Three Teachers' Language, Gender, and Racial Ideologies in Practice in the English

Learner Classroom

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THESIS

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LIST OF ABBREVIATIONS

EL   English Learner

SEI   Structured English Immersion

TBE   Transitional Bilingual Education

G   Gender Ideological Stances

R   Racial Ideological Stances

L   Language Ideological Stances

i   Intersectionality

d   deficit

gn   gender-neutral

eg   egalitarian

as   anti-sexist

car   critical alternative racial

al   abstract liberalism

bc   biologization of culture

nrm   naturalization of racial matters

mr   minimization of racism

Dp   Discourse practices

mm   multiple meanings

av   acquiring vocabulary

h   heteroglossia

Eo   English-only

SUMMARY

The purpose of my research study was twofold: (1) through a qualitative multiple-case study design, to examine three teachers' (of ELs) explicit construction, awareness, or overt talk about language, gender, and race and (2) to explore how these ideological stances mediate curriculum and instructional practices. Teachers' ideologies—"tacit, often unconsciously held assumptions about students, classrooms and the academic materials to be taught" (Kagan, 1992, p. 65), and the stances they take built upon these assumptions—most often are created, reinforced, and maintained within schools (Thorne, 1993). The intersection of ideologies of language, gender, and race are complex and need further exploration (Bonilla-Silva, 2010; Cameron, 2011; Eckert & McConnell-Ginet, 2003; Spencer et al., 2003; Woolard & Schieffelin, 1994). A key aspect of teachers as reflexive and critical thinkers is for them to build awareness of these ideological stances. Particularly for teachers of the Latin@ EL population in the U.S. context, these ideological stances become paramount to explore, given the current political climate that disproportionately affects the Latin@ population (especially those individuals of Mexican descent).

This research study is situated within a larger long-term professional development program—PROJECT [pseudonym]. PROJECT sets out to develop K-8 teachers of ELs as teacher-researchers (Razfar, 2007). Teachers conduct an action research project over the course of one school year, where they develop three curricular units that draw on students' funds of knowledge (FoK) and integrate mathematics, science, and literacy. Moll and González (1994) define FoK as "historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being" (p. 443). Therefore, teachers

SUMMARY (continued)

seek to develop curriculum that is both culturally and linguistically relevant to students. By drawing on students' FoK, the three teachers of this study developed the unit themes of "grief day and healing," "dealing with grief," "STOP bullying," "my community and mapping," "the Great Depression and cost of living," "puberty and stress management," "community and misconceptions," "poverty and misconceptions," and "immune system, germs, and HIV."

Research questions guiding this study are: How do teachers explicitly construct language, gender, and race in relation to mathematics and science learning? and How do teachers' language, gender, and racial ideological stances mediate curriculum and instructional practices? Through participant observation and narrative and discourse analysis, I found the varying circumstances under which different ideological stances become apparent and manifest in curriculum and instructional practices. For curriculum (i.e., academic subject areas and instructional materials), I found: (1) the varying shifts between male centric to more inclusive curricular characters; (2) attempts to find culturally responsive curriculum; and (3) curricular choices that allow for multiple discourses. For instructional practices (i.e., the organization of learning and language use), I found: (1) the tensions in building solidarity with students versus maintaining distance; (2) the reorganization of learning around gender dynamics; and (3) the creation of a transformative learning environment. Findings suggest that the way teachers planned for, approached, and reflected on language, gender, and race, indexed certain frames and storylines that aligned with these ideological stances. Implications for educators, teacher professional development, and future research are explored.

I. Introduction

"Students don't want to use their native language"
— Jesus, *PROJECT teacher[1]*

1.1   Anecdote

On April 29, 2014, I conducted a focus group interview with three veteran teachers of a K-8 predominantly Latin@[2] urban public school in the Midwest. One teacher, Jesus[3], stated, "A lot of the bilingual kids I have, they don't tend to use it [Spanish]. They are at an age where they don't feel like the Spanish is important" [Focus Group Interview 3]. My heart sank as I contemplated how students were receiving and internalizing messages that their language was not important. First, the school is located in a community where the dominant language is Spanish. Second, the teacher's native language is Spanish. Lastly, the school is located in a place where hundreds of languages are spoken throughout the city. There was no explicit legislation prohibiting native or heritage language use. Furthermore, there was no explicit legislation or other initiatives pointing to anti-Latin@ and/or anti-immigrant animosity. I would soon occupy a space of uncertainty. I grappled with the question of how these dominant ideologies of English-only, English-mostly, or English-mainly become manifest. Of course, these sentiments towards the assimilation of Latin@s and English-only efforts are reinforced through a growing charter network that serves the Latin@ population in this same Midwest city. This is important to note since even in spaces that claim to be tailored toward a particular population, as a consequence of practices, end up reaffirming the negative connotations of their

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[1] The three teachers of this study are Jesus, Bianca, and Kamala. They will be referenced throughout this dissertation. I provide more detailed information about each teacher in chapter 3.

[2] I use the term Latin@ throughout to refer to a population in the U.S. context with roots in Cuba, Mexico, Puerto Rico, South or Central America, or other Spanish speaking or Spanish influenced cultures. The Latin@ population of this study consisted predominantly of individuals of Mexican descent.

[3] All names of subjects, schools, and locations are pseudonyms.

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language. I recall one teacher, in a foundational class I taught, stating that this charter network "does not provide any support for us teachers who have ELs" [personal communication, spring 2013]. Not only did the notion of students not feeling like their native or heritage language was important impact my sentiments, but also the insinuation of this statement that it is not the educator's fault nor problem. I recollected on our obligation as educators—to be reflexive, particularly in spaces of tension and negotiation. This moment reaffirmed my research focus of exploring how the language, gender, and racial ideological stances of teachers of ELs, specifically ELs of Latin@ descent, mediate curriculum and instructional practices. Teachers' ideologies—"tacit, often unconsciously held assumptions about students, classrooms and the academic materials to be taught" (Kagan, 1992, p. 65), and the stances they take built upon these assumptions—most often are created, reinforced, and maintained within schools (Thorne, 1993). Gottipai et al. (2013) take ideological stances to refer to the stances people take on controversial sociopolitical issues. These ideological stances are evident in the explicit construction of language, gender, and race/ethnicity and in the reflection and analysis of instructional practices and curricular choices.

1.1.1 Fewer Latin@s will speak Spanish

The statement by Jesus also forced me to reflect back on an article on CNN[4], dated September 23, 2013, entitled, "Fewer Latinos will speak Spanish, more non-Latinos will, report says." The report cited within the article focused on language projections from 2010 to 2020. Data sources were drawn from the American Community Survey (ACS)[5] and the U.S. Census

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[4] http://www.cnn.com/2013/09/20/us/spanish-declining-among-hispanics/

[5] The American Community Survey (ACS) collects data on social, housing, and economic characteristics for demographic groups in the U.S. (http://www.census.gov/acs/www/)

Bureau's 2008 and 2009 National Projections[6]. Findings included that while the number of Latin@ language other than English at home (LOTE) speakers is projected to increase (i.e., 33.5 million in 2010 to 39.6 million in 2020), the proportion of Latin@ LOTE speakers is projected to decline over the next ten years (i.e., 75% of the Latin@ population ages 5 and over in 2010 to 66% of the Latin@ population ages 5 and over in 2020) (Ortman & Shin, 2011). Furthermore, while the proportion of Latin@ Spanish speakers is projected to decrease, the proportion of non-Latin@ Spanish speakers is projected to increase. I struggled to make sense of this projection. Of course this statement is not to suggest that all people who identify as Latin@, also identify with the Spanish language. This fact may be because of an individual's identification with another native language (e.g., Brazilian Portuguese, Indigenous or regional languages, etc.), language loss over generations, not being exposed to or required to speak Spanish, growing up in a non-Spanish speaking environment, among other factors. Maintaining this assumption would just reaffirm essentialist notions of the Latin@ population in the U.S.

I soon scrolled down to the comments section of this article. Comments ranged from why English is so important, to why Mexicans won't learn English, to justification for a monolingual society. These types of language debates, linked to race, are not new (see Santa Ana, 2004). Bilingualism and multilingualism in the U.S. has a long, contested history (Crawford, 1999). Bilingualism had been encouraged for nearly 300 years, when at the turn of the 19th century more restrictive linguistic initiatives pushed forth English-Only[7] movements linked to national identity, political loyalty, and being a "good" American (Razfar & Rumenapp,

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[6] The U.S. Census Bureau's National Projections uses cohort-component method to provide projections of the resident population of the U.S. and demographic components of change (births, death, and net international migration). (https://www.census.gov/population/projections/data/national/)

[7] The English referred to here is American English

2013). Furthermore, English has been marketed as a language assuming economic development

and national unity (Phillipson, 2001).

The complexities in these language debates are numerous. However, most often

language debates are fueled by animosity towards racial groups. Furthermore, there is many

times a miscommunication that occurs within the language debates linked to racial discourses.

The myth is that Latin@ families do not want to learn American English[8]. However, the

projections for language loss over generations show the opposite. Unfortunately, this negative

association with non-English languages, particularly for low-income groups, having a native

tongue that is not American English is taken up to suggest that the only way to achieve "success"

or the "American Dream" is to lose the native tongue in favor of American English. It is not

always the case that people give up their native tongue; however, there are numerous cases in the

U.S. of people either losing their native or heritage language or never developing it further to

learn American English (Fillmore, 2000).

1.1.2 **Contextualizing the language debate.**

The report projected nearly a 10% decrease in the proportion of Latin@ language other

than English at home (LOTE) speakers. How is it that at the same time so many Latin@s were

losing the language of Spanish—whether native or heritage—other non-Latin@ groups were

learning the Spanish language as a second language? I reminisced on my own experiences in the

schooling system in the early 1990s in the state of Arizona. I was never encouraged to speak my

heritage language. The implicit and explicit devaluation of my heritage language (i.e., Spanish)

was evident through assimilationist practices. I internalized the devaluation of my heritage

language, which caused frustration, embarrassment, and even shame to speak this language in

public spaces. Challenges for youth in using a language other than English have been

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[8] American English is a set of dialects of the English language used mostly in the U.S.

documented in the literature (Rumbaut, 1994; Zhou, 1997). Part of the devaluation of the Spanish language in Arizona was the subtractive approach to programs claiming to support ELs. Structured English Immersion (SEI) programs were the norm. These are basically a sink-or-swim type of program where students are immersed in an English-speaking environment to learn the language as quickly as possible (García & Kleifgen, 2010). The idea behind this type of program is that "more exposure to English will result in faster acquisition of the language" (Razfar & Rumenapp, 2013, p. 190). It was easy to identify that the dominant narrative in the state of Arizona was that my heritage language was a problem, and needed to be eradicated and replaced solely with English (Ruiz, 1984).

When I relocated to the Midwest, to a community with hundreds of languages spoken, I figured that my home state was one of the exceptions. My home state was a state that has demonstrated anti-Latin@ and anti-immigrant animosity through countless practices—whether it be through legislation (i.e., including Proposition 203[9], House Bill 2064[10], Senate Bill 1070[11],

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[9] Proposition 203 was voted into law in 2000 (Schmidt, 2000). Its main goal was to require all public schools to provide instruction in English, so that students could learn English as quickly as possible, while also learning academic subjects (Wright, 2005). Those who were not fluent in English were placed in an intensive one-year English immersion program, where parents could waive students out of this program for a number of reasons.

[10] House Bill 2064 was passed in 2006. It included the following provisions: (1) four hours minimum English Language Development instruction daily for first year EL students; (2) English-only instruction, where all instruction and all materials are in English; (3) that the model be research-based, cost-effective, and meet all Federal and State laws; and (4) the goal for EL students to become proficient in English in a period not usually exceeding one year (House Bill 2064, 2006).

[11] Senate Bill 1070 was passed in 2010 and included provisions on registration documents for undocumented immigrants; state penalties relating to immigration law enforcement including trespassing, harboring and transporting undocumented immigrants; and law enforcement officer's responsibility to determine an individual's immigration status during "lawful contact" made by law enforcement official (Senate Bill 1070, 2010). Three separate lawsuits challenging this law's constitutionality were filed in federal court (Morse, 2011). Governor Brewer signed HB 2162, which included provisions intended to address the racial profiling concerns—new wording "during lawful stop, detention or arrest." Upon these changes, Arizona's new immigration law was scheduled to go into effect.

and House Bill 2281[12]); the building of over 660 miles of walls and fences along the U.S.-

Mexico border; the federal militarization of the border and the establishment of highway

checkpoints; employment of Border Patrol agents equating to nearly ten agents for every mile of

the border between Arizona and Sonora[13]; an increase in customs inspectors at U.S. ports of

entry; and vigilantism groups such as the Minuteman Project[14] (Powers & Williams, 2012;

Torres, 2012; Wagner, 2010). I questioned how these practices could take place, in complete

disregard for human rights.

