personal incident come to mind. I am interning, in the 2nd grade, this year and there is one ELL student in the class. On open house day, he arrived with his mom and she was given the option to fill out her forms in Spanish. I noticed that I forgot to give her those, and saw her attempting the English version. I quickly brought her other option over and asked if she wanted it.

I knew that she understood some English, but I still caught myself talking very slowly to her. I caught myself talking to her like she couldn't hear or like you speak to a child. I didn't mean for this to be rude or come off offensive. I just wanted to make sure she understood my question. In the article, it speaks about how the Spanish language is fast, at least for English speakers. However, I see it as the same; the other way around. This was my reasoning for speaking very animated that day.

think like you said, it was like, it was the privacy thing. And I guess just like, more comfortable…. So I like having, like, that private space, type it all out" (November 28, 2022). An example of Lynn's self-reflective thinking is found in Figure 5.3. Since she was self-reflective, she appreciated the space to think through her critical incident without the judgement of her peers. If we had only discussed the critical incidents as a part of the class discussion, it is

doubtful that she would have been as critically self-reflective as she was in her journal. Aniyah revealed, “I think because it's more private and you know, other people aren't like, looking at it, but like the professors, you know, looking at your work, it's kind of more personable, you can say more details of maybe how you feel some people might not agree with your opinions” (EOS Conference, November 30, 2022). Maddisyn reported, “I definitely feel about that with, like, even more than just the critical incident, because you're not sharing it with, like, so many people, it is kind of, like, more personal. So that was definitely helpful” (EOS Conference, November 29, 2022). Finally, Xiomara appreciated that, “...we can also talk about personal incidents. It wouldn't be like everybody reading it, it would just be you” (EOS Conference, November 30, 2022). The privacy seemed to be appreciated by both White students and students of Color, as both groups seemed to be hesitant to share their incidents due to the perceived or potential judgment from their classmates.

Three participants described the reflection journals as a safe space to think through their critical incidents. Lynn was self-reflective for her critical incident, reporting about a time when she was meeting parents of her students. Figure 5.3 illustrates this self-reflective entry in her reflection journal. Lynn said, “Because I think stuff like that can be like touchy subjects to have to talk about, especially whenever you're self-reflecting. You, like, don't want to say the wrong things or something to like other people, because everybody takes everything so differently” (EOS conference, November 28, 2022). Figure 5.4 shows one of Farida’s journal reflections that she may not have wanted to voice in class. Farida stated, “I felt like my journals were like a safe place like I had my voice to share. When it comes to, like, class discussions. I feel like not everyone would be, like, wanting or willing to share, since it's a bit personal, too” (EOS Conference, November 29, 2022). For her critical incident, Kymberlie reflected on an encounter

Figure 5. 4 Farida's Journal Reflection

Due Date: September 28, 2022

Responding to Section 7 Extension

*To be completed AFTER class. Due by midnight.

Choose one sentence to finish.

- I've learned…
- I was surprised…
- I hope…
- I liked…
- I would like…
- I'm still confused about…
- I'm feeling…

Don't forget to contribute to the Google Doc (Links to an external site.) too on Spanish words and phrases.

I'm feeling a little enlightened and confused. I feel that today's class allowed me to progress my learning in regards of translanguaging and code switching. Oftentimes, I tend to use these terms in similar ways which makes me believe that they are the same. However, they are different. I believe that I do not fully comprehend the difference between translanguaging and code switching. For example, I think that I understand the meaning of translanguaging and code switching. On the other hand, I am not sure in which situations we would describe an action as translanguaging or code switching. I would like to explore examples that show the difference of these terms in various situations. For example, I believe that code switching would refer to an individual who is switching languages when interacting or having a conversation. Overall, I would like to get a better understanding of translanguaging.

she had with a man while asking questions for her boyfriend's mother. The man voiced negative stereotypes about immigrants choosing not to learn English and Kymberlie did not know how to respond. She wrote,

> After he said the statement all I told him was that she did know I just chose to come over and speak to him myself. I didn't want to start anything or say the wrong thing to upset

> him. He ended up talking to me and we went about our day. All I did was brush it off as I assumed it was not meant in any way but realize now I could have politely said something to him just to educate him that all immigrants are not monolingual Spanish speakers. (Kymberlie, Reflection journal, October 16, 2022)

When asked about engaging in the critical incidents conversation in her reflection journal, Kymberlie responded, "I feel like other people just kind of be like, 'Well, why did? Why did you handle it like that? Or why did you not do this?' And I feel like whenever I was just able to write it towards you, and like no one else, it felt, it felt safer" (EOS Conference, November 30, 2022). These types of reports of needing to feel safe while interrogating issues surrounding language, race, and equity point to the need for teacher education programs to include more equity courses and more discussions surrounding equity into their curriculum. If preservice teachers are uncomfortable discussing these topics in university level courses with their peers, these conversations will not make it into their classrooms. Preservice teachers, as well as in-service teachers, need to be comfortable with sitting in uncomfortable conversations surrounding these topics of equity if we are going to educate the next generation to do better than previous generations when it comes to issues of equity and oppression in U.S. society.

At the same time, many participants mentioned that their incidents were personal, and they wouldn't have felt comfortable sharing with the class. Maddisyn elaborates, "Yeah, I definitely feel about that with like, even more than just the critical incident, because you're not sharing it with, like, so many people, it is kind of, like, more personal. So that was definitely helpful" (Maddisyn, EOS Conference, November 29, 2022). Two of the participants engaged in self-reflection and reported that they would not necessarily want to share because others' in the course may have strong opinions. The participants expressed both concerns from a majority

perspective, where they were worried about offending someone with a microaggression they committed and learned from; and from a minority perspective, where they were worried about others in the class understanding their point of view. Some participants expressed concern about sharing their perspectives and others in the class not understanding or disagreeing with their way of dealing with their incidents.

Another aspect that participants appreciated was the space to get their thoughts out in writing, as that allows them to process their thoughts. Writing is a powerful tool for thinking through difficult ideas and dilemmas and this was helpful for several of the participants as they worked through their critical incidents conversations. Lynn said, “Yeah, that was helpful, that was helpful to like, write it all down. I'm such, like, an over-thinker. So, it's nice that I, like, write stuff down and, like, get it all out of my head so that I can look at it” (Lynn, EOS Conference, November 28, 2022). Many times, it is helpful to write to clarify ideas being learned, which helped Lynn look at her ideas about course content and the critical incident so that she could think more in-depth about these concepts.

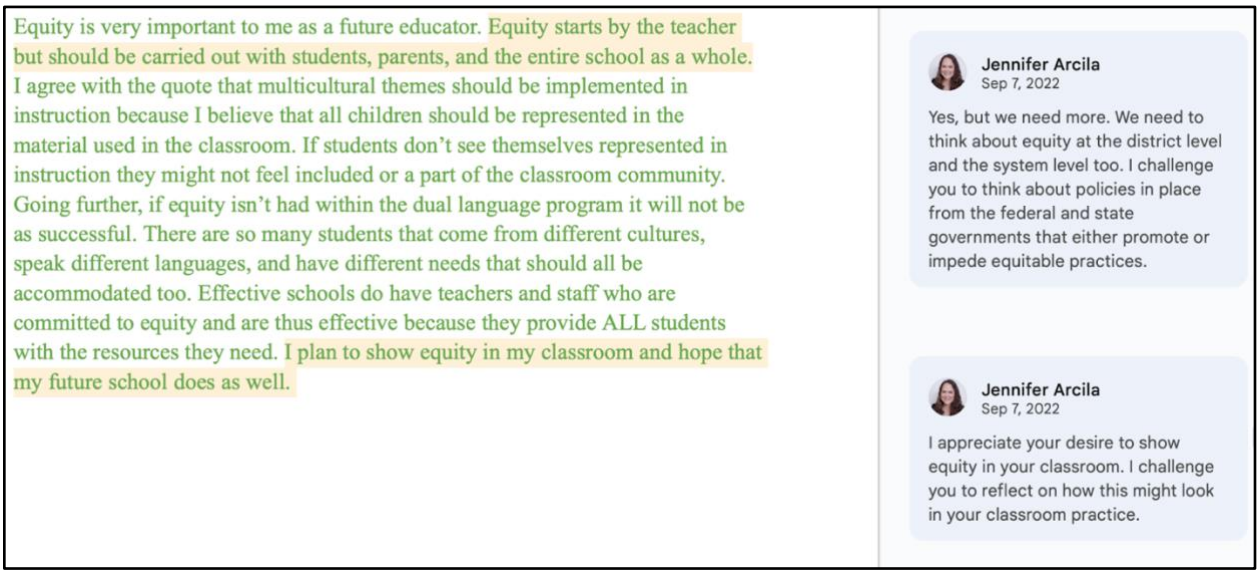
Cognitive Reflection.

Since cognitive reflection entails describing what you are reflecting on, I also took the time to discuss some of the content the participants reflected on over the course of the semester during the EOS conferences. This included their specific critical incidents that they chose to discuss in their journals, as well as the topics of biliteracy and translanguaging, which I addressed in previous sections of this chapter. This gave the participants not only the opportunity to discuss how they felt about reflecting on their critical incidents, but also gave us an opportunity to discuss some of their incidents in more detail.

The participants discussed the value of the feedback and comments I gave them in their reflection journal. Each week, they would have a few journal prompts to complete that were either about course content for that week or were about their critical incidents. Their critical incidents can be found in Table 5.2. The critical incidents prompts, which can be found in Appendix F, began by asking participants to think of a few incidents that left them feeling uncomfortable or troubled, preferably focusing on language of some sort, but they could write about other incidents as well. The prompts progressed by asking participants to choose one of the incidents they witnessed or experienced to further interrogate. Throughout the course of the semester, participants were asked to reflect on various ideologies or motivations for all of the people involved; the perspectives of all involved; what societal factors may have influenced the people involved; and how they might handle this situation should it occur again in the future.

On a weekly basis, I was giving each of the participants feedback in the form of comments in their Google Doc reflection journal. The feedback consisted of asking questions to extend the participants' thinking, asking for clarity on their reflections, agreeing with their reflections, or asking them to tell me more about their thoughts. Figure 5.5 shows an example of the typical comment I would leave the participants in their journal. The participants expressed that they valued the feedback they received each week because it allowed them to see what they understood from the course content and what they might need more clarification on. Tayanita would respond in the comments to ask questions or add clarification to her thoughts, while Kymberlie edited some of her responses after receiving feedback to add more information (Tayanita, Reflection journal, various dates; Kymberlie, Reflection journal, various dates). Participants also expressed that they valued knowing how they were doing in the class, including

Figure 5. 5 Example of Weekly Feedback



Note. This figure comes from Maddisyn's Reflection Journal on August 21, 2022.

what they understood or what they needed more information on. Tayanita and Maddisyn both reported appreciating receiving comments and feedback. Tayanita states that the reflection journal allowed her to have a conversation with me that helped her think more deeply into her responses (EOS Conference, November 28, 2022). Maddisyn talked about how in other classes, she sometimes does not know how she is doing until the end of the semester; however, this class was different. She said,

> I think just like getting feedback, like weekly, because I feel like for a lot of my other courses, we don't always get that feedback until like, near the end of the semester, but having that feedback, feedback weekly, and then the part where we went back and looked at all the comments that we had gotten, and added on or answered another question that you had asked to like, dig a little deeper, was also very helpful. (Maddisyn, EOS Conference, November 29, 2022)

By the end of the semester, the participants recognized the purpose of the feedback was to enhance their learning and make sure they were progressing in the class. They also realized that I

was trying to expand their thinking by asking follow-up questions and giving them challenges in my comments to them. It took a few weeks of giving the feedback for them to understand that my feedback was always to further their growth instead of my feedback being punitive or pointing out what they were saying that was 'wrong' as they have experienced with feedback in the past. This was one way I modeled asset-based teaching in my role as a teaching assistant, as many of the participants were contemplating how to teach to students' strengths.