I soon made connections between my home state and the state where I conducted this

study. I came to realize that in this classroom, in this school situated within a larger system of

schools in this Midwest city, students' orientation toward their native or heritage language use is

partially influenced by the implicit devaluation of their language through the district Transitional

Bilingual Education (TBE) model. The TBE model is a subtractive language program model

where a student is expected to become competent in the L2, while mastering content (in the L1 if

needed) (Baker, 2006; Razfar & Rumenapp, 2013). L2 refers to a student's second language (in

the case of this study, American English), while L1 refers to a student's primary language (in the

case of this study, Spanish). Although taking varying formats, this type of program most often

leads to the mastery of English, but not the mastery of a student's L1 (García & Kleifgen, 2010).

Mastery of the L1 is not an objective (Razfar & Rumenapp, 2013). Just like other subtractive

programs, the TBE program fails to consider the countless benefits of bilingualism—both

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[12] House Bill 2281 was passed in 2010 which set out to ban programs that: (1) promote the overthrow of the U.S. government; (2) promote resentment toward a race or class of people; (3) are designed primarily for pupils of a particular ethnic group; and (4) advocate ethnic solidarity instead of treating pupils as individuals. Under the law, the state can withhold 10 percent of funding for any school district that refuses to change its courses (House Bill 2281, 2010).

[13] Sonora is one of 31 states in Mexico.

[14] The Minuteman Project is a group of private individuals in the U.S. formed in April 2005 to monitor immigrants crossing the U.S.–Mexico border (www.minutemanproject.com/).

socially and cognitively (see Adesope et al., 2010). Programs, such as the TBE and SEI models, are products of countless debates and policy initiatives attempting to manage language use. Here the direct efforts made to influence or intervene with the language situation of a nation or community is referred to as language management (Spolsky, 2004). However, my understanding of the role of policy in these situations was challenged as I think back to Setati's (2008) study. She explored the question, "Why is it that teachers and learners prefer English as the language of learning and teaching (LoLT) when research and policy support the use of the learners' home languages for learning?" (p. 103). I realized that there is more to it than just how policy attempts to manage the language situation. In essence, these conflicting notions over language use are not just specific to the U.S. context, but common around the world.

1.2   **Situating Language Contact and Conflict**

1.2.1   **English as *the* "global language."**

Abley (2003) found the following homemade poster hanging on the door of a local museum when conducting a study in Wadeye (the largest Aboriginal community in the Northern Territory in Australia):

IF YOU DO NOT WANT YOUR CHILD TO SPEAK GOOD ENGLISH
FOR THEMSELVES TO NURSES, DOCTORS, POLICE,
GOVERNMENT PEOPLE, TAXI DRIVERS AND MANY OTHERS,
THEN DO NOT SEND THEM TO SCHOOL.
HELP OUR CHILDREN FOR THEIR FUTURE!
SCHOOL IS WHERE CHILDREN LEARN TO READ, WRITE,
DO MATHS AND HELP THEMSELVES BECOME GOOD PEOPLE. (p. 22)

The message conveyed on this homemade poster points to a struggle faced by communities just like Wadeye. People are stuck between two ways of life—the traditional culture or the culture that is associated with English (Abley, 2003). English's influence is understood as a language that provides access to schooling and the ability to communicate with professionals. However,

English is not seen as the local people's property, but more so a foreign language that equates to power and access (Abley, 2003). The struggle people are faced with (viewed many times through a dichotomous lens) is to keep your native language and culture at the expense of access, or to become complacent to a foreign language (i.e., English), and in the process, lose your own language. The question remains, how are certain languages (in this case English) given the status of the language of access or power (i.e., global language)?

The prevalence of certain languages, such as English, provides some indication of a status as a global language (Baker, 2006). We can understand language as competing discourses and competing ways of giving meaning and of organizing the world (Richardson, 2000). At a more basic level, discourse refers to "stretches of language which 'hang together' so as to make sense to some community of people" (Gee, 2008, p. 115) or "a set of meanings, metaphors, representations, images, stories, statements and so on that in some way together produce a particular version of people, events, or objects" (Burr, 1995, p. 48). However, Gee (2008) differentiates between discourses and Discourses (with a capital D). By understanding language in its social context, discourses move beyond simply stretches of language. Rather, Discourses are:

> ways of behaving, interacting, valuing, thinking, believing, speaking, and often reading
> and writing, that are accepted as instantiations of particular identities (or 'types of
> people') by specific groups […] They are, thus, always and everywhere social and
> products of social histories. (Gee, 2008, p. 3)

In this sense, Discourses help one to be part of a community with others who share these similar Discourses. For example, one Discourse community that I am currently a part of is the graduate-researchers in the College of Education at the University of Illinois at Chicago community. The

discourses available to me and the Discourses I engage in on a daily basis may vary from those of my colleagues in another college or under the mentorship of another faculty member.

According to Brock-Utne (2001), language never spreads by itself. Rather, dominant social groups spread their language(s) over dominated ones in both explicit and implicit ways. A common characteristic in the spread of the French and English languages is the failure to recognize a past of colonialism and imperialism (Brock-Utne, 2001). Many people attribute a quick and wide ranging spread of language as either a "natural" or "voluntary" process that does not take into consideration a history of force and bloodshed (Brock-Utne, 2001; Phillipson, 2001). This means that a past of force is many times left out of conversations about how languages initially began spreading across regions and countries. The first explicit ideology of a national language can be traced back to the French Revolution, where Abbé Grégoire[15] insisted that "patois" (local languages or mother tongues) needed to be "annihilated" (Brock-Utne, 2001). The spread of the French language in order to raise it to a national language would happen in multiple spaces, including through public education. The myth of "la clarté fraçaise" was that French maintained a status of universal human reason, which could civilize anyone who spoke it (Brock-Utne, 2001). A similar argument was and is used for English, as the language of "development" and the language of "science and technology." English superiority over French eventually became evident by the end of World War I (Brock-Utne, 2001).

Processes that have aided in the spread of English as a "global language," in relation to colonization and imperialism, include that of globalization (Sewell, 2008). Scheuerman (2008) describes globalization:

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[15] Abbé Grégoire (also known as Henri Grégoire) was a French Roman Catholic priest who formalized the deliberate process of eradicating non-French vernaculars in a report presented to the National Convention in 1794 (Brock-Utne, 2001).

In popular discourse, globalization often functions as little more than a synonym for one or more of the following phenomena: the pursuit of classical liberal (or 'free market') policies in the world economy ('economic liberalization), the growing dominance of western (or even American) forms of political, economic, and cultural life ('westernization' or 'Americanization'), the proliferation of new information technologies (the 'Internet Revolution'), as well as the notion that humanity stands at the threshold of realizing one single unified community in which major sources of social conflict have vanished ('global integration'). (p. 25)

Within the discourse of debates, globalization has come to be used in political, economic, social, cultural, and technological spheres. In all of its complexity and usages, here I take globalizations to refer to varying processes in political, economic, and cultural trends that are linked to language, power, and conflict. English has been marketed as the language of economic 'development' and 'national unity' (Phillipson, 2001). What becomes obscured is the links between the global North and South—where the majority of the world is being impoverished, natural resources depleted, and speakers of most languages being stripped of linguistic human rights (Mooney, 2010). The spread of English has also been influenced through contemporary processes of "casino capitalism, economic restructuring, McDonaldization and militarization on all continents" (Phillipson, 2001, p. 192). Furthermore, the English language plays a central role in the United Nations[16], the World Trade Organization (WTO)[17], the North American Free Trade

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[16] The United Nations (UN) was founded after WWII (in 1945) by 51 countries. Its purpose is to maintain international peace and security and ensure better living standards and human rights. (www.un.org/en)

[17] The World Trade Organization (WTO) is the only global international organization dealing with the rules of trade between nations. (www.wto.org/)

Agreement (NAFTA)[18], the International Monetary Fund (IMF)[19], and the European Union (EU)[20].

1.2.2 **Spanish as a competing "global language."**

Although English has had a sweeping influence throughout the world, aided by its colonial and imperial past and its role in globalization processes, it is not the only language considered a "global language." Within the U.S. context, Spanish is viewed as a threat to successful English dominance (Maurais & Morris, 2003). This threat comes as Spanish maintains worldwide use and status. Spanish is the official or national language of twenty-one states/nations, and is widely used in international organizations and events (Maurais & Morris, 2003). Spanish is the language of the educational system in all of the countries where it is also an official language (Instituto Cervantes, 2000). Furthermore, it is widely taught as a foreign language, particularly in the U.S., where it is the first foreign language (see Instituto Cervantes, 2000). Spanish has a history similar to English—an imposed and imperialist language (Maurais & Morris, 2003). However, Spanish served a nation-forming role with the republics in Latin America after the war of independence (Mar-Molinero, 2000). In some of these republics, certain varieties of Spanish are privileged—such as Mexican Spanish, Guatemalan Spanish, Argentinean Spanish, etc. (Sanchez & Duenas, 2002). In contemporary times, Spanish has been advanced in global media and communication as a product or commodity (Maurais & Morris, 2003). This commodification of the language can be seen at even a basic level by viewing

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[18] The North American Free Trade Agreement (NAFTA) is an agreement signed in 1994 by Canada, Mexico, and the United States, creating rules-based trade bloc in North America. (http://www.ustr.gov/trade-agreements/free-trade-agreements/north-american-free-trade-agreement-nafta)

[19] The International Monetary Fund (IMF) is made up of 188 countries. It was created after WWII to reduce poverty, facilitate trade, and monitor monetary cooperation worldwide. (www.imf.org/)

[20] The European Union (EU) is an economic and political partnership created after WWII between 28 European countries, where countries trade with each other and become economically interdependent so more likely to avoid conflict. (www.europa.eu/index_en.htm)

commercials, signage, and customer service targeting the Spanish speaking population in the U.S. Within the U.S. schooling system, this commodification of the language can be seen in the practice of replacing non-Spanish speaking teachers with Spanish-speaking teachers (regardless of the ability to teach) [teacher, personal communication, spring 2013]. In essence, Spanish demonstrates a dual-effect—as a commodified language with a history of colonialism and imperialism and as a language of grassroots movements (e.g., amongst some Latin@s in the U.S.).

1.2.3 Language policy in the U.S.

The successful transmission of a language to future generations is influenced by multiple factors, such as social pressure and policy (Harrison, 2007). As speakers are exposed to the devaluation of their native or heritage language (through schools, media, etc.), they may choose to speak the more dominant tongue (in the case of the U.S., American English). In the U.S., Mexican Americans, "as the most numerous [Latin@] group in the [U.S.], are at the center of [a] controversy over whether language shift to English will continue and even accelerate, whether measures should be taken to reinforce such language shift, or alternatively whether Spanish language maintenance measures are needed" (Morris, 2003, p. 152). This process of language maintenance, shift, and/or loss is highly complex and was highlighted in the report cited by CNN on the projected proportion of Latin@ LOTE Spanish speakers.

By policy, I refer to "both text and action, words and deeds, it is what is enacted as well as what is intended" (Ball 1994, p. 10). Therefore, policy is not limited to simply the legislation that is passed. Language policy specifically is:

> What government does officially—through legislation, court decisions, executive action, or other means—to (a) determine how languages are used in public contexts, (b) cultivate

language skills needed to meet national priorities, or (c) establish the rights of individuals

or groups to learn, use, and maintain languages. (Crawford, 2000, p. 1)

The history of language policy in the U.S. context is situated within all of these varying layers listed above. Schmidt (2000) states that U.S. language policy focuses on two major issues: (1) justice and equality or (2) national unity. Furthermore, because of the central role of language to education, initiatives attempting to manage the language situation have also focused on the medium of instruction in schools (Spolsky, 2004). TABLE 1a, 1b, and 1c detail key events and/or language policy initiatives attempting to manage the language situation in the U.S. The biggest issue for language policy is merging what seem to be two contrary ideological stances—continuing the linguistic diversity of the world and the need for intercommunication between linguistically diverse groups (Bastardas i Boada, 2002). Because of this dichotomous view of language, the great majority of people speaking the less dominant language seem to choose, or are rather forced to choose, one language over the other (Bastardas i Boada, 2002). Those who are for an "official English" claim that the elevation of other languages, such as Spanish, will undermine national unity and bring the nation-state unnecessary and destructive social and political conflict (Schmidt, 2000). In this case, a nation is an assembly of people who share a sense of collective identity that distinguishes them from other nations (Edensor, 2002).

The press targeted the public education system following the Sputnik launches (in 1957). Congress responded by passing the 1958 National Defense Education Act, which would reconstruct schools and increase the number of science, mathematics, and foreign language majors (Bossé, 1995; Zhao, 2009). Other initiatives continued along these lines to build a national unity and to maintain U.S. status as a superpower (e.g., funding for mathematics, science, and foreign languages, including bilingual education). During the onset of Ronald

TABLE 1a

TIMELINE OF LANGUAGE POLICY IN THE U.S.

YEAR	
1700	European immigrants settle in rural enclaves and run their own non-English-speaking schools.
1839	Ohio is the first state to adopt a bilingual education law.
1847	Louisiana passes a law similar to Ohio's bilingual education law.
1864	Congress prohibits American Indians from being taught in their own languages.
1888	Attempts begin to legislate against German in favor of English.
1906	**The Nationality Act (Texas):** *Immigrants required to speak English* to begin the process of naturalization.
1917	The US enters WWI. Wave of restrictive language initiatives in schools.
1923; 1927	**Meyer v. Nebraska (1923) and Farrington v. Tokushige (1927):** Supreme Court *overthrows bans on foreign language instruction* in private schools. Meyer v. Nebraska: *Forbidding other languages to be taught* to students until after 8th grade *declared a violation* of the 14th Amendment.
1944	**Mo Hock Ke Lok Po v. Stainback:** Parents have right to have their *children taught in a foreign language.*
1954	**Brown v. Board of Education:** Supreme Court rules, "separate educational facilities are inherently unequal." This decision overturned a previous ruling in the 1896 case of Plessy v. Ferguson.
1957	**The Soviet Union launches Sputnik.**
1958	**National Defense Education Act (NDEA):** Authorizes *increased funding* for scientific research as well as science, mathematics, and *foreign language education.*
1961	Dade County, Florida implements a full bilingual program for Cubans.
1963	In response to the large number of Cuban immigrant children arriving in Miami after the Cuban Revolution, Coral Way Elementary School starts the *"nation's first bilingual public school in the modern era."*

TABLE 1b

TIMELINE OF LANGUAGE POLICY IN THE U.S.

YEAR	
1964	**The Civil Rights Act:** *Prohibits discrimination* based on race, color, sex, religion or *national origin*. *[language loosely falls under national origin]*
1965	**The Elementary and Secondary Education Act (ESEA):** Part of Lyndon Johnson's "War on Poverty," *provides federal funds* to help low-income students. Results in education programs such as Title I and *bilingual education*.
1968	**The Bilingual Education Act (Title VII):** *First bilingual-bicultural education program* at federal level. *Funding for school districts to establish programs to meet needs of non-English speakers*. Had to be from low-income families.
1970	**Office for Civil Rights Memorandum** required schools to offer *adequate instructional support for language minority students*. Prohibits use of data relying on language for assigning students to special education programs.
1970	**Diana v. Board of Education:** Diana placed in classroom for mildly mentally challenged students after taking IQ test in English. *Court ruled students should be tested in their native language*.
1972	**Serna v. Portales:** Federal court mandated the school district in Portales, New Mexico, to create a *bilingual-bicultural curriculum, review assessment methods for Latin@ students, and recruit bilingual teachers*.
1974	**Case of Lau v. Nichols:** Supreme Court ruled failure of San Francisco School District to provide *English language instruction* to Chinese-American students with limited English proficiency (LEP) is a *violation of the Civil Rights Act of 1964*. Required school districts to provide *equal opportunities for all students, including those who do not speak English*.
1974	**Bilingual Education Act of 1974:** Eliminated low-income criteria of the 1968 Act. Defined Bilingual education. Progress report must be given.
1975	The *National Association of Bilingual Education* is founded.
1975	Office of Civil Rights published the Lau Remedies: Set *guidelines* to ensure school districts *complied with Lau decision. Districts that did not establish bilingual education programs were ineligible for federal funding*.
1977	**Rios v. Reed:** Court addressed *quality* of bilingual education program. Ruled for *meaningful education that included instruction in L1* while English proficiency was developed.
1980	Ronald Reagan is elected president.

TABLE 1c

TIMELINE OF LANGUAGE POLICY IN THE U.S.

YEAR	
1980	Voters in Dade County, Florida, pass the anti-bilingual ordinance.
1981	Senator S.I. Hayakawa introduced a *constitutional amendment* that would make *English the sole official language* of the U.S.
1981	**Castañeda v. Pickard:** Court mandated *quality bilingual education programs based on sound research, adequate research, and opportunities for all students to have access to the curriculum*. Schools needed to be in compliance with laws regarding bilingual education and discrimination.
1983	The report of the National Commission on Excellence in Education, A Nation at Risk, calls for sweeping reforms in public education and teacher training.
1992	Bill Clinton is elected president.
1994	**The Improving America's Schools Act (IASA):** It *reauthorizes the ESEA of 1965* and includes reforms for Title I; *increased funding for bilingual and immigrant education*; and provisions for public charter schools, dropout prevention, and educational technology.
1998	As a backlash to undocumented immigration, California voters pass **Proposition 187**, *denying benefits, including public education, to undocumented individuals* in California. It is challenged and eventually overturned.
2000	George W. Bush is elected president.
2000	California voters pass **Proposition 227**, *requiring that all public school instruction is in English*. Proposition eliminates bilingual education.
2000	**Proposition 203** passed in Arizona: *Eliminates teaching students in any other language besides English.*
2001	**No Child Left Behind Act (NCLB):** *Reauthorizes the ESEA of 1965* and *replaces the Bilingual Education Act of 1968.*
2001	**House Bill 2010** signed into law in Arizona: Initially *set parameters for structured English immersion* by advancing a statewide model.
2006	**House Bill 2064** signed into law in Arizona: Further advanced goals of Proposition 203 through a prescriptive nature providing *provisions* for English Learners to become *proficient in English in a period not usually exceeding one year*.
2013	**DJ, et al. v. State of California, et al.** case *charging that the state abdicated its obligation to ensure all students classified as ELs get extra instructional services to become fluent in English.*

Compiled from: Bossé, 1995; HB 2010, 2001; HB 2064, 2006; Maurais & Morris, 2003; PBS, 2001; Schmidt, 2000; Spolsky, 2004; Zhao, 2009

Reagan's presidency (beginning in 1980), Senator S. I. Hayakawa introduced an amendment to the Constitution that would have designated English as the sole official language of the U.S. (Schmidt, 2000). During Bill Clinton's presidency (beginning in 1992), the executive-branch continued support for bilingual education at the federal level (Schmidt, 2000). However, regardless of this support at the federal level, bilingual education continued to be under fire. In 1998, voters of California passed Proposition 227, which replaced bilingual education programs with one-year English-immersion classrooms. With the success of the passage of Proposition 227 followed other state initiatives, such as Proposition 203 in Arizona (Schmidt, 2000).

In the twenty-first century, a federal policy demonstrating a shift away from bilingual education toward an "English-only" philosophy was the reauthorization of the Elementary and Secondary Education Act, which became the No Child Left Behind Act in 2002 (Ofelia et al., 2008). Under this policy, ELs must meet three annual measurable achievement objectives (AMAOs): (1) make annual progress, (2) gain English proficiency, and (3) meet AYP (Annual Yearly Progress) requirements set by states and measured by standardized tests (NCLB, 2001). In the same year, House Bill 2010 was signed into law in the state of Arizona. This legislation initially set the parameters for structured English immersion, by advancing a statewide model (House Bill 2010, 2001). Eventually the original goals of Proposition 203 were further advanced, although now in a prescriptive nature through the passing of House Bill 2064 (House Bill 2064, 2006). Some of the core principles of House Bill 2064 include: (1) four hours minimum English Language Development instruction daily for first year EL students; (2) English-only instruction, where all instruction and all materials are in English; (3) a model for Structured English Immersion that is research-based, cost-effective, and meets all federal and state laws; and (4) goals for EL students to become proficient in English in a period not usually

exceeding one year (House Bill 2064, 2006). The implication of this initiative is that English language proficiency is developed through having all instruction in English. This will in turn lead to the attainment of academic achievement. Furthermore, the autonomy of teachers serving the EL population would be significantly reduced.

More recent initiatives counter progress made in mandating equal opportunity (i.e., *Brown v. Board of Education*, Civil Rights Act of 1964, and *Lau v. Nichols*), mandating testing in a student's native language (i.e., *Diana v. Board of Education*), and seeking quality programs (i.e., *Rios v. Reed* and *Castañeda v. Pickard*). In fact, a more recent case (*DJ et al. v. State of California et al., 2013*) charged that the state of California abdicated its obligation to ensure all students classified as ELs get extra instructional services to become fluent in English. Therefore, there is ongoing resistance to inequitable policies and practices limiting ELs' opportunities in schools.

1.3   Why ELs, Latin@s, and Gender Issues

Given the historical and contemporary debates of language in the public education system, I acknowledge the complexities involved in developing initiatives attempting to provide equitable opportunities for ELs, emergent bilinguals[21], bilingual, and multilingual populations. I further understand the importance of teacher education programs not only providing teachers with the tools necessary to serve their students, but to push them to deeply understand their own notions of what it means to teach language diverse students. This study comes at a time when there is a growing number of ELs (i.e., 34% in the Midwest city of this study); a high need for qualified teachers; and funding made available for teachers to become endorsed (i.e., English as a Second Language (ESL)/Bilingual Endorsements or Approvals). Specifically with the largest

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[21] García & Kleifgen (2010) use the term emergent bilinguals to refer to students that "through school and through acquiring English […] become bilingual, able to continue to function in their home language as well as in English" (p. 2)

EL population (i.e., Latin@s), there continues to be a need to counter the larger narrative that negatively depicts their language and heritage. This narrative is many times fueled by anti-immigrant sentiments. It essentializes Latin@s to suggest that many "might be" in the U.S. undocumented. Therefore, it continues to be paramount to understand the relationship of these various factors.

Furthermore, within the current educational climate, teachers continue to face issues of top-down decision-making. This bureaucratization of the K-12 education system has been evident for decades, as Tyack (1974) recognized that the employment of women within this field tended to correlate with the pace of bureaucratization. During the rise of the feminization of teaching, the devaluation of women in the larger society was closely linked with the devaluation of their work (Grumet, 1988). The patriarchal system that has been created continues to exist, even with demographic changes at all levels. Apple (1986) points out that as certain jobs, such as teaching, are filled with women, there are greater attempts to control both the content of that job and how it is done. In this sense, women's work is considered inferior simply because it is women who do that work (Apple, 1986). In reality:

> This notion of 'delivery' suggests that teaching is not a profession afforded a great deal of autonomy. Rather, as female teachers came to dominate the profession, their role became defined by the simultaneous acts of transmitting knowledge, carrying out discipline, and providing nurturance and care for young people. Their role was not inherently marked by the power to control the curriculum or institute policy decisions. Instead, teaching was, and is, a devalued semi-profession in many forms. (Krieder, 2012 p. 1)

This quote coincides with some of the personal communications I have had with teachers working towards their ESL/Bilingual Endorsement or Approval. Some of these struggles included: (1) the centrality of power—"we have to do what the Board of Education wants us to do" [personal communication, summer 2013]; (2) the lack of autonomy in teaching practices—"there's always another 'fad' that comes along and we are expected to do" and "instead of pushing us to teach a few strands of Common Core[22] really well, we're expected to teach all strands to say we're using Common Core" [personal communications, fall 2013]; and (3) the devaluation of their profession—"we're always hearing everything we do is wrong" [personal communication, fall 2012]. These feelings underscore the devaluation of the teaching profession through constraints placed on what teachers can do. These constraints inhibit teachers' ability to be a part of the decision-making process, along with communities, students, and parents (Lipman, 2004, 2011). And while the field of teaching itself has been the target for countless "reform" initiatives, teachers continue to carve out spaces to move beyond simply the mediator of what test companies, curriculum designers, and decision-makers set out for students. PROJECT[23] is intended to facilitate the process of teachers doing just that—developing transformative practices that integrate mathematics, science, and literacy, to provide equitable opportunities for ELs.

Throughout the 2 ½ - 3 year process of long-term professional development for teachers participating in PROJECT, there were multiple opportunities for a *third space* (Razfar & Torres, 2014). Within this metaphorical space, all who participated—including teachers, students, and researchers—engaged in debate, contestation, inquiry, and tension in co-constructing meaning.

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[22] The Common Core Standards are academic standards in mathematics and English language arts/literacy (ELA) outlining what students should know at the end of each grade level. A focus is placed on college and career readiness. (http://www.corestandards.org/about-the-standards/)

[23] Will be discussed in chapter 3.

In discussing ELs, notions of 'boys' versus 'girls' were a recurring topic. I recognized some statements in the form of gendered practices—(1) the way the classroom is organized, (2) how students participate, and (3) with whom students are allowed to work. I also noticed statements in the form of notions of what it means to participate—"my girls are outnumbered and not participating at all since they don't raise their hand or speak up" [personal communication, summer 2013] and "the boys seem more interested in math" [personal communication, fall 2013]. These dichotomous differences amongst gendered groups in educational institutions have been well documented in the literature (Fennema & Peterson, 1985; Lesko, 2000; Li, 1999; Spencer et al., 2003; Stromquist, 2007; Thorne, 1993; Tolman & Porche, 2000). Some topics that have been explored include gender equity practices; the organization of learning; teacher-student interactions; student-student interactions; and the socialization process of schooling on gendered identities. It is essential to clarify that some teachers that I have worked with also brought up notions related to Latino boys, such as, "the boys just don't want to listen" and "the boys are a big problem" [personal communications, fall 2013]. I was challenged to grapple with the issues of organizing classrooms along gendered lines, solely viewing girl's participation in relation to boy's participation, and blaming boy's behavior on "that's how boys are."