Phase 3 Coding: Looking Across the First Two Phases

For Phase 3 of the data analysis, I looked at the first two phases of coding to see where the codes intersected. One theme that arose from Phase 1 and Phase 2 was that the participants were looking at the multilingual/monolingual mindsets of the people around them, as well as their own mindsets. Another theme that arose was that the participants looked at the actions and words of themselves and others through a critical lens, especially when issues of linguistic equity were being discussed. They reported their own mindsets as well as the mindsets of others in relation to language use by multilingual speakers. Another theme that was present in many discussions was the idea of equity related to language use in general. I will describe both of these findings below.

Monolingual to Multilingual Mindsets.

One theme that arose in Phase 3 of the coding process after looking across the first two phases of coding is related to the continua of biliteracy, specifically, the continuum between monolingualism and bilingualism. This continuum appears in many of the discussions participants engaged in within the reflection journals. However, this continuum varies from Hornberger's (1989) continua of biliteracy because they were not discussing monolingualism or bilingualism in terms of language or literacy, but in terms of the ideas, stereotypes, values, and

beliefs surrounding these concepts. This theme was coded for 134 times in the data. Participants themselves are positioned on many points throughout the continuum, with many participants discussing the mindsets of either their cooperating teachers (CT) or the other people who are involved in the critical incidents they chose to investigate throughout the semester. By mindsets, I mean the ideas and beliefs that are held about monolingualism vs multilingualism.

I looked at participants' reflection journals and their End of Semester (EOS) Conferences. I also looked at the participants' interrogation of their critical incidents conversations in their reflection journals. Although the course taught in this study was a Dual Language Instructional Practice course, the participants are not necessarily preparing to be dual language educators. The participants are elementary education majors who are preparing to teach at the elementary level and are also getting a TESOL minor, so they are also preparing to possibly teach English as a Second Language (ESL). In looking at the participants' reflection journals, I found that discussions of the monolingual/multilingual continuum co-occurred with reflections that were critical or moral in nature. For example, Arelis looked critically at how her cooperating teacher interacted with multilingual students, noting that the CT would become angry when students used either Spanish or slang. In my feedback to her, I asked, "Given your linguistic knowledge, what would you do differently in your own classroom?" (Arelis, Reflection journal, November 1, 2022). Arelis responded by saying,

> In my own classroom I would love to make sure every student can feel comfortable when learning. I think this is a very simple task to do and it can be easily accommodating the only thing that would be difficult is how that school perceives and prefers students to learn. But even then I will make sure the student is able to express themselves and use

> their languages as a resources instead of a weaponed. (Reflection journal, November 9, 2022)

In her EOS Conference, Arelis also discussed wanting to use multiple languages in the classroom; however, she was concerned that her superiors would disapprove due to the pressures of standardized testing (November 28, 2022). In response to feedback I gave Aniyah, asking, "Why do you think this is? Why is an English speaker learning a different language celebrated, but a multilingual learner learning English is looked at as a deficit?" Aniyah responded that it comes back to history and politics (Aniyah, Reflection journal, November 9, 2022). She goes on to state,

> when it comes to people learning from others' cultures or origins, America feels superior. Since English is the primary language of instruction, it feels like the educational system is under more pressure because they have to set aside time to assist a student in learning the language. It is not disapproved of when a native English speaker learns a strange foreign language. We know it is difficult, therefore we handle them with care. With EL students, we ought to show the same deference. (Reflection journal, November 9, 2022)

This shows that Aniyah is thinking about the linguistic oppression many multilingual students face in schools that English-speaking students do not face when learning an additional language. She is taking a sociocultural look at the ways in which biliteracy and bilingualism can work against multilingual students in schools in the U.S.

In the following sections, I will discuss the ways in which participants discussed the three mindsets, multilingual mindset, balanced bilingualism, and monolingual mindset, in terms of their own ideas, the words and actions of those around them, as well as the perceptions of language that are found in the dominant culture of US society.

Multilingual Mindset.

Throughout the semester, the participants' discussions of course material demonstrated a multilingual mindset. How I have coded the multilingual mindset in the data is anytime the participants mention individuals using all of their linguistic repertoire without a specific set of rules about when or how to use multiple languages. For example, Aniyah, while discussing how she believes translanguaging fits into classroom practice, said, "I feel like making sure that they have access to different, like, I would say, like, linguistic features or different things that they can switch back and forth, and making sure that I understand what certain things might mean and their other language might not mean the same in the new language" (EOS Conference, November 30, 2022). Here she was not only discussing allowing her students to use all of the language at their disposal, but also educating herself on their language dialects so that she understood them on a deeper level. Coding for multilingual mindsets also includes instances of participants discussing the use of more than one language in the classroom and the use of translanguaging. For example, Arelis said, "I would also like to use the concept of code switching in my assessments because they are only using what they know from each language to do a certain task" (Reflection journal, November 9, 2022). I also considered discussions of the benefits of multilingualism to be part of this multilingual mindset, as it demonstrates the participants' awareness of the value of knowing more than one language, which shows that the participants are looking at multilingualism from an asset-based perspective. One journal prompt in particular elicited this conversation from all of the participants. This prompt, from September 21, 2022, asked:

- What are some affordances knowing more than one language offers you? What are the educational benefits? The cognitive benefits? The sociocultural benefits? The economic benefits? How else has knowing more than one language enriched your life?

The responses to this prompt ranged from Aidan, who talked about his own experiences with multilingualism through travel and how it makes him feel when he can converse with people in other countries; to Tayanita, who discussed the potential employment benefits given to her because she is bilingual; to Farida, who talked about multilingualism opening up minds and allowing people to connect with each other and understand each other in addition to the economic benefits; to Xiomara, who acknowledges that Spanish has helped her stay connected to her culture. The participants recognized the value of being bilingual, which shows their understanding of bilingualism and biliteracy, as Aidan referenced reading road signs in multiple languages and in order to succeed in a job that requires bilingualism, it would make sense that literacy in multiple languages would be required as well.

The mindsets of the participants evolved over the course of the semester. Some participants began the semester with a mindset that leaned toward the monolingual mindset or an idea of balanced bilingualism; however, as they learned more and our discussions around language in class developed, some of the participants realized the importance of viewing students from a multilingual mindset, where all the students' linguistic abilities were valued and seen as an asset to their educational experience. This was discussed most prominently when we watched a YouTube video from Ofelia García (MuDiLe, 2017) where she is discussing what translanguaging is and how English-only assessments disadvantage multilingual learners. In the video, García discusses how English-only assessments assess 100% of what monolingual English speakers know, but only assess about half of what multilingual learners know because these

assessments only assess the English portion of multilingual learners' linguistic repertoires. This was eye-opening for many participants, as it gave them insight into why using multilingual assessments is important. Many participants commented on the video and their desire to use multiple languages to assess their own students in their future classrooms. Arelis discussed the conversation that occurred in class that evening. She said,

> I did like the conversation we had based on other peers' personal experience. How they felt as if they were only able to show 50% of what they know. Although I felt as if it was an obvious answer but never really thought about how monolingual students are tested on everything they know in a language they are comfortable in. They are being compared to bilingual students as if placing them in that category is fair. (Reflection journal, September 28, 2022)

Aniyah had a different reaction to the video and class discussion from this particular week. In her reflection journal she reported,

> I'm feeling uneasy about when we talked about translanguaging and how it has been looked down upon for a child to still use their home language in the classroom. I think this can have a bigger impact on how they view their culture and roots. Kids need to know that they are not being judged on a part of them. This will eventually make them feel ashamed of the language and put it behind them. (Aniyah, Reflection journal, September 28, 2022)

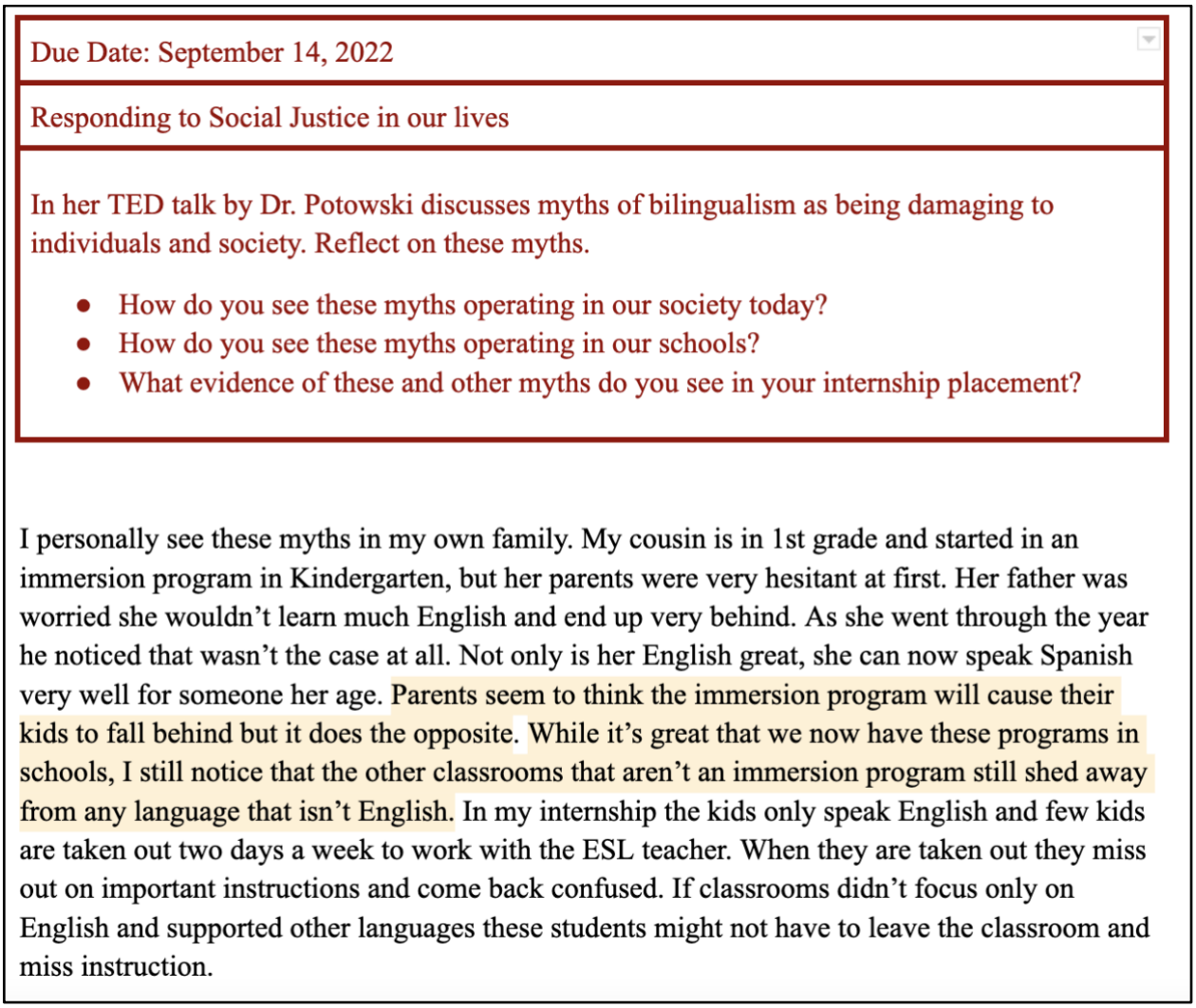
Both responses demonstrate the multilingual mindsets of these participants, since they are thinking about how the English-only curriculum and mindsets present in U.S. schools affects multilingual students, both in school and in their identity formation.

Another aspect of the course work that really allowed participants to think through their language ideologies and demonstrate their linguistic mindset was a TED talk by Dr. Potowski that they watched and reflected on. This TED talk discussed the myths of bilingualism and struck down these myths and misconceptions in practical ways. The participants were also asked to reflect on ways that these myths are reflected in our society, schools, and finally in their internship placements. This allowed the participants to think about the ways in which these myths that perpetuate stereotypes and biases against bilingualism and bilingual individuals are showing up in *the participants'* everyday lives. Farida talked about how multilingual learners have to miss content in their classrooms in order to receive their ML services and this causes them to fall even further behind, since they are not only missing content, but their language is not being used to help them learn. She also discussed the ways in which schools discourage parents from speaking their home language with students so that the students learn English faster, which causes families to abandon the home language, something that Farida said does nothing to assist the students in learning English (Reflection journal, September 14, 2022). This talk really allowed participants to consider ways that this was happening in their own communities and ways that they could push back against this type of mentality. Figure 5.6 shows how Maddisyn discusses the ways she has seen these myths in her own family in her reflection journal on September 14, 2022. She points out how her family seems to hold more traditional views of language learning and were hesitant to place their daughter in a bilingual education setting for fear that she would be behind in English language skills. Dr. Potowski gave the participants more facts and arguments to support their fight against linguistic discrimination and oppression. This added to their understanding of biliteracy and bilingualism because it gave them myths to think about and rebuttals to those myths that showed exactly why they are untrue.

Balanced Bilingualism.

A common mindset that came up among the participants was the notion of balanced bilingualism. Balanced bilingualism, for the purpose of this study, is the idea that in order to be bilingual, one has to be considered fluent in each language. It also considers each language a person knows to be a separate linguistic repertoire that the person has acquired, instead of being one linguistic repertoire that grows with each linguistic feature learned in multiple languages. The focus on balanced bilingualism made sense because the context of this study was a Dual

Figure 5. 6 Maddisyn's Discussion of Myths about Bilingualism



Due Date: September 14, 2022

Responding to Social Justice in our lives

In her TED talk by Dr. Potowski discusses myths of bilingualism as being damaging to individuals and society. Reflect on these myths.

- How do you see these myths operating in our society today?
- How do you see these myths operating in our schools?
- What evidence of these and other myths do you see in your internship placement?

I personally see these myths in my own family. My cousin is in 1st grade and started in an immersion program in Kindergarten, but her parents were very hesitant at first. Her father was worried she wouldn't learn much English and end up very behind. As she went through the year he noticed that wasn't the case at all. Not only is her English great, she can now speak Spanish very well for someone her age. Parents seem to think the immersion program will cause their kids to fall behind but it does the opposite. While it's great that we now have these programs in schools, I still notice that the other classrooms that aren't an immersion program still shed away from any language that isn't English. In my internship the kids only speak English and few kids are taken out two days a week to work with the ESL teacher. When they are taken out they miss out on important instructions and come back confused. If classrooms didn't focus only on English and supported other languages these students might not have to leave the classroom and miss instruction.

Language Instructional Practice course in which we discussed bilingual educational programs and practices. Many of the discussions around balanced bilingualism were had when discussing classroom practices. Participants believed that when multiple languages were used in the classroom, it should be during designated times, with each language having its own place in the schedule. For example, when Aidan was asked about how he might incorporate biliteracy and/or translanguaging into his future classroom practice, he discussed how context will dictate how he incorporates language use:

> So if it's a dual language school, that's obviously different. Because then you know… you're kind of in your English immersion side, or you're in your Spanish Immersion side, you know. And kind of, you know, you can help the students by allowing them to kind of utilize the whole linguistic repertoire and all that, but you still want to kind of make sure that they're on the given days in kind of processing in the language that they're supposed to be right. And I think in a normal classroom, normal being like an English only classroom. I would say that I can incorporate it by just kind of exposing the students to different languages, different cultures, and those things, but then also, for the multilingual students in the class, I think, kind of leveraging their language repertoires, their abilities.

So, while Aidan discusses allowing students to utilize their entire linguistic repertoire, he also maintains the need to learn the languages as separate entities, which shows the complexities of his perspective.

From our work over the course of the semester, most of the perspectives participants mentioned witnessing schools still look at language from a purist ideology in the school setting where there is a right way and a wrong way to use language, even when multiple languages are

being used. The conversation around language use in schools also includes discussions of using 'proper' forms of language, either discussing how students have not learned the 'proper' version of their home language or discussing students' need to learn 'proper' English. This was evident in the discussion of Aniyah and Arelis' critical incidents earlier in this chapter. Both participants have witnessed or been victim to either teachers or peers dictating how native speakers should speak Spanish. Aniyah also stated why she thinks Latino students do not learn 'proper' Spanish, "However, most of the time, they only hear it in their homes and attend English schools. As a result, they never truly learn the right language, and it is difficult for them" (Reflection journal, October 23, 2022). The other type of conversation participants engaged in surrounding language use in schools revolved around bilingual education programs and the separation of language that occurs in these programs. This was evident in Aidan's discussion of how he will incorporate language use in his future teaching, which I referred to earlier in this chapter. Tayanita also discussed biliteracy from the perspective that students will be considered literate in a language when they can perform well on an end of grade exam in that language (EOS Conference, November 28, 2022). This reflects the dominant perspectives in US society that standardized tests are *the* measure of knowledge. The ways in which the participants pushed back against some of these dominant ideologies shows that they are thinking about biliteracy from a factual standpoint, not simply accepting what they hear and see in schools. However, since some of these dominant ideologies are well engrained, it will take more than just this one course to change the ways in which the participants think about all of them.

Monolingual Mindset.

For this study, the term 'monolingual mindset' will refer to either the idea that monolingualism is the norm; that monolingualism will allow students to be more successful in

schools; that English is the only language we need to use in the US; or if one does not speak English, that they are less-than. The monolingual mindset the participants discussed showed up mostly in their discussions of U.S. society and U.S. schools; however, few of the participants leaned toward the monolingual mindset in the beginning of the semester, as was evident in their EOS conference conversations. Lynn remarked that in the beginning of the semester, she felt her job as an ESL teacher was solely to teach students the English language; however, as the semester progressed, she realized that she also needed to value and allow the use of their home languages in her classroom as well. She stated that her role was, "Just, I don't know, make sure they still have room for, like, who they are and where they came from and not push that off to the side" (Lynn, EOS conference, lines 249-250). This shows her growth over the course of the semester, as she gained knowledge about biliteracy, educating multilingual students, and her role as an ESL teacher. On September 28, 2022, the reflection journal prompt was:

> Choose one sentence to finish.
>
> - I've learned…
> - I was surprised…
> - I hope…
> - I liked…
> - I would like…
> - I'm still confused about…
> - I'm feeling…

Lynn responded with,

> I am feeling a lot better after Jenny came into our breakout room. We were discussing how to support translanguaging, as a monolingual teacher. Jenny explained that, as teachers, we will not know every language that our students may speak. However, it is our job to welcome their home language as a part of the classroom. This helped me to see

that I can be supportive of my multilingual students without being multilingual myself. (Reflection journal, September 28, 2022)

This is indicative of how she viewed her role as an ESL teacher prior to the course, that she needed to only teach English, and it was going to be really difficult since she considers herself to be monolingual. During class, she mentioned that she was trying to learn Spanish, but she was not sure she would be able to learn it before she began teaching. After our conversation and subsequent conversations, she realized that she has a lot to offer multilingual students even if multilingualism is not a skill she currently possesses.

Aside from very few monolingual mindsets that participants came into the semester carrying, most of the conversations surrounding monolingual mindsets were critical reflections and moral reflections around the mindsets of others around them or the mindsets of US society at large. US society as a whole falls on the monolingual mindset side of the continuum. These ideologies reflected in society, from the perspectives of the participants, view multilingualism from a deficit perspective. Most of the discussions participants engage in surrounding language mindsets from a societal standpoint point to a monolingual mindset where multilingual people are discriminated against due to their linguistic repertoire and language use. Due to the ways in which the dominant majority have set up systems in our society that are intrinsically oppressive, these linguistic equity issues at the societal level can be difficult to see. Because our society has set up monolingualism to be the norm, it can be difficult for people who have been raised in US society to see how linguistic oppression works. This normalization of linguistic oppression is just one more type of oppression that, as Friere & Macedo (1987) says, we need to name in order to change.

For most participants, language ideologies from society was only addressed during one of the journal prompts that directly asked them to think about a TED talk by Dr. Potowski and then answer questions about the myths she discusses and how they show up in our society, how these myths show up in schools, and how these myths show up in their internship placements. Through this prompt, participants discussed many aspects of the ways that monolingual mindsets and ideologies pervade our society, from Kymberlie discussing the stereotype that Latino immigrants are not trying to learn English and people in our society looking down on immigrants for not knowing English (Reflection journal, September 14, 2022) to Aniyah and Aidan pointing out the stigma that Latino students face when people find out they are Spanish/English bilinguals (Reflection journals, August 31, 2022 and October 16, 2022 respectively) to people abandoning their home language for the sake of learning English to noticing the ways that our society is set up to value English above all other languages. The example of English being over-valued was Aidan's observation that everything in our society is written in English, from road signs to maps to information from stores, English is required in order to access these texts (Reflection journal, September 14, 2022). Xiomara even remarked that she has witnessed people fearing immigrants will take over their jobs (Reflection journal, September 14, 2022). Aniyah pointed out that for some reason, Americans feel superior to people from other countries and are therefore resistant to learning other languages and cultures (Reflection journal, November 9, 2022). However, not all participants addressed these issues. Even in a prompt that explicitly asks about societal factors, Maddisyn did not address the societal aspect of linguistic inequity and discussed the issue from other perspectives (Reflection journal, September 14, 2022). She discussed the issues as she sees them in her family and in schools, specifically her internship placement; however, the discussion at the societal level was missing. This indicates the need for more discussion

involving oppression on the systemic level as it is important for teachers to understand the ways in which the educational system is set up to benefit some students while oppressing others.

Discussions of language mindsets in schools were more prevalent than discussions of language mindsets in society, largely because the participants are all preparing to be teachers, so their focus is on what is happening in schools. What the participants discuss witnessing in schools covers a wide range of linguistic mindsets; however, as is evident from the data throughout this chapter, the participants witnessed the monolingual mindset most often in the schools in which they were placed for their internship. Although most of the participants' CTs would at least consider using languages other than English in the classroom, Arelis mentioned that she was very uncomfortable in her placement, as her CT had mentioned on several occasions that one of her students was not allowed to use Spanish in the classroom because the CT was sure if he did, that he would not learn to speak English correctly (EOS Conference, November 28, 2022). Arelis' discomfort with her CT's ideologies and practices shows that she has knowledge about bilingualism, biliteracy, and children's development and is willing to push back against problematic ideologies for her students when she is teaching in her own classroom.

Aspects of Equity and Language

Throughout the semester, issues of equity, diversity, and inclusion were discussed through many avenues, including course readings, course materials such as websites and podcasts, book shares, and the critical incidents conversations. This was the theme that emerged through Phase Three of the coding process. Many of these avenues for learning about equity, diversity, and inclusion were included in the reflection journals. They mainly dealt with linguistic equity; however, race, ethnicity, and class were topics that were part of this conversation as well.

In their EOS conferences, participants discussed the ways in which the critical incidents discussions impacted the way they think about different aspects of equity and language. Even though it was difficult for some of the participants to see these incidents from multiple perspectives, many of them appreciated the time and space to reflect on how others' might be perceiving the incident or what may have led others' to act in particular ways. Farida points out,

> But yeah, it really allowed me to think about the different incidents that happen throughout my life or, like, my experiences, which is nice. Because, like, in general, I wouldn't think about it. You know, but since we were exposed to that, you kind of have to sit and think back, like, "What were some of the critical incidents that happened and how did you deal with it or what would you do to deal with it?" (EOS Conference, November 29, 2022)

Aniyah reflected, "I think that it was cool to do through the journal because it was asking specific questions and kind of getting me to say, like, what I thought would have been better. Or, like I said, this can help me in the future" (EOS Conference, November 30, 2022). This shows that Aniyah is thinking about equity and how she can do better in the future by looking at critical incidents that happen in a systematic way.

When asked about whether discussing the critical incidents in the journal allowed her to think about her incident from multiple perspectives, Xiomara responded, "Yes, because I felt like witnessing it, so many thoughts are going in your head and you're probably like, oh, this person said this and it was unnecessary, and this person acted this way. Like, what if it was me? Would I have done it differently? But I feel like once you, like, truly analyze the situation, you're kinda like, okay, like I understand why that person said that or acted that way" (EOS Conference, lines 94-97). In this way, Xiomara is thinking about issues from multiple perspectives to understand

where people are coming from to deal with the situation in an equitable way in the future. Here she is discussing a situation in which she disagreed with the perspective of the other person involved in her incident; however, looking at their perspective gave her some understanding of that person and their words and actions. It helped her better understand the person and this situation so that she could think about how to handle it should it happen again in the future.