In approaching these challenges, we need to consider that teachers' ideologies, and in turn their ideological stances, play a central role in influencing not only teachers' values and perceptions of students, but also curriculum and instructional practices. Just as schools and classrooms can be spaces of conformity to dominant norms, they can also be seen as sites with considerable autonomy to foster new and progressive identities (Apple & Weiss, 1986). Within my study, I claim that ideologies of language, gender, and race are in constant and dynamic relationship with each other. Within the U.S. context, these ideologies are invoked by the

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diversity of the population. Literature documenting the interplay of language and gender and language ideologies and gender ideologies has mostly focused on linguistic practices and language use of different gendered groups (see Cameron, 2011; Davies, 2011; Eckert & McConnell-Ginet, 2011; Goddard & Meân, 2009; Litosseliti, 2006; Silverstein, 1985). Furthermore, literature on racial ideologies has focused on dominant ideologies of race/ethnicity and how they are reaffirmed, negotiated, and/or denied (Bonilla-Silva, 2001, 2008, 2010). In the field of education, the construction of language, gender, and/or race within the classroom space (both implicit and explicit) mediate teaching and learning opportunities for students (for this study ELs) (see Khisty, 1995; Khisty & Chval, 2002; Morales & Aldana, 2010; Razfar, 2010; Setati & Adler, 2001). These constructions align with frames[24] that demonstrate particular language, gender, and racial ideological stances. A key aspect of teachers as reflexive and critical thinkers is for them to build awareness of these ideological stances. With this in mind, I set out to explore these ideological stances in practice in the EL classroom.

1.4   **Summary and Organization of Chapters**

Overall, little attention has been given to the interplay of teacher's language, gender, and racial ideological stances as influencing access and opportunity for authentic learning in the EL classroom. Therefore, the purpose of my study is twofold: (1) through a qualitative multiple-case study design, to examine three teachers' (of ELs) explicit construction, awareness, or overt talk about language, gender, and race; and (2) to explore how these ideological stances mediate learning opportunities for ELs. This research study is situated within a larger long-term professional development program—PROJECT. PROJECT sets out to develop K-8 teachers of ELs as teacher-researchers. Teachers collaboratively conduct an action research project where

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[24] I draw on Bonilla-Silva's (2001) use of the term frame. Frames refer to topics "central to the maintenance (or challenge) of a racial order […] once they emerge they mold or circumscribe actors' views on race-related matters" (p. 66). I extend this usage to topics of gender and language as well.

they develop curriculum that draws on students' funds of knowledge (FoK), integrates

mathematics, science, and literacy, and is culturally and linguistically relevant. Moll and

González (1994) define FoK as:

> Those historically accumulated and culturally developed bodies of knowledge and skills
>
> essential for household or individual functioning and well-being. […] As households
>
> interact within circles of kinship and friendship, children are 'participant-observers' of
>
> the exchange of goods, services, and symbolic capital which are part of each household's
>
> functioning. (p. 443)

As will be discussed in Chapter 3, FoK took on varying meanings for teachers. For example, by

drawing on students' FoK, the three teachers of this study developed the unit themes of "grief

day and healing," "dealing with grief," "STOP bullying," "my community and mapping," "the

Great Depression and cost of living," "puberty and stress management," "community and

misconceptions," "poverty and misconceptions," and "immune system, germs, and HIV."

Throughout this process, teachers' ideological stances became apparent in both curricular

choices and instructional practices. These ideological stances are paramount when working with

the largest EL population—Latin@s—given the current political climate of anti-immigrant

animosity that essentializes the Latin@ population (especially those of Mexican descent).

Ideological stance is a term most often used to understand a person's stance on a certain issue in

relation to affiliation with a political party (Gottipai et al., 2013). Gottipai et al. (2013) takes

ideological stances to refer to the stances people take on controversial sociopolitical issues. This

term is relevant to this study if we take teaching to be a political act (Gutstein, 2008; Freire,

1970). Furthermore, Setati (2005) points out that home language use can be both a mediated

learning act, as well as a "political" act, given the implications "for how social goods are or ought to be distributed" (p. 448).

Therefore, I decided to focus on PROJECT teachers with a predominantly Latin@ population in their classrooms for a number of reasons. First, a focus on these teachers would be meaningful given the aims and goals of PROJECT. Second, a gap exists in the literature base on the interplay of language, gender, and racial ideological stances. Lastly, there is continued legislation limiting the democratic and political participation of the Latin@ population. This participation includes within schools (Valenzuela, 1999). Research questions guiding this study are:

(a) How do teachers explicitly construct language, gender, and race in relation to mathematics and science learning?

(b) How do teachers' language, gender, and racial ideological stances mediate curriculum and instructional practices?

In chapter 2, I provide a review of the literature focused on language, gender, and race; ELs in science and mathematics; and language, gender, and racial ideologies in the classroom space. Furthermore, I lead into my theoretical framework based on the review of the literature. Chapter 3 consists of background information about PROJECT, participants, and the methods I employed for data collection and data analysis. Findings are separated into chapters 4 and 5. In chapter 4, I focus on teachers' language, gender, and racial ideological stances in mediating curriculum. Here I place an emphasis on academic subject areas and instructional practices. In chapter 5, I focus on teachers' language, gender, and racial ideological stances in mediating instructional practices. Here I place an emphasis on the organization of learning and language use. Chapter 6

leads into a discussion, conclusion, and implications for the field of teaching, teacher

professional development, and future research.

2. Review of the Literature

"The gender thing came so quickly because boys don't go shopping, that's not what boys do, but the girls were so talkative about when they go shopping and how often."
— Kamala, *ELMSA teacher*

2.1   **Introducing the Literature**

There is a significant literature base that provides perspective into the interconnectedness and complexities of conceptualizing language, gender, and race. Some literature provides insights into these constructs within the EL classroom. I draw on various fields in grounding my research study and the approach I take (i.e., linguistics, sociolinguistics, education, sociology, anthropology, to name a few). Here I focus on three lines of research in the following sections. First, some research has focused at the larger societal level on language ideologies (Irvine, 1989; Litosseliti, 2006; Pavlenko, 2001; Rumsey, 1990; Woolard & Schieffelin, 1994), gender ideologies (Eckert & McConnell-Ginet, 2003; Fennema & Peterson, 1985; Spencer et al., 2003), and racial ideologies (Bonilla-Silva, 2001, 2010). Second, some literature has looked at language and gender in the classroom (Garrahy, 2001; Thorne, 1993) and curriculum and instructional practices in the gendered classroom (Cameron, 2011; Streimatter, 1994). Lastly, some research has provided insights into language and content learning for ELs (Khisty, 1995; Khisty & Chval, 2002; Moschkovich, 2002, 2007; Morales & Aldana, 2010; Razfar, 2010; Setati & Adler, 2001). I reviewed and analyzed the research available in line with what Thorne (1993) challenges us as researchers to do—to not just focus on what is visible and in alignment with our research goals, but to also give a voice to what is often silenced. Therefore, my review of the literature informs the way I approach language, gender, and race as not simply difference. Although, it is at times beneficial to see and understand these linguistic, gendered, and racial bodies differently, we should not limit it to just that. Seeing these constructs as difference

encourages researchers to focus on specific groups, discourses, and practices, that can lead to essentialist conclusions based on observed differences. By understanding this approach, it will aid in my critical reflection of literature that tends to generalize the gendered or EL experiences.

Thorne (1993) states that taking generalizations, related to gender and language, as fact is problematic since:

> Even when statistical gender differences have been found, they never fall into a dichotomous pattern […For example] on average, boys have a somewhat higher activity level than girls, but the ranges between the most and least active boy, and the most and least active girl, are much greater than the statistical difference between all the girls compared with all the boys. (p. 57)

In this sense, researchers need to be cautious of the "the tyranny of averages"—or the practice of referring to average differences as conclusive findings (Thorne, 1993). I attempted to be cautious of these generalizations in my own study by instead of stating "the girls" or "the boys," I stated that it was actually "some girls" or "the majority of boys." Research on gender and language tends to follow in this suite—seeking generalizations. On the other hand, some research provides a way of viewing tendencies in language, gender, and race through developed categorizations. Schubert et al. (2002) state that categorizations are valuable, although simply focusing on categorizations would render a study simplistic. Therefore, although some of the research to follow draws on categorizations, I acknowledge that these categorizations were developed from observing tendencies, which may not be accurate in exploring my own data set. However, this research does provide a framework for me to analyze my data and to make connections with what scholars have already done in the field.

The review to follow is a synthesis of literature focusing on five themes. First, I place a focus on language and gender (shifts from deficit, dominance, and difference to gendered discourse). I contextualize these frameworks using part of my own data set. Second, I explore some major theories in second language learning. These theories include second language acquisition approaches (i.e., behaviorist, nativist, and cognitive) and sociocultural theory approaches. Third, I draw on research on ELs and mathematics and science discourse. I connect views on ELs and language to definitions of mathematics and science discourse. Fourth, I explore the literature on language, gender, and racial ideologies. This literature provides a basis for understanding that an overlap exists. Lastly, I outline literature that constructs language, gender, and race in relation to curriculum and instructional practices. Here, I begin to draw a more concrete connection of ideology with teachers' daily practices.

2.2 **Language and Gender**

2.2.1 **Moving beyond deficit.**

Most research on language and gender between 1975 and the 1990s focused on differences between women's and men's language (Pavlenko, 2001). This focus had come even as a distinction was made between sex and gender (Litosseliti, 2006). Justification for distinguishing these concepts (i.e., sex and gender) came as "biological differences between men and women [were] often used to justify male privileges or reassert traditional family and gender roles" (Litosseliti, 2006, p. 11). Therefore sex is defined as physiological (i.e., biological, functional, anatomical variance between women and men), and gender, is defined as a social construct (i.e., attributes assigned to a sex) (Litosseliti, 2006). Eckert & McConnell-Ginet (2003) expand on the notion of gender:

Gender consists in a pattern of relations that develops over time to define male and

female, masculinity and femininity, simultaneously structuring and regulating people's

relation to society. It is deeply embedded in every aspect of society—in our institutions,

in public spaces, in art, clothing, movement. (p. 33)

Therefore, gender associates what it means to be "female" and "male" to their respective

behaviors, dress, talk, among other attributes. Explanations of the relationship between language

and gender drew from generalized features of gender identities. For example, Lakoff (1975)

suggested a powerlessness and weakness in women's language through a deficit lens. These

weaknesses included the use of hedges (e.g., "that's kinda sad" or "it's probably dinnertime");

euphemism (e.g., avoiding profanity); and conventional politeness (e.g., forms marking respect)

(Lakoff, 1975). Through generalizations and an assumption that all women demonstrate

traditional gendered attributes of talk, Lakoff used tendencies to suggest there was something

deficient with "women's" language. Lakoff claimed that these tendencies were a reflection of

the subordinate position women occupied in the larger society (see McElhinny, 2003; Romaine,

2003; Talbot, 2003).

2.2.2 **Dominance approach.**

Both dominance and difference approaches were responses to deficit approaches to

women's language (Litosseliti, 2006). Dominance approaches[25] consider differences as

indicative of women being dominated in interaction by men (Talbot, 2003). This approach

makes evident male privilege. For example, considering the three teachers of PROJECT in this

study, two (i.e., Bianca and Kamala) identify as women, while the third (i.e., Jesus) identifies as

a man. During focus group interviews, on occasion, Jesus would provide a negative or resistant

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[25] See Fishman, 1983; Thorne & Henley, 1975; and Zimmerman & West, 1975 for examples.

comment when reflecting on his own practices, PROJECT, or of the students in his classroom.

This resistance is shown in the following transcript from a focus group interview (lines 1-8).

```
01:   Jesus:     For me a lot of that stuff is not realistic.  I'm gonna say again, once this
02:              [the project] is over, I'm not gonna transcribe, I'm not gonna tally
03:              anything, I'm not gonna do any objectives and all that stuff, like on a
04:              paper like that.
05:   Bianca:    But I really [feel that]
06:   Jesus:     [For me], that's beneficial for me.  I rather do the triangle and see the
07:              whole picture than to actually see the little pieces. [Focus Group Interview
08:              3]
```

In the excerpt above, Jesus began explaining that he will not continue using the tools provided to

teachers through PROJECT (line 1-4). Bianca refuted his comment by stating, "But I really feel

that" (line 5). Jesus interrupted her comment to clarify his point as indicated by brackets "[For

me]…" (line 6). Through a dominance perspective, this act of Jesus interrupting Bianca's speech

would be understood as indicative of dominance and therefore male privilege.

2.2.3   **Difference approach.**

Difference approaches[26] suggest differences are a result of women and men belonging to

distinct sub-cultures (Litosseliti, 2006). Therefore women/girls and men/boys differ in the

socialization processes that they experience (Pavlenko, 2001). While the difference approach

provided a space to articulate women's/girl's experiences that were often ignored, it soon reified

contrastive images through terms like "culture" and "subculture" (Talbot, 2003; Thorne, 1993).

For example, during the same focus group interview, the female teachers (Bianca and Kamala)

had the tendency to use hedges (i.e., you know) and demonstrated a modality of uncertainty (i.e.,

I think, I feel). Through a difference perspective, these speech patterns may be viewed as Bianca

and Kamala being exposed to different socialization processes and developed interactional styles.

For example, an explanation may be that Bianca and Kamala have been positioned in a way

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[26] see Gal, 1979; Labov, 1966; Solé, 1978; and Trudgill, 1972, 1974 for examples.

where their opinions were questioned or not valued indicating the need for affirmation when making these statements. Eventually these three approaches—deficit, dominance, and difference—were critiqued as simplifying more complex relationships.

      2.2.4 **Gendered discourses.**

      A more recent approach to language and gender has considered a social theory and post-structuralist approach to exploring language practices amongst gendered groups (Pavlenko, 2001). This approach conceptualizes language as a social practice (Litosseliti, 2006), where discourse is a communally meaningful activity where ideas are constructed over time (Eckert & McConnell-Ginet, 2003). In this case, discourse considers a particular history of talk, gestures, images, etc. about a set of ideas. Therefore, when speaking of discourse of gender, there are a set of ideas about gender that become apparent. Key assumptions of this approach are the following:

1. We don't have gender, but we do gender in interaction.

2. Gender is complex, variable, dynamic, a site of (re)positioning and struggle.

3. Gender, and gender identities, are socially constructed through language use.

4. Power relations are an effect of discourse, not of individual intentions.

5. Other social parameters and relations, not just gender, are important.

6. Gender is culturally constituted and context-dependent; all meanings are situated.

7. Gender needs to be studied in relation to localized contexts and specific communities, as well as more globally. (Litosseliti, 2006, p. 44)

These assumptions point to gendered discourses as saying something about women/girls and men/boys, along with their actions, behaviors, positions, choices, relations, and identities. In this case, discourses represent, maintain and contest social practices (Litosseliti, 2006).

Consequently, discourses of gender can be both gendered (people taking up particular positions) as well as gendering (positioning people in certain ways) (Sunderland, 2006). When speaking about the construction of gendered identities within the framework of gendered discourse, scholars refer to a two-way process: "discourses (in people's own talk and in the talk of others) constitute multiple identities; and people's identities (such as gendered, racial, sexual identities) give rise to particular discourses" (Litosseliti, 2006, p. 62). This more recent approach to gender and language provides a more nuanced way of understanding the interconnectedness of these constructs and their relationship within and between peoples. This approach also links to Gee's (2008) reference to the meaning of Discourse (with a big D).

2.2 Second Language Acquisition (SLA) and Sociocultural Theory (SCT)

2.2.1 Language acquisition.

Major perspectives of teaching and learning in Second Language Acquisition (SLA) include behaviorist, nativist, and cognitive approaches. In the mid-20th century, theories of learning were dominated by behavioral approaches (Xiangui, 2005). Scholars taking these approaches understood language acquisition as stimulus-response conditioning (i.e., changes in observable behavior) with immediate feedback (i.e., as a function of events in the environment) and reinforcement (e.g., either positive or negative) (Skinner, 1938, 1957). Research in line with a behaviorist approach focused mainly on observable behaviors or actions of teachers and students. Learning a language was attributed to practicing by imitating and repeating and by the teacher focusing on what was different between the languages (Mitchell et al., 2013). Chomsky (1959) was among one of the leading scholars who contested behaviorist theory, claiming that the process failed to explain how the learner cognitively moves past the trained responses into the unknown. These notions led to his view of language acquisition as an innate process. In this

case, everyone has a Universal Grammar (UG), in which they can draw from in acquiring new knowledge (Chomsky, 1959). Based on this theory, language learning is more structured and constrained in advance, which makes the task of learning a new language more manageable (Mitchell et al., 2013). By the 1970s, these behavioral orientations began to expand to cognitive orientations (Xiangui, 2005). Here cognitive theory (led by Jean Piaget) viewed second language acquisition as a conscious process of thinking (i.e., information processing and transmission of L2 input and output), which takes into consideration non-observable concepts such as memory and motivation (Xiangui, 2005). Therefore, internal forces of an individual were viewed as what caused them to interact with the environment (Mitchell et al., 2013). In line with a cognitive approach, research focusing on teachers and students shifted to understanding teachers' and students' thought processes (e.g., planning, thoughts and decisions, and theories and beliefs) (Clark & Peterson, 1986). Eventually by the mid-1980s, second language acquisition research began to be informed by sociocultural theory (Lantolf & Beckett, 2009).

2.2.2 Language learning.

Over the last 30 years, sociocultural theory has dominated the literature on second language learning (see Lantolf & Beckett, 2009). Sociocultural theory (or cultural psychology or cultural-historical psychology as Vygotsky referred to it) holds that human development (including cognitive functioning) cannot be viewed separately from social context (Vygotsky, 1962). Therefore, the basic claim is that all mental activity is symbolically mediated (Lantolf & Beckett, 2009). Language is one of those symbolic tools. Sociocultural theory has also been influential to theories of learning in general. Research on students as learners and teachers utilizing a sociocultural perspective (especially research on professional development, perceptions, and identity) has focused on the social nature of learning (Wells, 1999a). One

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approach uses the lens of "communities of practice" to understand this relationship with language and gender (Philipp, 2007). Exploring an individual's participation through a communities of practice framework, helps the researcher to understand the learning that transpires when there are evident changes in the way these individuals participate with others who share a common goal (Lave & Wenger, 1991; Wenger, 1998). My own perspective of second language learning, teaching and learning, and gender and language in the classroom draws from sociocultural theory with a "communities of practice" framework. Sociocultural theory is also an intricate part of the conceptual framework driving the ideas and tools of PROJECT. This will be discussed in the next chapter.

2.3   ELs, Mathematics, and Science

2.3.1   Perceptions of ELs.

Moschkovich (2007) asserts that researchers (and teachers) only see what their own conceptual frameworks allow them to see. This limitation greatly impacts an individual's conclusions and recommendations made for ELs. Moschkovich (2002) discusses three perceptions of bilingual mathematics learners (I would add bilingual learners in other domains as well, such as science and literacy): (1) acquiring vocabulary, (2) constructing multiple meanings, and (3) participating in Discourse practices. The first approach focuses on second language learners acquiring content related vocabulary (Moschkovich, 2002). Here, a teacher might place a focus on student computations or the solving of traditional problems. The second approach focuses on how the same term can have multiple meanings (Moschkovich, 2002). Here, a teacher might expect students to learn to use these multiple meanings appropriately. A student's language use can help them to move closer to the mathematics register (i.e., the set of conventions specific to mathematical communication (Pimm, 1987)). The last approach focuses

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on the resources bilingual students use to communicate mathematically (and scientifically) (Moschkovich, 2002). This approach draws on Gee's (2008) notion of Discourses. Here, a teacher might emphasize students "mathematizing and communicating" together (Moschkovich, 2002). Students draw on multiple resources throughout this process.

These perceptions are not mutually exclusive, are ever-changing, and constantly negotiated. For example, in discussing test preparation or in focusing on tests as determining student achievement, some teachers may regress to viewing bilingual learners as acquiring vocabulary. This may be simply in response to what students are required to know for the test. Wells (1999b) acknowledges that the increasing pressure of accountability and scores on standardized tests are major factors hindering teachers' practices. Jesus opened up about the pressure he feels in preparing his students for the test. This preparation includes him covering set materials and students learning specific vocabulary (lines 1-7).

```
01:    Like I said sometimes you get so hooked on covering so much that you want them to be
02:    like, I need to cover this because they have to be ready for a test. So, that thing that
03:    you're always afraid of that you're not going to be able to meet certain things because
04:    you had to let something else take over. And it's kinda scary, for me it's kinda scary
05:    because of time when it's running out. And I need to cover. And I think at some point, I
06:    need to say I have to let this go because this is more important at this point and to try to
07:    cover it as much of that stuff. It's the pressure. [Focus Group Interview 2]
```

Jesus acknowledged his tendency to want to cover so much material to prepare students for the test (line 1-2). Allowing himself to shift away from just a focus on teaching for the test was scary and put pressure on him (line 2-7). Therefore, as follows, there continues to be conflicts between teachers' belief systems and the perceived external requirements imposed on teachers (Edwards & Mercer, 1987). And regardless of Jesus's view of how his EL students should participate in the classroom and develop understanding of the content, by placing an overemphasis on test preparation, he inadvertently treated learning as memorizing for the test.

Therefore, in this situation, he indexed demonstrated an alignment with the perception of ELs as acquiring vocabulary for the test. This view was demonstrated by his statement, "And I think at some point, I need to say I have to let this go [in reference to materials drawing on students' FoK] because this [mandated content] is more important and to try to cover it as much of that stuff" (line 5-7). This pressure of covering all the mandated material continued to be a constant negotiation and struggle for Jesus.

2.3.2 **Views on language.**

Research focusing on particular dimensions of language may influence the perceptions mentioned above. There are four ways in which scholars have conceptualized language—as a process, as a system, as a structure, and as a factor (Solano-Flores, 2010). Taking a view of language as a process, researchers identify language as a social process and culture as a phenomenon that shapes the mind (Solano-Flores, 2010). Culture here is a way of life of a group of people—"attitudes, beliefs, preferences, and practices considered appropriate for members of the culture" (Ogbu, 1993, p. 490 as cited in Martin, 2000). Researchers who view language as a process examine the role of language verbally in the development of mathematical knowledge (e.g., the use of number words allows for understanding the notion of cardinality) (Solano-Flores, 2010). This perspective seems more in line with ELs participating in Discourse practices. Language as a system identifies different forms of language (e.g., world languages, the dialects of a given language, everyday language) as governed by rules and conventions and signifies choice in an individual's use of language according to social contextual factors (Solano-Flores, 2010). Researchers who view language as a system explore how forms of language and world languages help in constructing mathematical language (Solano-Flores, 2010). For example, students can draw on language resources (i.e., Spanish, code-switching, etc.) in mathematical

problem solving in order to come to some understanding in English. This second view might align in some situations with students constructing multiple meanings, and in other situations with students participating in Discourse practices.

Views of language as a structure and as a factor are referred to as formal because they focus on patterns of linguistic features of mathematical problems (Solano-Flores, 2010). Researchers who take language as a structure, examine how understanding mathematical problems is influenced by the linguistic features of those problems (Solano-Flores, 2010). For example, the vocabulary (technical and non-technical) and syntactic complexity of mathematical problems are examined through grammar constituents (verbs, determiners) as units of analysis (Solano-Flores, 2010). Views of language as a factor are observed in research focusing on large-scale testing and scores with treatment conditions (Solano-Flores, 2010). For example, an intervention program may be used for a group of students to determine how it influences outcomes on a test (Solano-Flores, 2010). Language as a structure and as a factor may align more closely to ELs as acquiring vocabulary. In some situations, the view of language as a structure might align with the perception of students constructing multiple meanings. I myself conceptualize language as a process and language as a system, since I attempt to understand language and discourse as a social process and ELs participating in Discourse communities. Furthermore, I take into consideration language as world language (i.e., American English and Spanish) and everyday language (i.e., language varieties and hybrid languages).

2.3.3 **Mathematics and science discourse.**

In classroom contexts, mathematical and scientific discourse choices by the students and the teacher hold implications for how students and teachers perceive one another as well as themselves (Brown, 2006). Science and mathematics involve the balancing of interpersonal

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relationships among student, teacher, and social group (Hanrahan, 1999; O'Loughlin, 1992). Therefore, language use can signal one's identity and serve as a resource in order to maintain particular discursive, cultural, and political identities (Gee, 1999). Pimm (1987) provides a balanced analysis of the linguistic nature of mathematics (and science)—having properties that can be examined from the perspective of linguistics, and at the same time, having a register and a set of conventions that are specific to mathematical (and scientific) communication. Researchers have moved towards redefining mathematics and scientific discourses in relation to Gee's (2008) definition of Discourses. For clarity, I will redefine Discourses here:

> ways of behaving, interacting, valuing, thinking, believing, speaking, and often reading and writing, that are accepted as instantiations of particular identities (or 'types of people') by specific groups […] They are, thus, always and everywhere social and products of social histories. (Gee, 2008, p. 3)

Researchers have identified that a students' primary or home language is a resource for learning and teaching mathematics (and science) (Khisty, 1995; Khisty & Chval, 2002; Morales & Aldana, 2010; Razfar, 2010; Setati & Adler, 2001). In this way, students use these resources as they simultaneously learn English and domain specific content (such as mathematics and science). However, learning the domain specific content and language practices of mathematics and science also requires some appropriation of an identity that matches the level of scientific language use (Brown, 2006; Martin, 2000, 2006). Thus, the negotiated role of participating in the contextually defined Discourses of mathematics and science needs to be compatible with these students' emerging academic identities. Language serves as a mediator of this identity construction, where speakers and listeners engage in co-constructed meaning (Gee, 2000; Wortham, 2000). Furthermore, individuals select a combination of cultural markers that signal

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membership into these identity domains (Gee, 2000). In essence, being a part of these Discourse communities (including scientific and mathematical) is strongly related to the academic identity construction of ELs. Language can serve as a meditational tool in becoming a part of these communities. Therefore, academic identity and language are important aspects to socializing ELs into these communities of practice.