CHAPTER VI: DISCUSSION

As one of the plenary speakers at the AAAL Conference, Palmer stated, "...we need more critically engaged research that seeks to understand the impacts of oppression and how to take action to transform" (2023). She then challenged the audience, as educators, teacher educators, linguists, and researchers, to reflect on how critically engaged research fits into our own work. Reflecting on her query was not difficult when thinking about this study. In looking at the purpose of this study, to understand how preservice teachers understand using biliteracy and bilingualism in the classroom, the larger purpose is to move toward enabling all teachers to understand how to allow for the use and engage in the use of multiple languages in their everyday classroom practice. This study is my way of, as Freire & Macedo (1987) put it, reading the world in order to transform it. I strive to understand (1) the landscape of preservice teachers' worlds, their thoughts, their experiences, their views on their internship placements and CTs (2) the ways in which they view language use in the classroom and the ways in which language use can affect their students, both academically and emotionally, and (3) the experiences behind their belief about teaching and learning. What perspectives do they come to teaching with? And finally, how can we work together to critically read the world of school to make education more inclusive and equitable for all students, but especially for multilingual students?

In a study they did with preservice teachers, Escamilla and Nathenson-Mejia (2003) wanted to increase the cultural awareness of the participants. They found,

> During the second and third years of the study, we did require the TCs to use the literature in their teaching (Nathenson-Mejia & Escamilla, 2003). This promoted more interaction with their students on a cultural level and increased teacher candidates' awareness of and appreciation for Latino culture. However, it was not enough, and in

> designing future curriculum that would increase preservice teachers' knowledge and appreciation for diverse cultures and help them recognize the inequalities that perpetuate an oppressive educational system, we would do things differently. (p. 247)

This shows that, although literature is a powerful tool in enhancing the cultural awareness of preservice teachers, it is not enough. I am interested in not only creating cultural awareness, but in helping facilitate identity development in preservice teachers that includes equitable perspectives, cultural responsiveness, and critical reflexivity. The findings in this study show that preservice teachers can and do critically read the world around them. Critically reflecting on schools and learning comes more naturally to some preservice teachers than others, but all the participants in this study were critically reflective on issues in education and in their lives.

In this chapter, I discuss implications, contributions, limitations, and future research that comes from this study.

Implications

Phase 3 of the coding brought the implications of this study to light. The participants have complex identities, which come with complex ideas about language use and biliteracy in the classroom. The participants discussed language mindsets and ideologies throughout the semester, as it relates to the Continua of Biliteracy, but also as it relates to society in general. These mindsets were complex and, as is evident in the focal students' discussion in Chapter 5, the ways in which that influences the participants' ideas about language in the classroom. In the reflections of the participants, this shows up most frequently as participants demonstrating an understanding of the mindsets, either the monolingual mindset or the multilingual mindset, in themselves, others, and society. During much of both the critical reflection and the moral reflection, participants discussed language use that illuminated their own positioning on the

continuum between a multilingual mindset and a monolingual mindset, with many participants focusing on the ideas behind balanced bilingualism, although the participant did not use the terms multilingual mindset, balanced bilingualism, or monolingual mindset.

Multilingual Mindsets, Monolingual Mindsets, & Balanced Biliteracy

The idea of these mindsets were a bit different from what Hornberger (1989) discussed within the Continua of Biliteracy. I propose a different type of continuum on which linguistic mindsets fall, as seen in Figure 6.1. Although there are only two fixed points on a multilingual/monolingual continuum, those of the extremes, which in reality do not often exist, I also chose to discuss another point that falls somewhere in between the two endpoints on the

Figure 6. 1 Multilingual Mindset to Balanced Bilingualism to Monolingual Mindset Continuum

Note. This figure demonstrates the three prominent points on the continuum between multilingual mindsets and monolingual mindsets.

continuum, which is balanced bilingualism. Balanced bilingualism takes some of the ideologies behind multilingualism and some of the ideologies behind monolingualism and merges them into an ideology of bilingual people being two monolinguals in one person. The participants showed how they take up different mindsets for different purposes within different contexts.

Race and Country of Origin

One of the unanticipated themes of this study was how race and country of origin seemed to influence the findings. The instructor and I did not ask participants to identify their race or their country of origin during the course of the semester; however, for five of the participants, this information was discussed either in the reflection journal or in the linguistic autobiography. Interestingly, the participants that discussed their country of origin were the four multilingual participants. They discussed their country of origin during their linguistic autobiographies, but this was the only time they discussed this aspect of their identity. One of the White participants, Maddisyn, identified herself as White in a reflection journal response. The other four participants did not mention their race or country of origin.

How Identity and Mindsets Interacted

These two ideas, the monolingual/balanced bilingual/multilingual mindsets and the identity of the preservice teachers coincide with each other in many ways. At first glance, the monolingual preservice teachers seemed to side towards monolingual mindsets; however, none of the participants fall into a category of having a monolingual mindset. None of the participants said, “Everyone needs to speak English!” or “Everyone should be monolingual.” There were no extremes. Maddisyn was probably the least inclined to include multiple languages in her classroom; however, she did want to include multilingual books in her classroom for her students. Lynn was very eager to learn new words and incorporate both multilingual texts and

multiple languages into her classroom; however, she was not sure that the conversations between students in other languages should occur during instructional time. Kymberlie, who is actively learning Spanish, was the most enthusiastic about integrating multiple languages into her classroom practice, as she is doing this now in her work setting, reading multilingual books to her students. Clyne (2005) said,

> The greatest impediment to recognising, valuing and utilising our language potential is a persistent monolingual mindset. Such a mindset sees everything in terms of monolingualism being the norm, even though three are more bi- and multilinguals in the world than monolinguals. (p. xi)

Clyne points out why this study is important, because it is vital that preservice teachers move away from a monolingual mindset in order to recognize, value, and utilize their own language potential as well as the language potential of their students.

Another complexity came from the multilingual participants. Although they are all fluent in at least two languages, they all had different ideas about using multiple languages in the classroom. While all four of the multilingual participants believed that students' home languages should be utilized in the classroom, there was some discussion about when or how that would be acceptable. Many believed that each language should be relegated to its scheduled time and place in a bilingual classroom, which relates to a monoglossic language ideology, which treats monolingualism as the norm (Flores & Schissel, 2014). Keeping languages in bilingual education separate relates to a monoglossic language ideology because when language is relegated to specific times and spaces, it is treated as *the* language, which lends itself to a monolingual mindset, as three of the participants believe that named languages should be taught and used separately to be learned effectively. Tayanita and Arelis also mentioned that being biliterate

meant doing well on an End-of-Grade standardized test in both languages. However, both Tayanita and Arelis mentioned that using a students' home language can assist with comprehension in the classroom when they were reflecting on language use in mainstream classrooms as well as mentioning wanting to use multiple languages during assessments in their future classrooms, which reflects a heteroglossic language ideology as this means treating multilingualism as the norm (Flores & Schissel, 2014). Aidan also mentioned that although students should be free to use their entire linguistic repertoire, they also need to be cognizant of which language they were learning on which day in a bilingual education setting. It seems that language ideologies shift for the participants depending on the context of the curriculum as well as their own comfort level. I believe that if the class had focused on just mainstream classroom settings, the participants may have responded differently in the ways they think about separating languages; however, that is something I can not know without more investigation in a context other than a dual language instructional practice course.

Aniyah further complicated the discussion. She displayed critical language awareness when she questioned why English speakers learning a second language were praised and multilingual learners from other countries were looked at from a deficit perspective, as was discussed in Chapter 5. Mendoza (2023) describes critical language awareness as involving, "...questioning and dismantling language hierarchies related to race, ethnicity, and social class to fully value the whole of students' language repertoires…" (p. 161). And according to Lopez (2016), critical awareness is the teachers' awareness of the historical context of the communities of their students along with understanding of the kinds of knowledge that are valued in the school setting and the ways in which these aspects serve to maintain the dominant power structure. Aniyah was questioning the language hierarchies in U.S. society as they relate to the

Latino community when she discussed the need to support and applaud the efforts of multilingual learners just as we do for English speakers.

Using Critical Incidents as a Pedagogical Tool

In much of the research discussed in Chapter 3, critical incidents technique is used as a research method or a research tool; however, that is not the way I used critical incidents in this study. I wanted to use critical incidents as a pedagogical tool to enhance the learning of preservice teachers as they interrogated issues surrounding linguistic equity, both within schools and within society. I used this pedagogical tool to structure the reflective process of the participants to align with Bagwell's (2022) interpretation of the ALACT model (Korthagen & Vasalos, 2005) so that the participants would describe a personal incident in detail, could look at it from multiple perspectives, and could reflect on ways to handle similar incidents in the future. Critical incidents is not often used as a pedagogical tool in the teacher education literature, so this study brings a new perspective to using critical incidents and reflective practice together as pedagogy for teacher education of ESL preservice teachers.

Theory to Practice

Another implication from this study is how reflective practice helped the participants draw from theory to inform their practice. This can be quite a challenge for preservice teachers, as Dewey pointed out, "Those phases of the problem of practice teaching which relate more distinctly to responsibility for the discipline of the room, or of the class, have received considerable attention in the past; but the more delicate and far-reaching matter of intellectual responsibility is too frequently ignored" (1904, p. 15). Dewey referred to the problem of teachers dealing with the day to day practices without attending to the theories and pedagogies behind what they were teaching. This is still a challenge today, which is why reflective practice can be

valuable to teachers, especially as they begin their careers. Similarly, Shulman (1998) describes what makes theory so far removed from practice,

> The role of theory is problematic for at least two reasons. Theory achieves its power through simplification and narrowing of a field of study…. Similarly, the research that informs theory is often conducted under controlled or otherwise artificial conditions, whose connections to the everyday world of practice are tenuous. A second characteristic of theories is that they generally operate within discrete disciplines, in contrast to practical problems, which typically cross disciplinary boundaries. (p. 517).

Here, Shulman is describing what I have heard many teachers say about theory and research. Teachers usually describe research as being conducted in an ivory tower, away from the everyday din of the classroom, where the researchers can work with their selected participants without having to manage the behavior and learning of the rest of the class. They therefore see research as limited in its usefulness. It is important to bridge the gap between theory and practice so that students can benefit from the theories that encourage equitable practices in the classroom.

As I discussed in Chapter 3, Farrell (2018) describes reflecting on theory as reflecting on how teachers put their theories into practice in the classroom in order to teach particular skills or content. This includes the 'official' theories from education courses as well as 'unofficial' theories that develop from teachers' practices. This revealed itself through the reflection journal responses as well as the EOS Conferences. The participants were able to think through their ideas and the theories they were learning to determine how they would put these concepts to use in their classrooms. Many of my comments to the participants encouraged them to think of ways to enact their beliefs in their classrooms. Going through the structured reflection process that Korthagen and Vasalos (2005) created allowed participants to think through problems to find

solutions to their critical incidents in a way that connects to their own classroom practice, because I had them come up with their own incidents to make the reflective process relevant to their contexts.

Contributions

The contributions of this study involve the monolingual/multilingual mindset literature, reflective practice, critical incidents as pedagogy, and teacher education. Since this is an empirical study, it contributes to the literature on monolingual/multilingual mindsets in an empirical way. This monolingual/multilingual mindset was not something that I coded for in the first two phases of the coding process, rather it emerged naturally from the data in Phase 3 of the coding process. This study shows the complicated nature of mindsets about language use in the classroom from a variety of perspectives that the participants bring. As Flores and Schissel (2014) discuss, "Rather than expecting emergent bilinguals to perform idealized monolingual language practices, a dynamic approach to bilingualism takes as its starting point the fluid language practices or translanguaging that bilingual communities engage in" (p. 461). This study contributes in an empirical way to the literature that discusses the fluid language practices of bilingual individuals and the ways in which teachers, and preservice teachers specifically, understand these language practices.