2.4   Language, Gender, and Racial Ideologies

2.4.1   Challenge in definition.

In order to even begin to explore the dynamic of learning in the classroom, it is important for us to understand the resonating ideologies within this classroom space. There has been a significant literature base documenting the links between teachers' ideologies and their influence on teaching practices (Bailey et al., 1997; Connell, 1995; Fennema & Peterson, 1985; Lee et al., 1994; Lesko, 2000; Li, 1999; Thorne, 1993; Tolman & Porche, 2000). A focus on teachers' ideologies becomes imperative to understand in relation to curriculum and instructional practices. The term *ideology* indicates a commitment to address the link between power relations, cultural forms, and language as shaping these ideologies (Woolard & Schieffelin, 1994). Ideologies emerge within institutions of social life, which reflect the existential world and the political pressures present (Jackman, 1994). Therefore, it is not surprising that more emergent ideologies mirror dominant ideologies in the larger society. These ideologies tend to be reaffirmed and even accelerated through the current political climate. Notions and beliefs that are often normalized in society are not necessarily the way the powerful view them (Gee, 2008). Instead, the beliefs of those who have power themselves invert reality in a way that becomes normalized in order to maintain such power (Gee, 2008). The maintenance of this power is thus influenced by the organizing of society and institutions—in this case the public schooling

institution—in a way to encourage ways of thinking and behaving to enhance the interests of those few (Fiske, 1993; Gramsci, 1971). However, the concept, definition, and approaches to ideology are contested and often conflicting (see Gerring, 1997). I take into consideration what Gerring (1997) outlines of contestations and variations in the literature base that explores ideology. Therefore, I provide a definition of ideology, and in turn ideological stances, and the approach that guides my own study in a later section.

2.4.2 **Language, gender, and racial ideologies.**

Ideologies of language, gender, and race are contextually specific. For instance, dominant and counter ideologies vary across cultures and historical periods (Cameron, 2011). Furthermore, language and gender ideologies are transformed in representation as they interact with other social characteristics such as class, race, and ethnicity (Cameron, 2011). Therefore, ideologies of language, gender, and race are in constant and dynamic relationship with each other. Within the U.S. context, these ideologies are invoked by the diversity of the population. I set out to understand some of the prevalent frames (Bonilla-Silva, 2001) that align with dominant ideologies (specifically as they relate to language, gender, and race). Furthermore, I take into consideration the history of power in relation to these ideologies within the U.S. context. This framing of the study assisted in my own exploration and analysis of ideological stances. Furthermore, this literature base informed how I even began to come to some conclusions on these constructs. The challenge was documenting how these constructs permeate in concrete dimensions (i.e., curriculum and instructional practices).

First, language ideologies have emerged in recent years as a distinct focus for research and debate amongst sociolinguistics and linguistic anthropologists (see Schieffelin et al., 1998). The term "language ideologies" is most often used to refer to a set of representations through

language that is infused with cultural meaning for particular communities (Cameron, 2011).

Some themes across the literature are "where and how language originated, why languages differ

from one another and what that means, how children learn to speak, and how language should

properly be used" (Cameron, 2011, p. 583). For example, a language ideology that is prevalent

in academia worldwide is exemplified through Meaney's (2013) titled plenary paper, "The

privileging of English in mathematics education research, just a necessary evil?" This frame of

the privileging of English in academic spaces, also provides a storyline linked to language and

power. Furthermore, it just reaffirms the privileges afforded those of us that are fluent in some

variety of English. Unfortunately, and important to recognize, this privilege comes at the

expense of the disadvantage of non-English speaking individuals.

Second, specifically for gender ideologies, studies have demonstrated how within

classrooms, these ideologies strongly influence not only the organization of the classroom, but

the implicit practices and messages conveyed to students (Spencer et al., 2003). Furthermore,

studies have demonstrated how in many instances teachers perceptions about gender (and

language) are not reflected in their practices (Garrahy, 2001). As follows, many of the behaviors

of students that are in alignment with conventional gender ideologies are valued, and those

behaviors that are not in alignment are thought of as deficient in some way or as resistance and

often punished (Thorne, 1993). Furthermore, these studies have demonstrated how gendered

expectations are present within classrooms. These expectations are communicated from teachers

to students through both explicit (e.g., practices, routines, etc.) and implicit (e.g., curriculum)

ways.

Lastly, research on racial ideologies has focused on dominant racial ideologies based on

the dominant group and alternative ideologies based in relation to those dominant ideologies

(Bonilla-Silva, 2001, 2003, 2010). Sellers et al. (1998) explore racial ideologies and racial

identity as ascribing being African American. Racial ideologies in this study focused on the

Black-White dichotomy of peoples in the U.S. The four ideologies they suggested are

nationalist, minority, assimilation, and humanist. Sellers et al. pointed to these racial ideologies

as invoking and being invoked by status in society. Bonilla-Silva (2003, 2010) also provides a

framework in his work focused on dominant racial ideologies and critical alternative racial

ideologies. These dominant racial ideologies are specific to the color-blind ideologies in the

U.S. context (Bonilla-Silva, 2010). Furthermore, these ideologies entail frames, style, and

storylines, which will be detailed in my theoretical framework (Bonilla-Silva, 2003, 2010).

Bonilla-Silva's work contributes to the more current conception of racial ideologies in the U.S.

2.5   Curriculum: Academic Subjects and Instructional Materials

2.5.1   Research on curriculum.

Curriculum—the courses of study and body of knowledge provided by the school for

students—is experienced differently by diverse groups of students (Streitmatter, 1994; Watkins,

2010). It is a highly symbolic concept (Pinar et al., 1995/2008). Therefore, "curriculum is

intensely historical, political, racial, gendered, phenomenological, autobiographical, aesthetic,

theological, and international" (Pinar et al., 1995/2008, p. 847). Curriculum becomes the site in

which generations struggle to define themselves and the world (Schubert et al., 2002). Schubert

et al. (2002) found that unprecedented growth in scholarship theorizing about curriculum took

place from the early 1970s to the present, especially in the 1980s. The purpose of curriculum

studies began to shift from the process of developing curriculum during and before the late 1960s

and early 1970s toward understanding curricula as personal, cultural, and ideological phenomena

in the 1980s and 1990s (Schubert et al., 2002). The link of curriculum to gender (and language)

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can be seen through academic subjects and instructional materials (Streitmatter, 1994). In this study, a focus on curriculum is crucial since teachers who are a part of PROJECT develop their own curricular units. Teachers develop curricular units by drawing on students FoK, integrating domain specific knowledge (such as, but not limited to literacy, mathematics, and science), and creating/selecting instructional materials (including handouts, worksheets, media selection, etc.).

Schubert et al. (2002) suggest, "It is doubtful that curriculum can be studied meaningfully today apart from full attention to the interdependent character of life's curricula. Each curriculum influences conceptions of self and others, hopes, […] roles, power hierarchies, and so on" (pp. 499-500). The approach teachers in PROECT took was in alignment with developing their own curriculum by drawing on this "life" curricula in a sense. Although I understand that the hidden curriculum (Anyon, 1980) can provide insights into understanding teachers' ideologies, it is beyond the scope of this study. Curriculum scholars found that general programs could not be formulated to meet specific needs of unique situations; therefore, the discussion led to addressing the issue of how curriculum is developed instead of what knowledge and skills were important for students to learn (Schubert el al., 2002). The realization was that curriculum development is primarily a practical task, and therefore, only "principles" could be provided to guide this development (Schubert el al., 2002). In line with this notion, the teachers that participated in PROJECT were provided with theoretical underpinnings and tools to help mediate the process of becoming teacher-researchers and curriculum developers. However, the actual design and execution of the curriculum was the teachers' responsibility.

2.5.2 **Academic subjects and instructional materials.**

Academic subject areas continue to be associated along gender, racial, and class lines. Pinar et al. (1995/2008) point to what curriculum should not be:

The point of the school curriculum is not to succeed in making us specialists in the academic disciplines. The point of school curriculum is not to produce accomplished test-takers, so that American scores on standardized tests compare favorably to Japanese or German scores. The point of the school curriculum is not to produce efficient and docile employees for business. (p. 848)

In this sense, the curriculum is not meant to produce docile citizens that regurgitate information given. For mathematics and science, this includes the measurement of "achievement" based on standardized tests, courses taken, and career choices. Academic subject areas are also thought of as "masculine" or "feminine" fields (Streitmatter, 1994). "Masculine" traits include objectivity, distance, and logic, whereas "feminine" traits include subjectivity, nurturance, and heart. Furthermore, as discussed earlier, for ELs, there may be differences in how content learning is viewed—(1) acquiring vocabulary, (2) constructing multiple meanings, and (3) participating in Discourse practices (Moschkovich, 2002)—and therefore, reflected in the instruction of these academic subject areas. The teachers in PROJECT were encouraged to take a student-centered integrative approach to curriculum design. Furthermore, they were encouraged to incorporate what is considered academic subject areas (i.e., mathematics, science, language arts, social studies, etc.). However, when drawing on domain specific content, teachers aspired for an integrative approach, which blurred the lines of these distinct content areas.

Through instructional materials, as a way of employing a curriculum, Sadker and Sadker (1982) link teachers' ideologies as mediating the development of these tools. They provide four ways in which gender and instructional materials can be problematic. One is invisibility—where females are portrayed at lower rates or contributions of women are rarely or never spoken of (Sadker & Sadker, 1982). Two is stereotyping—illustrations or text portraying traditional gender

roles and women and men in traditional gendered career fields (Sadker & Sadker, 1982). Three

is unreality—issues of social significance only addressed briefly and superficially (Sadker &

Sadker, 1982). Four is fragmentation/isolation—issues of gender solely addressed at the end of a

section, chapter, book, etc. (Sadker & Sadker, 1982). These four categories can also extend to

the ways in which race/ethnicity is addressed within instructional materials. Furthermore, not

only can the content of instructional materials provide opportunities for ELs, but also the

structure and language of instructional materials. In essence, the structure and language of these

materials can enhance or hinder these opportunities.

2.6   Instructional Practices: Organization of Learning and Language Use

Another factor in understanding teachers' ideologies is instructional practices—

specifically the organization of learning and language use (Streitmatter, 1994). Here, the

organization of students and learning, in combination with the choice of words used to

communicate with students, are important considerations. Streitmatter (1994) emphasizes that,

"the actual words as well as the tone used by the teacher provide direct as well as less direct

messages that students integrate into their understanding of particular curricular areas and their

interpretation of the world in a more general sense" (p. 93). In this case, the intricacies in what is

said and how it is said have implications for students' understandings. Furthermore, all

languages, in this case American English, represent most fully "the experiences of the dominant

forces of a culture and tend to limit the representation of minority groups' experiences within

that culture" (Streitmatter, 1994, p. 94). Therefore, language is limited in its usage and in the

messages it intends to convey. I found this to be true as I attempted to draw conclusions from

my own data set. However, regardless of the limitations of language, there are ways of

providing more inclusive opportunities for EL students.

2.6.1 **Organization of learning.**

In their quest for order, teachers continually sort or organize students and learning into smaller, more manageable groups and tasks (Schubert et al., 2002; Streitmatter, 1994). This organization includes where students sit, how they line up, who they work with, and assigned classroom tasks (Thorne, 1993). Gender dichotomies ("girl/boy" as basic social categories and as individual identities) continuously provide a way of difference and form of separation that can be drawn on (Schubert et al., 2002). At times, girls and boys separate (or are separated) "with their own spaces, rituals, and groups, but they also come together to become, in crucial ways, parts of the same world" (Thorne, 1993, p. 36). The ways schools are organized also work in both ways—to diminish this separation or to enhance the possibility of this separation (Thorne, 1993). Some research has found that as children grow older, they tend to separate more and more by gender, with the amount of gender separation peaking in early adolescence (Thorne, 1993). Some research tends to focus on the "why" of this separation. Thorne (1993) elaborated on three major explanations that have been set forth to explain why children may prefer to be with others of the same gender: (1) shared interests of "behavioral compatibility;" (2) psychoanalytic process; and (3) the cognitive dynamics of gender labeling and identity. Since the "why" explanations tend to seek an ultimate explanation to a complex phenomena, Thorne suggests that the exploration of "how" questions about gender separation and integration, rather than seeking why, would be most beneficial to educational research. In line with this approach, my study also focuses on the "how" questions.