This study contributes to the literature on reflective practice in that it takes up Farrell's framework to think about how preservice teachers are reflecting on critical incidents. This is something that is lacking in the literature, as Anani Sarab and Mardian (2022) point out,

> The paucity of research output adopting Farrell's context-specific framework, principally in pre- and in-service modules, indicate a gap which awaits further inquiry to showcase the multi-dimensional facets of reflective practice and elaborate on the inner life of

> teachers where reflection can generate awareness of pedagogical practices and improve self-analysis and awareness (e.g. Farrell 2013, 2017, 2018b). (p. 13)

This lack of research adopting Farrell's framework is one of the ways in which this study addresses a need in teacher education. This study takes Farrell's framework and uses it to determine the ways in which preservice teachers are reflecting on content and their experiences, both within the classroom and in the world. The findings presented in Chapter Five illustrate how the participants have grown in their understanding of biliteracy and language use in the classroom.

From a teacher education perspective, this study adds to the literature by describing how the use of reflection journals using Google Docs as a platform enhances the reflective process for preservice teachers. It allowed participants to see critical incidents from the perspectives of others, even when the perspectives of others were opposite of the participants' perspectives. The ALACT model from Korthagen and Vasalos (2005) helped guide me in writing the prompts for the participants, which specifically asked participants to think about not only the words and actions of others, but the perspectives, beliefs, values, and feelings behind these words and actions, as Schieble et al. (2020) pointed out.

As was discussed in Chapter 5, the participants responded positively to the use of the Google Doc platform, as it was accessible to them and they were able to interact with the instructor and I through Google Docs in a way that protected their privacy and allowed them to honestly reflect without judgment from their peers. This was important to many of the participants because of the sensitive or self-reflective nature of their critical incidents. It was vital to their growth to have this space for critical self-reflection, as Sensoy and DiAngelo (2017) discuss how critical self-reflection is key for teaching from a critical pedagogical perspective.

They explain that “Educators who teach from a critical perspective guide their students in an examination of the relationship between their frames of reference and the knowledge they accept and reproduce” (p. 29). This is an important idea to keep in mind as we educate future teachers. We want to be sure they are valuing their students' funds of knowledge and cultural capital as well as traditional forms of knowledge (Moll et al., 1992; Yosso, 2005).

Limitations

This is a qualitative case study, so the findings are context specific and not broadly generalizable. However, the findings are relevant to teacher education in the U.S. in universities with diverse student populations. Another limitation of this study is that in the course, we did not ask participants to identify their race or their country of origin, only the languages they speak, so we do not have enough information about their country of origin to make claims about the findings of this study from a raciolinguistic perspective; however, it is something that can be studied in the future.

Another limitation is that due to the nature of this particular course, there was not a field experience component embedded into the course or the study, so there was not a chance for the participants to apply this learning in classroom practice. This type of learning cannot be encapsulated into one course or one semester but needs to be infused across teacher education programs so that it is addressed at several points in several ways and can be observed in field experiences and internships.

Future Research

As I stated earlier, there are opportunities for future research from this study. From this study, I have two more research questions I would like to address in future studies. Although the current study partially addresses these questions, they require further study to be more fully

addressed in the future. The first question I would like to study further is how do preservice teachers engage in reflective practice in general with regards to their understanding of biliteracy? From the current study, I looked to the six components of Farrell's (2018) framework for reflective practice. As is evident in Table 5.1, *critical* reflection and *metacognitive* reflection were the two types of reflection participants engaged in the most often. This implies that preservice teachers are thinking about their own ideas about biliteracy while also thinking critically about the ways in which literacy and languages are taught (or not taught) in U.S. schools. The participants interrogated the language ideologies of their schools, their CTs, and their own ideas about language in ways that show they want to support multilingual learners and their families. The participants also reflected metacognitively on their ideas about teaching and learning, which paints a complicated picture when it comes to the ways the participants saw using language in the classroom. Their ideas about teaching and learning complimented their critical reflections, which advocated for multilingual students' ability to use their entire linguistic repertoire when being assessed, which is something that García (MuDiLe, 2017) pointed out to them in a video they watched during the course, which is also supported by many in the field of bilingual education (Beeman & Urow, 2013; Garza Ayala, 2020; Kleyn, 2016; Seltzer & Collins, 2016, for example). Although this gives a glimpse into how preservice teachers engage in reflective practice, it does not fully address how they are engaging in reflective practice with regard to biliteracy. I feel further study is necessary to understand this concept more fully.

The second question I would like to investigate further is what are preservice teachers' reports of sense-making of biliteracy in their teaching practice? Since the preservice teachers in this study are preparing to be mainstream teachers or ESL teachers, many of them are still not sure how to incorporate biliteracy specifically into their classrooms; however, many of them did

report ways in which they would incorporate multiple languages into their teaching practice in the future. This is an important distinction for this study because the research question does not ask about how the participants understand biliteracy in and of itself; rather, the research question asks how participants make sense of biliteracy for *teaching practice*. So, it is understandable that they are thinking through ways to incorporate multiple languages in their own teaching, instead of thinking about biliteracy as it would appear in bilingual education settings. Honoring and valuing students' home languages is an important part of an equitable education for multilingual students. Equity is at the heart of both critical literacy and biliteracy (Canagarajah & Liyanage, 2012; Escamilla et al., 2014; Freire & Macedo, 2005; García & Kleyn, 2016; Hornberger, 2022; Hornberger & Skilton-Sylvester, 2000; Luke, 2012; Schieble et al., 2020).

One of the important perspectives the participants developed was to look at language use from a multilingual mindset. Beeman and Urow (2013) point out that, "Educators who take a multilingual perspective look at the two (or more) languages each student speaks as complementary, comparing these students with other bilingual learners and viewing their use of more than one language as an asset" (p. 3). As discussed in Chapter 5, all the participants responded to a prompt about the benefits of bilingualism, so they have all, to some degree, learned how multilingualism is an asset for their students. Although all the participants said they would incorporate students' home languages into their classrooms, one self-identified monolingual participant was very hesitant to incorporate other languages. Maddisyn was comfortable having multilingual texts in her classroom for her students to read; however, that was as far as she felt comfortable with taking a multilingual approach to teaching. Lynn, another self-identified monolingual participant wanted to learn more words in more languages so that she could communicate with her students in their home languages as much as possible. She was

comfortable allowing students to speak with each other in their home language at will and incorporating multilingual books into her read alouds in her classroom. The multilingual participants varied greatly as well. From Tayanita, who is only comfortable allowing multiple languages in certain content areas and for intentional academic purposes to Xiomara, who believes using multiple languages is for the purpose of helping students understand content to Farida, who does not want to limit student language use, there was a wide variety of ideas for using multiple languages in the classroom. However, since there was not a field experience component to this course, they did not have an adequate opportunity to use biliteracy in the classroom, so their reports of sense-making of biliteracy in their teaching practice was more theoretical in nature. For future study, I would include in-service teachers in the study as well as conducting this type of study with preservice teachers who are in their full time student teaching placements.

In this course, race and ethnicity or national origin were not discussed for the purposes of this study or the purposes of the course; however, since national origin is important, it needs further study with these concepts. Tracing lineage allows students to gain insights into where they came from and their identity; however, this can also be complicated for African Americans or anyone from a national origin whose lineage includes slavery. Because this theme emerged organically in this study, I would like to spend more time on it in the future using reflective practice as an entry point. There were trends in the data based on raciolinguistics; however, I need more data to make stronger claims, which is why I would like to study this further in the future.

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APPENDIX A: INFORMED CONSENT FORM

IRB Information Sheet

Project Title: Investigating and Enhancing Preservice Teachers' Understanding of Biliteracy for Classroom Practice
Principle Investigator: Jennifer Arcila
Faculty Advisor: Jamie Schissel

What are some general things you should know about research studies?
You are being asked to take part in a research study. Your participation in the study is voluntary. You may choose not to join, or you may withdraw your consent to be in the study, for any reason, without penalty. Research studies are designed to obtain new knowledge. This new information may help people in the future. There may not be any direct benefit to you for being in the research study. There also may be risks to being in research studies. If you choose not to be in the study or leave the study before it is done, it will not affect your relationship with the researcher or the University of North Carolina at Greensboro. Details about this study are discussed in this consent form. It is important that you understand this information so that you can make an informed choice about being in this research study. You will be given a copy of this consent form.

What is this all about?
I am asking you to participate in this research study because you are enrolled in a TESOL course in the Fall of 2022. I am conducting a research study for my dissertation and would like to learn with you about biliteracy in the classroom. This research project will not require any additional time outside of the requirements for the course in which you are enrolled. I would like to seek your permission to use some or all course assignments and discussions as data for this research study. Your participation in this research project is voluntary.

How will this negatively affect me?
Other than the time you spend on course assignments, there are no known or foreseeable risks for participating in this study.

What do I get out of this research project?
You, as well as future students, will or might, benefit from the knowledge gained from this study. You will gain knowledge about biliteracy for classroom practice from participating in the course as well as the study.

Will I get paid for participating?
There is no compensation for participating in this study.

What about my confidentiality?
I will do everything possible to make sure that your information is kept confidential. All information obtained in this study is strictly confidential unless disclosure is required by law. All data will be de-identified prior to being included in this research study. I will use pseudonyms in any research presentations and reports. All data will be stored on a password-protected, secured server at UNC Greensboro.

Absolute confidentiality of data provided through the Internet cannot be guaranteed due to the limited protections of Internet access. Please be sure to close your browser when finished so no one will be able to see what you have been doing.

Some classes may be recorded. Any recordings will be solely for the use of the researcher in analyzing data. However, because you will be potentially identifiable by anyone who hears or sees the recording, your confidentiality for things you say on the recording cannot be guaranteed although the researcher will try to limit access to the recording as described above. Your data will be destroyed in December of 2028. De-identified data will not be stored and will not be used in future research projects.

What if I do not want to be in this research project?
You do not have to participate in this research project. Participation in this study is voluntary and it is up to you to decide whether you would like to participate. If you agree to participate, you may change your mind at any time during the study and stop participating without penalty. If you decline to participate in this study, you may still complete the course as planned. You will not be penalized in any way. The instructor of record and I will not know who consented or did not consent to participate until after all grades are turned in.

What about new information/changes in the study?
If significant new information relating to the study becomes available which may relate to your willingness to continue to participate, this information will be provided to you.

Voluntary Consent by Participant:
By signing this consent form/completing this survey/activity (used for an IRB-approved waiver of signature) you are agreeing that you read, or it has been read to you, and you fully understand the contents of this document and are openly willing consent to take part in this study. All of your questions concerning this study have been answered. By signing this form, you are agreeing that you are 18 years of age or older and are agreeing to participate in this study described to you by Jenny Arcila.

What if I have questions?
You can ask Jennifer Arcila (who may be reached at jaarcila@uncg.edu) anything about the study. My advisor, Jamie Schissel (who may be reached at jlschiss@uncg.edu) as well. If you have concerns about how you have been treated in this study, you can call the Office of Research Integrity Director at 1-855-251-2351.

- I agree.
- I decline.

Name_____
Date_____

APPENDIX B: IRB SUBMISSION REFERENCE NUMBER

TO: Jennifer Arcila, Jennifer Arcila, Jamie Schissel

Graduate Student

FROM: Office of Research Integrity

DATE: Jul 25, 2022 1:33:53 PM EDT

RE: Notice of Receipt of Initial Submission on Jul 25, 2022 1:33:53 PM EDT

STUDY #: IRB-FY23-18

STUDY TITLE: Investigating and Enhancing Preservice Teachers' Understanding of Biliteracy for Classroom Practice

Your IRB submission for the above-referenced study has been received by the Office of Research Integrity via Cayuse IRB. You will be notified if further information is needed and when this has been reviewed and approved.

APPENDIX C: COURSE SYLLABUS FOR DUAL LANGUAGE INSTRUCTIONAL PRACTICES COURSE

For Whom Planned: This 3-credit course is designed for students who teach or will teach in a dual language setting or would like to know more about teaching in a dual language setting.

Course Purpose/Catalog Description: This course focuses on teaching in a dual language setting including instructional methods as well as theoretical frameworks that supports bilingualism and biliteracy practices.

Collaborative for Educators Conceptual Framework Mission Statement: The mission of professional education at The University of North Carolina at Greensboro is to ensure "Access to Opportunities through Teaching, Learning and Caring." This requires excellence in all our programs through alignment to state and national standards; explicit connections between research, theory and practice; candidates' acquisition of the knowledge, skills and dispositions of their disciplines; detailed evaluation of our candidates' continual professional growth; collaboration among stakeholders; ongoing self-study; and an overriding commitment to fostering beliefs and actions that promote education for all. Toward these ends, our Unit and programs focus on six areas: leadership, professional knowledge, professional practice, educational environments, data-informed decision-making, and professional growth to support the learning of all children in the context of 21st century complexity and dynamic change.

Professional education programs at UNCG emphasize dispositions that drive application of the knowledge base and we believe that we must model and monitor these dispositions as conscientiously as we provide opportunities for building the knowledge base. Candidates should display behaviors that are:

- reflective
- ethical
- inclusive
- engaged in and committed to professional practice
- dedicated to life-long learning
- self-efficacious
- receptive to feedback
- affirming of diversity
- professionally responsible
- collaborative

Course Goals and Student Learning Outcomes (SLOs): This course focuses on dual language instruction, including providing literacy and content instruction through two languages in order to promote bilingualism and biliteracy. We will discuss different approaches to dual language instruction, goals of such programs, developing curriculum, the use of assessments, instructional strategies, theoretical frameworks, and the involvement of families and communities. Specifically, the main course goals include:

1. Discuss the features of different programs that address bilingualism, including the affordances and challenges, within the context of teaching elementary-aged students.
2. Apply understanding of using dual language instruction to develop bilingualism and biliteracy practices to teaching strategies, with consideration of second language learning and identity.
3. Evaluate teaching materials and methods to be used within a dual language setting.
4. Design and implement teaching strategies that address the development of language and literacy in two languages.
5.

Teaching Strategies: This course is offered online, with some synchronous meetings occurring on Wednesdays 5:30-7:30 pm (see the Class Calendar for specific dates) via Zoom and other work completed asynchronously. Canvas will be used to organize course materials and assignments. Additionally, during the weeks of 9/21 and 11/30, we will ask you to sign-up to meet with us individually on Zoom for a 10-minute conference. This will be a time for us to check-in with each other about the course.

Required Texts: There are 2 required texts for this course, which may be purchased from the UNCG Bookstore or an online vendor such as Amazon. Additional course readings will be made available as pdfs through Canvas.

Beeman, K., & Urow, C. (2013). Teaching for Biliteracy: Strengthening Bridges between Languages. Philadelphia, PA: Caslon, Inc.

Hamayan, E., Genesee, F., & Cloud, N. (2013). Dual Language Instruction from A to Z: Practical Guidance for Teachers and Administrators. Portsmouth, NH: Heinemann.

Assignments: All assignments will be submitted electronically through Canvas or Google Docs. Assignments are to be completed on time. If you have an extreme case in which you must turn an assignment in late, please communicate with the professor prior to the due date to avoid penalty, otherwise, late assignments will receive a reduction in grade. There are no extra credit opportunities available in this course.

Unless otherwise stated, assignments are to be typed and double-spaced with 1" margins and 12-point font (11-point if using Arial). Students are expected to adhere to the Academic Honor Code.

Below is a summary of the assignments. More detailed information about each will be provided.

Overview of Assignments:

Assignment	Points
1. Participation and Attendance	20
2. Reflection Journal	50
3. Linguistic Autobiographies	10
4. Family Conference Simulation	20

1. **Participation and Attendance (20 points):** This semester we will ask you to participate and attend class in three formats: 1) synchronously via Zoom meetings with the whole class; 2) in two scheduled individual Zoom meetings with us during the weeks of 9/21 and 11/30 (you will sign-up in advance); and 3) asynchronously using Canvas to complete assignments on your own. Participating in a hybrid class such as this requires organization so you can keep up with the material, assignments, and Zoom meetings. Your grade for this assignment will be determined at the end of the semester and will be informed by your attendance and participation in Zoom meet**ings and the completion of your work during asynchronous weeks.**
2. Zoom Meetings: Your attendance in Zoom meetings is an important part of building our classroom community and engaging with the course work. Since there are only 8 synchronous meetings total for the whole semester, your attendance at these meetings is vital. Missing a Zoom meeting will result in a grade reduction from this assignment. During our Zoom meetings, please have your video camera turned on. Not having your camera on or being outside the frame of your camera will make it difficult for us to assess your participation. Even though you may be muted, there will be times when we need you to be unmuted so you can participate in discussions. Participating in Zoom meetings includes your participation for the entire time period as well as your engagement. This means not using your devices for purposes other than class during our meetings such as simultaneously checking email, surfing the Internet, playing games, etc. Because our time on Zoom will be 5:30-7:30 and our allotted class time is technically 5:00-7:50, there will be a follow-up assignment for each Zoom meeting (e.g., a reflection) that will count as part of your participation and attendance.

   Online Assignments**:** For the weeks we do not meet on Zoom, you will complete online assignments in Canvas and/or Google Docs. These can be found under "Modules" and you will find all materials and instructions

needed in the Module for the week. The Modules will be made available each Monday of the week and you will have all week to complete the work.

2. **Reflection Journal (50 points):** You will engage in reflective practice throughout the semester. Reflective practice allows you to examine your beliefs and values, as well as examining your practices in the classroom. This is an important part of teaching because it allows for you to improve your practice, as well as your relationships with your students and their families. You will respond to prompts weekly that will ask you to reflect on different aspects of the course materials and teaching, as well as your thoughts and beliefs. ALL reflections will be recorded in your reflection journal, this includes reflections from the learning area, class discussions, your reflection journal prompts, and any other reflections you engage in this semester. In the spirit of valuing multilingualism and biliteracy, you may use any and all languages you would like to use in your reflections. Writing in one language or multiple languages is encouraged and accepted. You may use your full linguistic repertoire for this journal. The reflection journal will be a Google Doc that will be shared between you, Dr. Zoch, and Jenny Arcila. Every Wednesday at 5:00pm, you will receive a prompt in your Google Doc to respond to. It will be due the following week, at the same time, 5:00pm Wednesday evening. Each prompt will contain the due date as well as one or two topics for you to reflect on and respond to. You will receive feedback, comments and/or questions from the instructors on a weekly basis in order to help you to further your thinking and learning. In addition to being graded for completion, your reflections will also be graded for thoughtfulness, completeness of responses to prompts, and evidence of reflection on course content.

3. **Linguistic Autobiographies (10 points):** Over the course of the semester, we will be talking about the ways we use language to communicate with others and how that can change over time or between contexts. This assignment will allow you to investigate the ways in which you have used language throughout your life. Since this is an exploration of language, you are encouraged to use multiple languages that represent your linguistic repertoire in your presentation. You will be given questions that may help guide your exploration of the ways you may have used language to help you reflect on your linguistic journey. You can interview family members to help you remember your early language experiences, you can use writing samples you may have kept, you can think back to when you were especially aware of language for one reason or another, you can use any means to create your linguistic autobiography. You will present your linguistic autobiography to the class on 10/26. You can present your work in any format you would like to use. It can be a powerpoint presentation, a piece of art, a song, or any other format that you feel suits your linguistic history. You will also turn in a 1-2 page reflection describing your process of putting together your linguistic autobiography and how this might help you in your future teaching.

4. **Family Conference Simulation (20 points):** There are 2 components to this assignment: 1) conducting a family conference (traditionally referred to as parent/teacher conference) and 2) providing feedback on a family conference. You will be assigned to complete <u>one</u> of the components. For the most part, undergraduate students will conduct a family conference and graduate students will provide feedback for the undergraduate students about their conference, although there may be some circumstances when a graduate student will conduct the conference.

For those of you conducting the family conference, you will video record yourself conducting a simulated family conference (traditionally referred to as parent/teacher conference). Depending on your internship setting, you will either base this on a child in your internship or we will provide you with artifacts and anecdotal notes for a sample student. You will assume the role of this student's classroom teacher and prepare for a conference with the student's family. You will conduct the conference in either English or another language (e.g., Spanish, Urdu), which we will determine based on your level of fluency and goals. You will have a partner to work with, although each of you is responsible for conducting the conference.

You will also create an informational sheet summarizing the conference (this is like what you would provide the family with at the completion of the conference). Additionally, you will review your video-recording and write a reflection on it (reflection questions will be provided). This component will be due **11/16** by midnight. The purpose of this component of the assignment is for you to demonstrate professional, pedagogical, and content language in your second language or the language you are least comfortable with in school settings.

For graduate students who provide feedback, you will participate in the conference as the child's caregiver and then provide feedback for the undergraduate student about their ability to plan for and lead a family conference. The purpose of this component of the assignment is for you to demonstrate your ability to provide feedback for other teachers. An integral part of the Teacher Education and Higher Education Department is to develop teachers' leadership in their school communities, which includes the mentorship they provide novice teachers. Your feedback is due **11/30** by midnight.

Grading:

For Graduate Students:		For Undergraduate Students:	
A	93-100%	A	95-100%
A-	90-92%	A -	90-94%
B+	87-89%	B +	87-89%
B	83-86%	B	83-86%
B -	80-82%	B -	80-82%
C+	77-79%	C +	77-79%
C	70-76%	C	73-76%
F	0-69%	C -	70-72%
		D +	67-69%
		D	63-66%
		D-	60-62%
		F	0-59%

Academic Integrity: The UNCG Academic Integrity Policy governs all work related to this course. The policy can be found at http://academicintegrity.uncg.edu/complete/. In part, this means that all work you submit is original, written by you, created specifically to fulfill TED 525 course requirements, duly recognizes the contributions of others (by including citations and references to the sources of your information), and has been completed with integrity to the best of your ability.

Resources: UNCG cares about your success as a student. We recognize students often balance many challenging personal issues and demands. A variety of resources exist on campus to help you. For assistance accessing these resources contact the Dean of Students Office at 334-5514 or Student Academic Services at 334-5730. The Counseling and Testing Center is also available for mental health assistance at 334-5874.

Request for Accommodations: UNCG seeks to comply fully with the Americans with Disabilities Act (ADA). Students requesting accommodations based on disability must be registered with the Office of Disability Services located at 208 Elliott University Center (336-334-5440). Please contact me during the first week of the semester so that we can work together to fulfill your individual needs.

APPENDIX D: CLASS CALENDAR

Week	Format	Unit	Topics	Readings and Learning Area Sections Due	Assignments	Due
1	8/17 asynchronous (optional check-in 5:30-6:00)	Unit I: Features of DL Programs	Course overview and orientation Dual language and bilingual programs	Hamayan et al. Chapters 1 & 2 Unit 1: Introduction and Section 1	Complete the "Course Orientation" Module in Canvas Section 1 Assignment: Reflection on DL Education Assignment: "The Upside Down Boy" Book Share	By midnight 8/17 By midnight 8/17 By midnight 8/24
2	8/24 5:30-7:30 synchronous		DL program development Socio-political context for bilingual education	Freeman & Freeman Chapter 1 (pdf) Unit 1: Section 2	Section 2 Extension	By midnight 8/24
3	8/31 asynchronous		Mono-lingual vs bilingual ideologies Social justice	Hamayan et al. Chapter 6 Sánchez, García, & Solorza (pdf) Unit 1: Section 3	Section 3 Assignment: Language Ideologies Section 3 Discussion: Incorporating Equity Section 3 Assignment: Social Justice	By midnight 8/31 By midnight 8/31 By midnight 8/31
4	9/7 5:30-7:30 synchronous		Family and community engagement Guest speakers: Analia Wells, DL Program Curriculum Facilitator and María Archila, DL Kindergarten Teacher - Hunter Elementary	Soltero Chapter 5 (pdf) GP Strand 6 (pdf) Unit 1: Section 4	Section 4 Extension Review: Intro to Your Family Conference Simulation Assignment: "Family Pictures" Book Share	By midnight 9/7 By 5:30pm 9/7 By midnight 9/11
5	9/14 asynchronous	Unit 2: DL Instruction	Planning for DL instruction	Hamayan et al. Chapter 3 Beeman & Urow Chapters 1 & 2 Unit 2: Introduction and Section 5	Section 5 Discussion: Responding to the Resources Section 5 Assignment: DL Language Standards Revisiting TED Talk in journal Assignment: "Marisol McDonald Doesn't Match" Book Share	By midnight 9/14 By midnight 914 By midnight 9/18