2.6.2 **Language use.**

A line of research has focused on gender bias in language (Cameron, 1992; Cowie and Lees, 1981; Goddard & Meân, 2009; Litosseliti, 2006; Richardson, 1989; Spender, 1990). Here I

highlight two trends in the literature on gender bias in the English language—male-oriented language associated with gender roles and words used to describe female/feminine and male/masculine. One form of gender bias is that male-oriented language can indicate certain personality attributes or suggest career aspirations for both women/girls and men/boys (Richardson, 1989). For example, for the career fields nurses, secretaries, elementary school teachers, among other female dominated fields in the U.S., generic individuals are often referred to as "she." On the other hand, doctors, engineers, scientists, president, mathematicians, and so on, are most often referred to as "he." Furthermore, gratuitous modifiers (i.e., lady doctor, female police officer, and male nurse) diminish a person's prestige by drawing attention to their sex (Miller & Swift, 1981). Secondly, different aspects of women and men are presented in terms of labor and characteristics (e.g., women as mothers and men as workers) (Goddard & Meân, 2009). Within this male-oriented use of language is an understanding about how women and men should behave and characteristics they should possess. These characteristics are evident in words used to describe female/femininity and male/masculinity (Richardson, 1989). Linguistic practices define females in particular ways—such as dependent, incompetent, and incapable. Men may be described in contrast—such as independent, competent, and capable. Moreover, we have language in which the linguistic item remains the same but the meaning changes according to whether it is referring to or describing a woman/girl or a man/boy (Goddard & Meân, 2009). For example, a boy that demonstrates authority may be seen as a leader, while a girl who demonstrates authority may be seen as bossy. In essence, these uses of language are embedded in both the curriculum and instructional practices. Furthermore, the meanings attributed to this language use are situated within a larger context that reaffirms this language use.

2.7   **Theoretical Framework**

2.7.1   **Balancing two approaches.**

When exploring research topics related to teachers, researchers apply their conceptual

lenses to interpret teachers' knowledge, beliefs, and practices (Simon & Tzur, 1999). Simon and

Tzur (1999) highlight two approaches taken by researchers when pursuing studies with teachers

as the unit of analysis. Using one approach, researchers draw on current knowledge from the

field to speak to the stories of the teachers in the study (Simon & Tzur, 1999). Solely relying on

this approach can lead to deficit perspectives that focus mostly on what teachers lack. Through

the second approach, the researcher develops a story from the teacher's perspective (Simon &

Tzur, 1999). Solely relying on this approach may lead to a lack of conceptual framework and

fail to add to the theoretical development of the field. Simon and Tzur (1999) elaborate on the

importance of balancing these two approaches. This can be undertaken as the researcher utilizes

conceptual frameworks from the field in understanding teachers' experiences and stories; while

at the same time, the researcher highlights teachers' experiences and stories to inform the field

and the further development of these conceptual frameworks. This balance was of particular

importance within my study, as I attempted to be cautious not to demonize teachers or

completely point to inadequacies based on my own or the field's conceptualization of "good"

teaching. Furthermore, attempting to balance these approaches opened up a space for dialogic

understandings where both the teachers (in becoming teacher-researchers) and myself, as

researcher, shared knowledge and experiences to develop a more heightened understanding of

the action research process. Therefore, I used the lens of language, gender, and racial ideological

stances to guide my study, while also attempting to bring to the fore teacher narratives and

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stories. I drew on the literature base of language, gender, and racial ideologies to situate my understanding of ideological stances.

Other than theories, which are more evident in qualitative studies, Creswell (2012) suggests that it is also important to build awareness of underlying philosophical assumptions. Philosophical assumptions are "the use of abstract ideas and beliefs that inform research" (p. 16). These assumptions are:

> Sometimes […] deeply ingrained views about the types of problems that we need to study, what research questions to ask, or how we go about gathering data. These beliefs are instilled in us during our educational training, through reading journal articles and books, through advice dispensed by our advisors, and through the scholarly communities we engage at our conferences and scholarly meetings. (Creswell, 2012, p. 15)

I am highly aware that over the course of my doctoral program experience (both educational and personal experiences within and outside of the institution), I have developed a multitude of philosophical assumptions that influence the way I approach my study and the conclusions that I draw. Therefore, I recognize that I am intentional in my approach and have certain affinities that affect this intentionality. What this means is that no one can ever take a neutral stance. All stances are inherently political and maintain underlying philosophical assumptions. Figure 1 represents the theoretical framework for this study (i.e., language, gender, and racial ideological stances), linked to my understanding of how they are informed by the philosophical assumptions set out by Creswell (2012). These assumptions include ontology (i.e., the nature of reality), epistemology (i.e., how reality is known), axiology (i.e., role of values), and methodology (i.e., approach to inquiry). Therefore, I align with (1) the ontological assumption that reality is based on power and identity struggles, (2) the epistemological assumption that reality is known through

E: Reality known through study of social structures, freedom and oppression, power and control.

M: Start with assumptions of power and identity struggles, document them, and call for action and change.

O: Reality is based on power and identity struggles.

A: Diversity of values is emphasized within the standpoint of various communities.

Language Ideological Stances

Racial Ideological Stances

Gender Ideological Stances

Figure 1.

Key: **O** = Ontological Beliefs (the nature of reality)
E = Epistemological Beliefs (how reality is known)
A = Axiological Beliefs (role of values)
M = Methodological Beliefs (approach to inquiry)

Figure 1. Theoretical framework informed by Creswell's (2012) philosophical assumptions

the study of social structures and power, (3) the axiological assumption that diversity of variables is emphasized within the standpoint of various communities, and (4) the methodological assumption that studies based on power and identity struggles need to be documented to inform further change (Creswell, 2012) (Figure 1).

2.7.2 **Language ideological stances.**

One strand of my theoretical framework is language ideological stances, which is informed by the literature on language ideologies. Language ideologies have been defined at a more general level as "shared bodies of commonsense notions about the nature of language in the world" (Rumsey, 1990, p. 346). There is a clear distinction between the terms "ideology" and simply "beliefs" or "attitudes." One reason why attempts have been made to distinguish "language ideology" with "beliefs about language" is to avoid any common-sense identification of ideology with false beliefs (Cameron, 2003). Rather, ideologies can be understood as social constructs—"they are ways of understanding the world that emerge from interaction with particular (public) representations of it" (Cameron, 2011, p. 584). Through a sociocultural lens, language ideology takes on self-evident ideas about the role of language in the social experiences of members in a group, which in turn contribute to the expression and meaning of that group (Heath, 1989). Furthermore, language ideologies are viewed as the cultural system of notions around social and linguistic relationships (Irvine, 1989). These relationships have both moral and political interests (Irvine, 1989).

We can view and understand theories of language ideologies by drawing on four strands (drawn from Woolard, 1998). The first strand relates to the understanding of ideology as ideational or conceptual (mental phenomena), which has to do with consciousness, beliefs, and ideas (Woolard, 1998). This notion relates to the cognitive processes involved in the reception

and interpretation of such ideologies. The second strand refers to a conceptualization of ideology as "derived from, rooted in, reflective of, or responsive to the experience or interests of a particular social position," (Woolard, 1998, p. 6). Here, language ideologies are viewed as being shaped and reshaped by particular social groups or status. The third strand links to power (social, political, economic), where ideology as ideas, discourse, and practices represents the struggle to gain and maintain power (Woolard, 1998). This strand highlights the role of power and actors who maintain power as influencing the more dominant language ideologies. The last strand relates to the notion of distortion, illusion, or rationalization (Thompson, 1984). Here, speakers meaning, function, and value of language become important to understanding language practices (Silverstein, 1985) and to understand what counts as legitimate knowledge and ways of knowing (Razfar, 2013).

The complexities in language ideologies are invoked in the English-only movement in the U.S. American English is portrayed as a superior language, while "proper" English (whether in speech or written) is viewed as indicative of a superior status. Furthermore, "speakers" of American English (specifically monolingual American English speakers), many times are positioned or position themselves in a way that requires other language speakers to accommodate to them. Of course this is the same argument used against Latin@s, as detailed in the introductory section, as a way to state that they do not want to learn English. In fact, many non-English speaking students and parents put overemphasize on learning English well in school, sometimes at the expense of students losing or never further developing their native or heritage language. To avoid any generalizations, this situation of language loss or lack of further developing the language is not always the case. However, as mentioned earlier, there are enough cases to recognize that this is a problem (see Fillmore, 2000). There were multiple instances in

my data set that resonated with this unfortunate circumstance of language loss or lack of development and the internalization by students of the devaluation of their non-English language. One example was highlighted in Jesus's earlier comment that his students did not want to speak Spanish because they did not see it as important. A few other examples were found in Bianca's class. Some of her students openly acknowledged that they could no longer speak Spanish, but that they understood it since their parents speak it. A counterexample is thinking of language as heteroglossia, or "the drawing upon a diverse repertoire of linguistic and discursive forms in their everyday cultural practices" (Kryratzis et al., 2010, p. 457). This framework of language ideologies will aid in my understanding of the complexities involved in a person's language ideologies (in terms of how they are formed, influenced, understood, challenged, negotiated, portrayed, etc.). I focus on language ideologies as language ideological stances, or the stances teachers take on sociopolitical issues (Gottipai et al., 2013) related to language. For manageability, my dissertation research framework is informed by the varying assumptions of the four strands, although specifically draws conclusions on language ideological stances based on teacher narratives, stories, and practices (Razfar, 2012a; Razfar & Rumenapp, 2013).

2.7.3 Gender ideological stances.

A second strand of my theoretical framework is gender ideological stances, which is informed by the literature on gender ideologies. Gender ideologies can be viewed as an organizing framework that depicts dominant normative behaviors based on gender (Spencer et al., 2003). These ideologies are ingrained in the construct of gender when gender has been referred to as both "gender roles—perceived socially appropriate male and female behavior—" and "gender ideologies—hegemonic beliefs about normative behaviors and practices that are

associated with, enactment of which construct one as, a normal, appropriate and acceptable male or female member of society" (Spencer et al., 2003, p. 1777). More specifically, gender ideologies are:

> the set of beliefs that govern people's participation in the gender order, and by which they explain and justify that participation. Gender ideologies differ with respect to such things as the nature of male and female, and the justice, the naturalness, the origins, and the necessity of various aspects of the gender order. Ideologies differ on whether difference is fundamental, whether it should be maintained, and whether it can-or should-be maintained without inequality. (Eckert & McConnell-Ginet, 2003, p. 35)

Based on the definition above (i.e., "set of beliefs") and taking into consideration the difference earlier (i.e., between "language ideologies" and "beliefs about language"), we again need to take this distinction of ideology and beliefs into consideration. Gender ideologies is an organizing framework, as Spencer et al. suggest. A set of beliefs can fall within this organizing framework, although is not equated to ideologies of gender. This framework represents a gender order and how individuals align or challenge that order. Some of the explicit orientations of teachers in addressing gender in their classrooms include: (1) deficit, (2) gender-neutral, (3) egalitarian, and (4) anti-sexist (modified from Streitmatter, 1994). Deficit practices, whether explicit or implicit, focus on what students' lack based on gender. For example, a teacher may view "girls" as not being interested in a subject area because they do not raise their hand to provide an answer. Or a teacher may view "boys" as not being interested because they are being disruptive. Gender-neutral practices do not consider gender as a factor or an issue to be addressed. For example, a teacher may not even consider gender in the planning or executing of lessons. Egalitarian practices seek for the equal treatment of gender in various aspects. For example, a teacher may

consider gender in curricular choices and/or in the organization of learning, but does not debunk misconceptions of gender. These misconceptions include notions of traditional gendered roles. Anti-sexist practices actively push for gender equity, even if that does not always look "equal." For example, a teacher might include counterexamples to traditional views of gendered practices such as female doctors, mathematicians, and scientists, as well as male nurses. Furthermore, a teacher might reorganize the learning space to encourage girls and boys to interact and work together towards a common goal.

In relation to dominant gender ideologies prevalent in society, Eckert & McConnell-Ginet (2003) recognize the privileging of a male-female dichotomy is frequently used and publicly justified. In essence:

Members of any western industrial society are likely to be able to produce the following set of oppositions: men are strong, women are weak; men are brave, women are timid; men are aggressive, women are passive; men are sex-driven, women are relationship-driven; men are impassive, women are emotional; men are rational, women are irrational; men are direct, women are indirect; men are competitive, women are cooperative; men are practical, women are nurturing; men are rough, women are gentle. (Eckert & McConnell-Ginet, 2003, p. 35)

The frames presented in the quote above represent the expected behaviors and practices of females and males. This justification not only demonstrates a dichotomy of gendered identities, but confines these gendered identities to difference. This dichotomy leads to the essentialism of women's and men's experiences. I focus on gender ideologies as gender ideological stances, or the stances teachers take on sociopolitical issues (Gottipai et al., 2013) related to gender. A focus on gender ideological stances, and knowledge of the frames that align with the dominant

ideologies that exist, will aid me in better understanding teachers' ideologies in practice. Specifically, how teachers explicitly construct, talk about, enact, counteract, and reaffirm gendered practices.