6	9/21 asynchronous		Oral language development Bilingualism Individual conferences this week (sign-up in advance)	Beeman & Urow Chapter 5 Unit 2: Section 6	Section 6 Quick Write Critical Incident Reflection Assignment: "Pepita Talks Twice" Book Share *Mid-term grades will be posted this week (undergraduates only)	By midnight 9/21 By midnight 9/21 By midnight 9/25
7	9/28 5:30-7:30 synchronous		Teaching language Translanguaging	Hamayan et al. pp. 157-170 Beeman & Urow Chapter 4 Kleyn & García (pdf) Unit 2: Section 7	Section 7 Extension	By midnight 9/28
8	10/5 5:30-7:30 synchronous		Academic Language Teaching academic content Raciolinguistic ideologies	Guerrero y Guerrero (pdf) or Chaparro (pdf) Hamayan et al. pp. 115-142 & 171-184 Unit 2: Section 8	Section 8 Extension Responding to Critical Incidents Conversation	By midnight 10/5 By midnight 10/5
9	10/12 asynchronous		Culturally sustaining pedagogies	Zoch (pdf) Love Van der Valk Unit 2: Section 9	Section 9 Assignment: Reflection on Readings Responding to Critical Incidents Conversation Assignment: "A Different Pond" Book Share	By midnight 10/12 By midnight 10/12 By midnight 10/16
10	10/19 5:30-7:30 synchronous	Unit 3: Teaching Literacy and Teaching for Biliteracy	Teaching for biliteracy	Hamayan et al. Chapter 6 Unit 3: Section 12*	Section 12 Discussion: Four Models Section 12 Assignment: Emergent Bilinguals	By midnight 10/19 By midnight 10/19
11	10/26 5:30-7:30 synchronous		Word study Fluency	Beeman & Urow Chapters 8 & 9	Linguistic Autobiographies Section 11 Extension	By 5:30pm 10/26 By midnight 10/26

			Writing instruction	Bauer (pdf) Unit 3: Section 11	Responding to Critical Incidents Conversation	By midnight 10/26
12	11/2 asynchronous		Reading instruction Science of Reading in DL	Beeman & Urow Chapters 6 & 7 Guilamo (html) Unit 3: Introduction and Section 10	Section 10 Discussion: Learning to Read Section 10: Mary & John Activity Section 10 Discussion: Teaching Reading Comprehension Assignment: "Silvia and Aki" Book Share	By midnight 11/2 By midnight 11/2 By midnight 11/6
13	11/9 5:30-7:30 synchronous		Assessment	Hamayan et al. pp. 143-156 & pp. 198-204 GP Strand 4 (pdf) Ascenzi-Moreno (pdf) Unit 3: Section 13	Section 13 Extension	By midnight 11/9
14	11/16 5:30-7:30 synchronous	Unit 4: DL Teacher Support and Development	Support and resources for DL teachers Advocacy Culturally relevant books - share 1 book each in class	GP Strands 5 & 7 (pdf) Beeman & Urow Chapter 10 Unit 4: Introduction and Section 14	Section 14 Extension Assignment: Family Conference Simulation (undergrads) Assignment: "We are Grateful" Book Share	By midnight 11/16 By midnight 11/16 By midnight 11/20
15	11/23 asynchronous		Thanksgiving Week (Rest and Catch up on Assignments)			
16	11/30 asynchronous		Critically conscious DL teachers Individual conferences this week (sign-up in advance)	Alfaro y Bartolomé (pdf) or Alfaro (pdf) Unit 4: Section 15	Section 15 Extension Reflection Journal (final) Assignment: Family Conference Simulation (grads)	By midnight 11/30 By midnight 11/30 By midnight 11/30

GP= Guiding Principles for Dual Language Education

*Note the change in order of section number here for the next 3 weeks

APPENDIX E: ASSIGNMENT PROTOCOL FOR REFLECTION JOURNAL

For your reflection journal, you will respond to prompts weekly that will ask you to reflect on different aspects of the course materials and teaching, as well as your thoughts and beliefs. ALL reflections will be recorded in your reflection journal, this includes reflections from the learning area, class discussions, your reflection journal prompts, and any other reflections you engage in this semester. Because the reflection journal will enable you to reflect on all course content, it touches upon all Student Learning Objectives for the course.

The reflection journal will be a Google Doc that will be shared between you, Dr. Zoch, and Jenny Arcila. There will be a specific format for your journal entries so that it is easier to keep track of the content you are reflecting on. **Every Wednesday at 5:00pm, you will receive a prompt in your Google Doc to respond to. It will be due the following week, at the same time, 5:00pm Wednesday evening.** Each prompt will contain the due date as well as one or two topics for you to reflect on and respond to. You will receive feedback, comments and/or questions from the instructors on a weekly basis in order to further your thinking and learning. In addition to being graded for completion, your reflections will also be graded for thoughtfulness, completeness of responses to prompts, and evidence of reflection on course content. Your reflections will be graded at the end of the semester; however, you will receive feedback weekly on your progress, so you will be informed of how you are progressing throughout the semester. The goal is for you to show your understanding of the course content and your thinking in relation to the topics we discuss.

In the spirit of valuing multilingualism and biliteracy, you may use any and all languages you would like to use in your reflections. Writing in one language or multiple languages is encouraged and accepted. You may use your full linguistic repertoire for this journal.

You will engage in reflective practice throughout the semester. Reflective practice allows you to examine your beliefs and values, as well as examining your practices in the classroom. This is an important part of teaching because it not only allows for you to improve your practice, but it helps you to evaluate your beliefs and values as an educator. This can lead to more informed practices as well as improved relationships with your students and their families.

This reflection journal is a place for you to respond to some prompts; however, it is also a place for you to record your reflections, thoughts, questions, concerns, and any other thoughts you would like to share with Dr. Zoch and Jenny. You can ask for clarification on course topics and conversations as well.

Within these reflection journals, we will also explore *critical incidents* related to language learning. During these reflections, you will be thinking about incidents that occur related to language. These incidents can be positive or negative, but they need to have made an impact on either you, your students, or someone close to you. It should be something you have witnessed or experienced. You will need to describe the incident with as much detail as you can so that we get as complete a narrative as we can. We will then examine the incident from multiple perspectives

to determine what might be done in a similar experience in the future or what can be done to resolve this incident if it is an ongoing incident that is still occurring at the present time.

You will be given an example of this reflection journal format and a Google Doc will be created and shared with you. An example will be helpful for you due to the different types of reflections you will be including in this journal. If you have any questions, please feel free to ask.

Sample Reflection Journal Assignment:

Due Date: August 17, 2022

Responding to: Section 1 Assignment: Reflection on Dual Language Education

What prior experiences do you have with bilingual or dual language education? Based on your own experiences and your reading of Chapters 1 & 2 of *Dual Language Instruction from A to Z,* what do you think dual language education should be and look like?

Any additional thoughts, comments, questions, or concerns:

APPENDIX F: REFLECTION JOURNAL PROMPT OUTLINE

Due Date: August 17, 2022

Responding to Section 1 Assignment: Reflection on Dual Language Education

What prior experiences do you have with bilingual or dual language education? Based on your own experiences and your reading of Chapters 1 & 2 of *Dual Language Instruction from A to Z*, what do you think dual language education should be and look like?

Due Date: August 28, 2022

Responding to Section 2 Extension

Choose one of the three options below to respond to:

Choice #1	**Choice #2**	**Choice #3**
Go back to your QW on teachers' sociopolitical awareness. Offer an example of how you have worked or will work towards increasing your own sociopolitical awareness or critical consciousness.	Share your reactions to the book *My Name is Jorge on Both Sides of the River*. What do you think educators can learn from this story? How might you use this book with children or their families?	Learn more about language policies that influence you and your students. Locate what policies say about language use and instruction in your district, state, or school. Provide an overview of those policies. Do these policies seem equitable and reasonable? What modifications are needed?

Due Date: August 31, 2022

Responding to Section 3 Assignment: Language Ideologies

Quote #1

"Language diversity in North America has ebbed and flowed, reaching its lowest level in the mid-20th century. But it has existed in every era, since long before the United States

constituted itself as a nation." (James Crawford, 2004, p. 59 of *Educating English Learners: Language Diversity in the Classroom*)

Quote #2

"We have room for but one language in this country and that is the English language, for we intend to see that the crucible turns our people out as Americans, of American nationality, and not as dwellers in a polygot boarding house." (President Theodore Roosevelt, 1926)

Questions

Considering the two quotes above:

1. What does each of these quotes convey about how the writer views language?
2. How does this reflect current ideologies that you see at play in your school, your city, society, etc.?
3. What are some of the messages we (students and teachers) receive about language in the U.S.?

Due Date: August 31, 2022

Responding to Section 3 Discussion: Incorporating Equity

It's important to understand the context in which dual language programs exist, and to ask whose interest is being served. At the forefront of what we do as educators should be a push and fight for achieving equity for underrepresented students.

Equity must be incorporated at several different levels—district, school, and classroom—and with respect to students, families, and teachers. Equitable treatment requires a clear understanding of the needs of culturally, linguistically, and socioeconomically diverse students and includes the integration of multicultural themes into instruction (Alanis & Rodriguez, 2008; de Jong, 2011; Genesee et al., 2006). While important in all schools, equity is crucial in the dual language program model with its emphasis on integrating students of different ethnic, linguistic, and socioeconomic backgrounds. Thus, effective schools have teachers and staff who are committed to equity. (Center for Applied Linguistics, 2018, p. 11)

How does this quote resonate with your beliefs and understandings about teaching?

Due Date: August 31, 2022

Responding to Section 3 Assignment: Social Justice

Dr. Kim Potowski uses the term "*justicia social*", or "social justice", and presents these facts to illustrate the discrepancies Latinx people face:

Proportion	Description
1 out of 4 students in the country	Latinx
30%	Live in poverty (compared to 12% for Whites)
25–30%	Start school without knowing English
Less than 20%	Have parents who studied in a four-year college or university
52%	Participate in preschool programs (61% is the national average)
26%	Meet goals in math (4th graders) (51% Whites, 65% Asians)
16%	Receive a college degree
1 out of 4	Live with at least one undocumented parent

Consider these facts along with the information presented in Dr. Potowski's TED Talk

(Links to an external site.)

, and respond to the following questions:

1. What are your reactions to the TED Talk by Dr. Potowski?
2. What social justice issues do you see presented in her talk and in the facts that are included?
3. How does this impact you as an educator?

Due Date: September 7, 2022

Responding to Social Justice in our lives

In her TED talk by Dr. Potowski discusses myths of bilingualism as being damaging to individuals and society. Reflect on these myths.

- How do you see these myths operating in our society today?
- How do you see these myths operating in our schools?

- What evidence of these and other myths do you see in your internship placement?

Post during class on Sept. 7

Due Date: September 7, 2022

Responding to Section 4 Extension

*To be completed AFTER our class meeting on 9/7 (due by midnight).

For this week's extension, respond to these two questions:

- How did the guest speakers contribute to your understanding of supporting and engaging with families?
- What other ideas do you have with regard to family and community engagement?

Due Date: September 14, 2022

Responding to Section 5 Discussion: Responding to the Resources

*Remember you need to check out the Learning Area before completing this.

When you're finished listening to the podcast and checking out the website, share your thoughts using the following guiding questions:

1. What caused you to stop and think "a-ha!" or "what?!"
2. How did this podcast contribute to your understanding of dual language instruction?

Due Date: September 14, 2022

Responding to Section 5 Assignment: DL Language Standards

Visit the NCDPI website (Links to an external site.)

to see how they describe their vision and mission for DL education.

Then go to the page that discusses the DL/I Standards (Links to an external site.)

Here you'll find links to the World Languages and WIDA Standards. Take some time to read over and become familiar with these two documents if you're not already. They're both lengthy, and I'm not asking you to read them word-for-word, but skim these documents in order to gain a sense of what's there.

When you're finished, answer these questions:

1. Before now, how familiar were you with these standards?
2. If you were to briefly explain both standards to a parent or someone who was not familiar with them, how would you describe them?
3. Choose either the World Languages or WIDA Standards for the grade level where you teach, intern, or are most interested in working, and look more closely at them. Are these what you would expect? Are there any surprises? Does anything stand out to you as missing?

Due Date: September 21, 2022

Responding to Section 6 Quick Write

What are some affordances knowing more than one language offers you? What are the educational benefits? The cognitive benefits? The sociocultural benefits? The economic benefits? How else has knowing more than one language enriched your life?

Due Date: September 21, 2022

Responding to Critical Incidents Conversation

In class, we discussed critical incidents as some type of unsettling occurrence, an occurrence that causes discomfort or cognitive dissonance in some way. There is something about the event that doesn't sit right and causes you to think about how you could have handled it differently. We know that these critical incidents happen in schools, but also in everyday life. We have all experienced critical incidents. Reflect on our conversation in class and brainstorm critical incidents you have experienced, whether the incident happened to you or you witnessed an incident. Briefly describe at least two critical incidents from your life or your teaching.

Post during class on Sept. 28

Due Date: September 28, 2022

Responding to Section 7 Extension

*To be completed AFTER class. Due by midnight.

Choose one sentence to finish.

- I've learned…
- I was surprised…
- I hope…
- I liked…
- I would like…
- I'm still confused about…
- I'm feeling…

Don't forget to contribute to the Google Doc (Links to an external site.) too on Spanish words and phrases.

Due Date: October 5, 2022

Responding to Section 8 Extension

Explore the website for ¡Colorín Colorado! (Links to an external site.)

- What are some resources that you find helpful here? How might you use them?
- Are there resources here you might share with colleagues or parents?
- Choose one video from the Videos (Links to an external site.) page to watch (not the one listed below). Which one did you choose? What were the key highlights from this video?
- Watch the video (7:44) found on the website about a dual-language immersion school: Making Dual-Language Immersion Work (Links to an external site.)
- What did you notice about the model the school uses? How does this compare to other models you have seen?

Your response is due tonight by midnight.

Due Date: October 5, 2022

Responding to Critical Incidents Conversation

We have been thinking about critical incidents in relation to our lives and our classrooms. In class, we have discussed oral language development as it applies to bilingualism.

- Think about the language ideologies that are predominant in our country and in schools.
- Insert resources for language ideologies here
- What critical incidents have you experienced/witnessed in relation to language?

Due Date: October 12, 2022

Responding to Section 9 Assignment: Reflection on Readings

After reading the two articles listed at the bottom of the "Section 9 Readings" page (Love and Van der Valk), please answer these reflection questions:

1. What new information did you learn from these articles? Did anything surprise you or provide a different perspective?
2. Have you experienced any workshops, trainings, classes, etc. that have been in favor of either of these approaches? If so, what was that like? Why do you think these approaches are so popular in educational circles?
3. What are the main things you'll take away from reading these articles?
4. How can you help others (administrators, colleagues, students, parents) develop a more critical lens to evaluate other popular programs and approaches that might come along in the future?
5. What are the experiences and stories that bring you to seek understanding about how to contribute to the creation of equitable educational spaces that draw on asset pedagogies?

Due Date: October 12, 2022

Responding to Critical Incidents Conversation

Last week you reflected on critical incidents that you have experienced/witnessed in relation to language and bilingualism. This week, take one of those critical incidents and reflect on the

perspectives of the people involved. Look at the incident from every angle and perspective to see if you can understand the point of view of those involved. You can do this in several ways:

- Write about the incident as an observer, discussing each person and their perceived perspectives.
- Write about the incident in the first person, as though you are each person giving their own perspective
- Any other way that you can demonstrate an understanding of the perspectives of the people involved.

Side note: you will probably not agree with the perspectives of everyone involved in the incident. The idea is not to judge the incident or the people in it, the idea is to understand where people are coming from and their approaches to the situation. This can help you better understand how to relate to people and resolve incidents that occur.

Due Date: October 19, 2022

Reflecting on Section 12 Discussion: Four Models

Which of García's four models do you see enacted in your teaching, internship, school, etc.? If you're not working in a school, reflect on other experiences you may have had in multilingual settings.

Due Date: October 19, 2022

Reflecting on Section 12 Assignment: Emergent Bilinguals

Check out this website, the CUNY-NYS Initiative on Emergent Bilinguals (Links to an external site.)

Explore what the website has to offer—in particular, pay attention to the translanguaging resources. **Watch at least three videos on this website**. Choose videos that will be helpful for you in terms of your teaching and questions you might still have about translanguaging. There are multiple places on the website where you can find videos, but one place you might check out is under **Classroom Videos → Teacher Leaders**

(Links to an external site.)

Here you'll find some videos from specific classroom teachers. When you're finished, explain:

1. Which videos did you watch?
2. What did you observe and learn from these videos?

Due Date: October 26, 2022

Responding to Critical Incidents Conversation

Last week you reflected on critical incidents that you have experienced/witnessed in relation to language and bilingualism. You have also considered the perspectives of the people involved in the incident you chose to analyze. Now that you have considered the incident from the perspectives of the people involved, reflect on some possible ways that you can handle these incidents if they occur in the future.

- Based on the multiple perspectives you have considered, how would you approach each person in the incident? What conversation might you want to have with them?
- What are some possible solutions to these problems or incidents?
- Is there a way to prevent this incident from occurring in the future?
    - If so, how would you work to prevent it?
    - If not, why not?

Post during class on Oct. 26

Due Date: October 26, 2022

Reflecting on Section 11 Extension

Take a few moments to reflect on our class today.

- What are your final thoughts about the topics discussed tonight?
- What are some lingering questions you have after tonight?
- What is an epiphany you have had after tonight's class?

Due Date: November 2, 2022

Responding to Section 10 Discussion: Learning to Read

Take a moment to reflect on your earliest memories of learning to read.

- What do you remember about how you learned to read? Was it difficult? Was it easy?
- Was there someone who was especially influential?
- What about learning to read in a second language? What was that process like?
- Reflect on how your memories of learning to read relate to these different views on reading. What views on reading do you think your early teachers/caregivers have on reading? How did this type of instruction influence you as a reader?

Due Date: November 2, 2022

Reflecting on Section 10 Activity: Mary & John

Take a moment to reflect on this activity.

1. What was this experience like for you? Did you finish? Was it difficult? Easy?
2. What strategies did you use?
3. What were you thinking while you were working on the passage? What were you feeling?

Due Date: November 2, 2022

Reflecting on Section 10 Discussion: Teaching Reading Comprehension

Think about the readings for this section. What are some of the ways that you teach reading comprehension or have seen it taught? What are some strategies you'd like to try, learn more about, or would like to see being used in your school? Are there any differences in how you would teach reading comprehension strategies in a dual language classroom?

Due Date: November 9, 2022

Reflecting on Section 13 Extension

In your reading for this week, you read about translanguaging and assessments in the Ascenzi-Moreno article. She discusses how using only one language limits teachers' ability to understand the knowledge of their students. This was also a point that Ofelia García made in her explanation of translanguaging when she said that if we only assess in one language, we only see half of what the multilingual student knows.

Thinking about the three teachers in the Ascenzi-Moreno article, what are some similarities between how the teachers used translanguaging to assess their students?

What are some aspects of assessment that you would like to incorporate into your own assessment practices with multilingual students in the future (even if you are not in a DL setting)?

Due Date: November 9, 2022

Reflecting on Our Work So Far

We have discussed and reflected on many things this semester. We have used the reflection journal to discuss many of these concepts throughout this journey. For this week, I would like you to do two things.

1) Go through your reflection journal. Reread the comments that have been left for you. If you have been challenged to think about a topic more in-depth or from a different perspective, please copy and paste that comment below and respond to it. If you have already responded to those challenges, please just copy and paste them below.
2) Write a paragraph (or more if you are so inclined) that reflects on your learning or growth this semester in regard to Dual Language education or any of the elements we have discussed, such as biliteracy, bilingualism, translanguaging, etc. Please include what you have learned and what helped you to see this topic in a new light.

Due Date: November 16, 2022

Reflecting on Section 14 Extension

https://www.learningforjustice.org/ (Links to an external site.)

- Explore the Learning for Justice website to see what resources are available

- In your extension for tonight, share what you looked at and how you might use this website/resources in your classroom.

Due Date: November 30, 2022

Reflecting on Section 15 Extension

There are 3 parts to this week's Extension: 1) the culturally relevant books discussion (posted separately), 2) a response to the reading you chose (Alfaro y Bartolomé or Alfaro) and 3) a final class reflection. Please make sure you have addressed each of the bullet points below to receive full credit. It is helpful if you use headings.

Reading Response:

- Which reading did you choose?
- Provide a brief summary of the reading you chose.
- How does this reading contribute to what you have learned about teaching in a DL classroom?

Final Class Reflection:

- Which readings and discussions were most important/interesting/powerful for you?
- Which themes/topics were most important/interesting/powerful for you?
- What are the main things you will take away about DL education?

APPENDIX G: ASSIGNMENT PROTOCOL FOR THE LINGUISTIC AUTOBIOGRAPHY

Linguistic Autobiography: Due 10/26 at 5:00 pm

Over the course of the semester, we will be talking about the ways we use language to communicate with others and how that can change over time or between contexts. This assignment will allow you to investigate the ways in which you have used language throughout your life. This assignment will address the Student Learning Objective number two for the course: *Apply understanding of using dual language instruction to develop bilingualism and biliteracy practices to teaching strategies, with consideration of second language learning and identity.* Since this is an exploration of language, you are encouraged to use multiple languages that represent your linguistic repertoire in your presentation.

Some things to think about when constructing your linguistic autobiography:

- Where are you from? Where have you lived? Who have you lived with?
- What languages or varieties do you know and use?
- Are there any languages you have used in the past that you no longer use or you feel that you are forgetting?
- Which social details do you think may have influenced the way you use language today?
-

Keep in mind:

- Geographic variations of language (https://www.nytimes.com/interactive/2014/upshot/dialect-quiz-map.html?_r=0)
- Generational variations of language
- Cultural and ethnic heritage
- The ways your family uses language in particular (e.g., word play, nicknames, family routines or traditions, etc.)
- Communities you belong to (religious communities, clubs, etc.)

You can interview family members to help you remember your early language experiences, you can use writing samples you may have kept, you can think back to when you were especially aware of language for one reason or another, you can use any means to create your linguistic autobiography. You will present your linguistic autobiography to the class. You can present your work in any format you would like to use. It can be a powerpoint presentation, a piece of art, a song, or any other format that you feel suits your linguistic history.

You will also turn in a 1-2 page reflection describing your process of putting together your linguistic autobiography and how this might help you in your future teaching.

For your 1-2 page reflection, think about the following questions:

- How has the process of creating a linguistic autobiography helped you think about your own language use?
- Was there anything that surprised you? If so, what was it and why was it surprising?
- How has this project helped you think about the linguistic abilities of your students?

- What are some ways that you could use linguistic autobiographies in your own classroom?

APPENDIX H: END OF SEMESTER CONFERENCE PROTOCOL

Thank you for meeting with me! I appreciate your time and input into what you have learned this semester.

- How are you doing?
- How do you feel this semester has gone for you? (this class and/or other courses)
- What was most helpful/enjoyable for you in this course this semester?
- What are your thoughts on the reflection journal and how we used it this semester?
- What are your thoughts on the critical incidents conversations we engaged in through the reflection journals?
    - Did you feel more free to share incidents that you may not have shared in class? Why or why not?
    - Do you feel looking at these incidents from multiple perspectives helped you gain insights into the actions of others?
    - Would it have been more helpful to discuss these incidents as a part of our class meetings?
- We have discussed biliteracy/bilingualism throughout this course this semester. What is your understanding of biliteracy?
    - How does translanguaging fit into classroom practice?
    - Has this changed over the course of the semester? If so, how?
- How do you envision teaching for biliteracy or bilingualism in your future (current) teaching practice?
    - Has this changed over the course of the semester? If so, how?
- Do you have any questions for me about what we have discussed this semester or what we have discussed today?