2.7.4 **Racial ideological stances.**

The last strand of my theoretical framework is racial ideological stances, which is informed by the literature on racial ideologies. Within the U.S. context, and in my experiences in data collection, I noticed that teachers' language ideologies could not be divorced from racial ideologies. Furthermore, given the current political climate in the U.S., it would be a mistake not to include racial ideologies as part of my framework. This climate includes escalating racial tensions around the case in Ferguson (i.e., an unarmed African American male shot by a White police officer); continuous disagreement over immigration reform (i.e., Obama's proposed immigration plan since Congress drags out passing any proposed plan); the racially charged twitter rant over the title win of Miss America by an Indian-American woman, to name a few. Furthermore, not considering racial ideologies would turn a blind eye to these issues, solely reaffirming the color-blind ideology. The category "Latin@" or "Hispanic" on government documents, such as those from the U.S. Census Bureau, is now placed in a separate category as ethnicity (viewed as heritage, nationality group, lineage, or country of birth). However, race, as a social construct (based on how racial categories are socially constructed and partially accepted or rejected based on genetic traits—i.e., who can "pass" and who cannot "pass" as another racial category), continues to interact with this "ethnicity" category. Rrez and Guitérrez (1995) speak to some of the controversies in how the term "ethnicity" has been used. This change in categorization does not necessarily mirror how these categorizations are treated in the larger society.

First, Bonilla-Silva (2001) focuses on the political nature of racial ideologies as frameworks providing basic principles used by individuals to sift through contested and often contradictory information in order to make sense of social reality. These ideologies are about meanings that express "relations of domination" (Bonilla-Silva, 2001). Specifically, racial ideologies are the "racially-based frameworks used by actors to explain and justify (dominant race) or challenge (subordinate race or races) the racial status quo" (Bonilla-Silva, 2003, p. 65). Therefore, since racial ideologies are strongly linked to power, those of the dominant race provide the master framework in which all others either associate with or reject their ideological positions against (Bonilla-Silva, 2003). For example, a dominant racial ideology is invoked by the frames of "illegality" and "criminality" in relation to the Mexican decent population in Arizona. All of a sudden all those who "look" Mexican can potentially be in the U.S. as undocumented immigrants. Furthermore, those who are undocumented are framed as criminals since they are breaking the law.

Second, Bonilla-Silva (2010) differentiates between the dominant racial ideologies (or color-blind ideologies) and critical alternative racial ideologies. Furthermore, he suggests that racial ideology is an interpretive repertoire that consists of three elements—common frames, style or race-talk, and storylines (Bonilla-Silva, 2003). Common frames refer to topics that maintain or challenge the racial order (Bonilla-Silva, 2010). Style refers to the rhetorical strategies and idiosyncratic linguistic manners used to articulate racial viewpoints (Bonilla-Silva, 2010). Storylines refer to recurring narratives that become part of the racial folklore (Bonilla-Silva, 2010). For the dominant racial ideologies or color-blind ideologies, Bonilla-Silva (2010) points to the common frames of abstract liberalism, biologization of culture, naturalization of racial matters, and minimization of racism. Abstract liberalism refers to the principles of

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liberalism extending to matters of race to maintain certain situations (Bonilla-Silva, 2010). For example, anti-affirmative action initiatives claim that race should not be used as criteria for making decisions. This viewpoint suggests that racial minorities benefit most from affirmative action. The reality is that throughout history White women have benefited most from affirmative action (Zamani-Gallaher et al., 2009). Biologization of culture refers to designating culture as an explanation for one's status in society (Bonilla-Silva, 2010). For example "Blacks are just lazy and don't want to work" and "Mexicans are stealing our jobs and don't pay taxes." Naturalization of racial matters refers to naturalization as influencing the racial order (Bonilla-Silva, 2010). For example, suggesting that the segregation of people exists because they naturally draw people of the same race/ethnicity. Lastly, the minimization of racism refers to the idea of structural discrimination as limited or declining (Bonilla-Silva, 2010). For example, the notion exists that Barack Obama's election to presidency suggested a post-racial society where African Americans and Whites had an equal chance of becoming president.

Third, Bonilla-Silva (2010) also suggests "Critical Alternative Racial Ideologies," which include cultural pluralism, nationalism, among others. These alternative ideologies are described as follows:

1. Concrete contextualized notions of political liberalism or more egalitarian views on how social goods ought to be distributed. [For example, providing additional funding and resources for schools in communities that have continually been disinvested in.]

2. Political rationale for explaining the status of racial subjects in society (e.g., "Blacks have been left behind by the system").

3. Explanation of race-related issues with race-related arguments. [People of Latin@ heritage in Arizona disproportionately affected by legislation in the larger state, in the work place, and in the school system because of anti-immigrant animosity.]

4. Understanding racism as "societal," with recognition of new forms of racism. (Bonilla-Silva, 2010, p. 142)

This framework of racial ideologies (both color-blind and critical alternative) will provide me with a better understanding of how teachers make sense of language and gender in relation to racial/ethnic markers. I focus on racial ideologies as racial ideological stances, or the stances teachers take on sociopolitical issues (Gottipai et al., 2013) related to race. Understanding the dominant and counter ideologies invoked by common frames, as documented by Bonilla-Silva, will provide me with a more concrete lens in drawing conclusions from my data set.

2.7.5 **Intersection of language, gender, and racial ideological stances.**

Gal (1995) regards a study on language and gender as enhanced with a focus on everyday practices, the ideologies that frame these practices, and that which makes them relevant in a social context. In specific:

The web of power relations created by these ideologies operates on the macro-level of institutional process (e.g., within organizations or classrooms) and on the micro-level of practices, where individuals in specific contexts (e.g., students, teachers) accommodate or resist them. (Litosseliti, 2013, p. 65)

Ideologies of language and gender operate in a specific time and place (Cameron, 2011). These ideologies may vary across cultures and historical periods. Furthermore, they are transformed by representations of other social characteristics such as race, ethnicity, and class (Cameron, 2011). What is believed to remain constant across these contexts, particularly in westernized societies,

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is that these constructs are seen as difference (Cameron, 2011). Therefore, roles, preferences, etc. are reinforced by language, discourses, and images throughout our lives (Goddard & Meân, 2009). Discourses, in turn, influence the ways in which we perceive the world and how we are situated within the world (i.e., our sense of self—our identities) (Goddard & Meân, 2009). This is why it is difficult for us to resist established discourses and fully embrace new ideas "because it can challenge some ingrained ways of thinking about ourselves" (Goddard & Meân, 2009, p. 113). Given these constant struggles, it is important to understand the intersection of teachers' ideological stances, specifically how they are given shape in the classroom context. These ideological stances can be viewed through teachers' narratives, stories, and practices (Razfar, 2012b; Razfar & Rumenapp, 2013). Therefore, this theoretical framework is beneficial to my study since it claims that the enactment of ideologies and practices that racialize (and genderize) people affect the educational experiences of both students and teachers in potentially positive or negative ways (Martin, 2009; Moore, 2005). In the next chapter, I will discuss how this framework informed my analysis.

3. Background

"Intentional and unapologetic."
—Dr. Alfred Tatum, *Dean of COE, UIC*

3.1 PROJECT

3.1.1 Program and model.

PROJECT is a nationally funded long-term professional development program that

targets K-8 teachers who have ELs in their respective classrooms (Razfar, 2007). Teachers come

from both bilingual and mainstream classrooms situated in predominantly low-income settings

(Razfar, 2007). Throughout the program, selected teachers pursued an ESL/Bilingual

Endorsement or Approval and a master's degree. PROJECT is grounded in cultural historical

activity theory (CHAT) (Engeström, 1987), sociocultural theory (Vygotsky, 1986), funds of

knowledge (Gonzalez, Moll, & Amanti, 2005), and third space (Gutiérrez, 2008; Gutiérrez,

Baquedano-Lopez, & Tejeda, 1999). The idea behind PROJECT is that while local knowledge is

important to the professional development of teachers, the role of university based scholarship

and theory (i.e., funds of knowledge and third space) also plays a key role in negotiating

ideological and pedagogical tensions (Razfar, 2007). This model provides a framework for

apprenticing teachers as teacher researchers, while emphasizing long-term active teacher

learning, teachers collaborating to plan and assess activities, and the development of practices for

teachers to carry on their own professional development after the project has ended (Casteel &

Ballantyne, 2010). It is important to note that PROJECT's model is both intentional and design-

based. Teachers who participated in PROJECT were asked to participate in the larger research

study. The research question guiding the larger research study was: How do in-service teachers

in PreK-8 elementary schools collaboratively design and implement authentic and academically

rigorous activities that integrate mathematics, science and literacy for ELs (Razfar, 2007)? Over

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a 7-year span, 70 teachers have participated in PROJECT. This study is embedded in prior research that has focused on teacher identities in relation to becoming teacher-researchers (i.e., moving between resistant, procedural, ethnographic inquiry, and teacher-researcher identities) (Razfar et al., in press); language ideologies and the social context of learning (Rumenapp, 2013; Yang, 2012); discourse analysis as a professional development tool (Troiano, 2012); and teacher conceptualizations of FoK (Nasir, 2013).

    3.1.2   **Teachers as researchers.**

As part of an independent study, teachers conducted an action research project over the course of one academic school year. Teachers developed, executed and analyzed three, 4-week activity units that integrated mathematics, science, and literacy. The timeline for the planning, executing, and analyzing of each of the three units is shown in Figure 2. According to Figure 2,
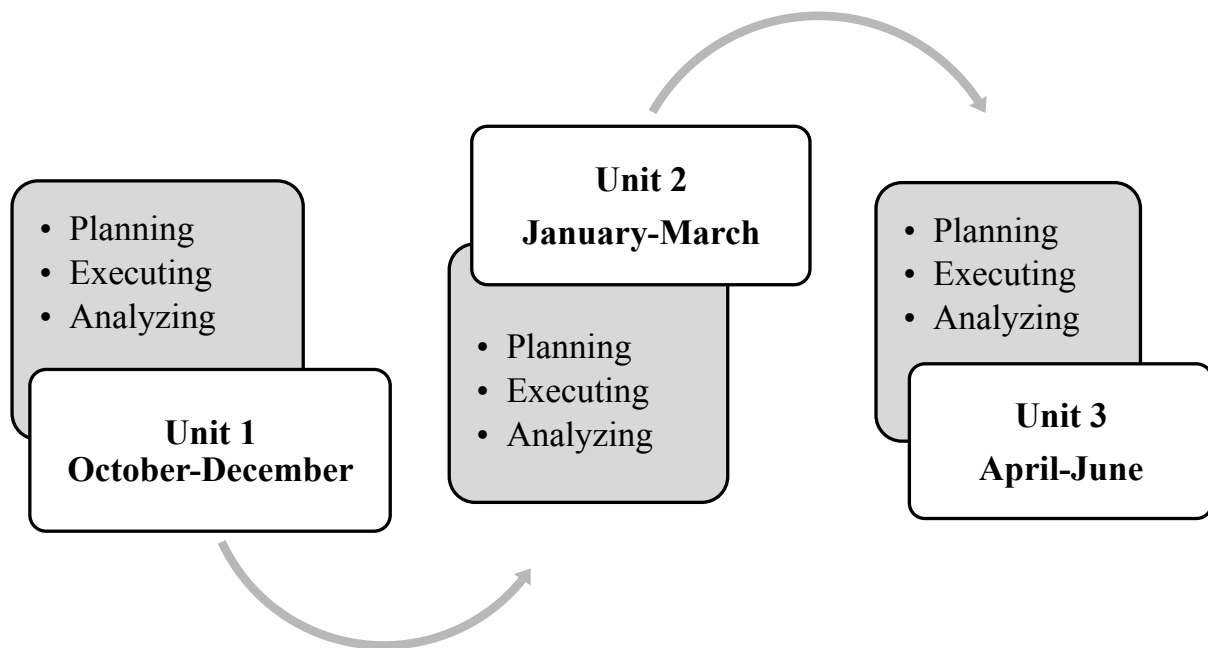
Figure 2. Timeline of action research project cycle

each phase (i.e., planning, executing, and analyzing) occurred over the course of three months. For example, the planning, executing, and analyzing phases for unit 1 occurred from October to December. The planning and analyzing portions for each unit occurred both collaboratively (i.e., with all teachers in the cohort and the researcher), as well as individually (i.e., each teacher). This approach allowed for collaborative meaning making, as well as for each teacher to tailor her/his units to her/his respective classroom. Upon completion of the units, teachers met with the research team to discuss and analyze the discourse of EL focal students. The phases of the action research process and the respective tools/data sources that were utilized and collected during each phase is detailed in Figure 3.

Planning Phase	Executing Phase	Analyzing Phase	Ongoing
FoK Inventory Table	Field notes (Teacher and Researcher)	Coding Sheets	Weekly Meetings
Activity Triangle	Protocols	Transcripts	
Lesson Plans		Individual Report	
Surveys	Student Work	Group Report	Focus Group Interviews
Additional Materials	Video of Classroom Observations	Final Thesis Report	
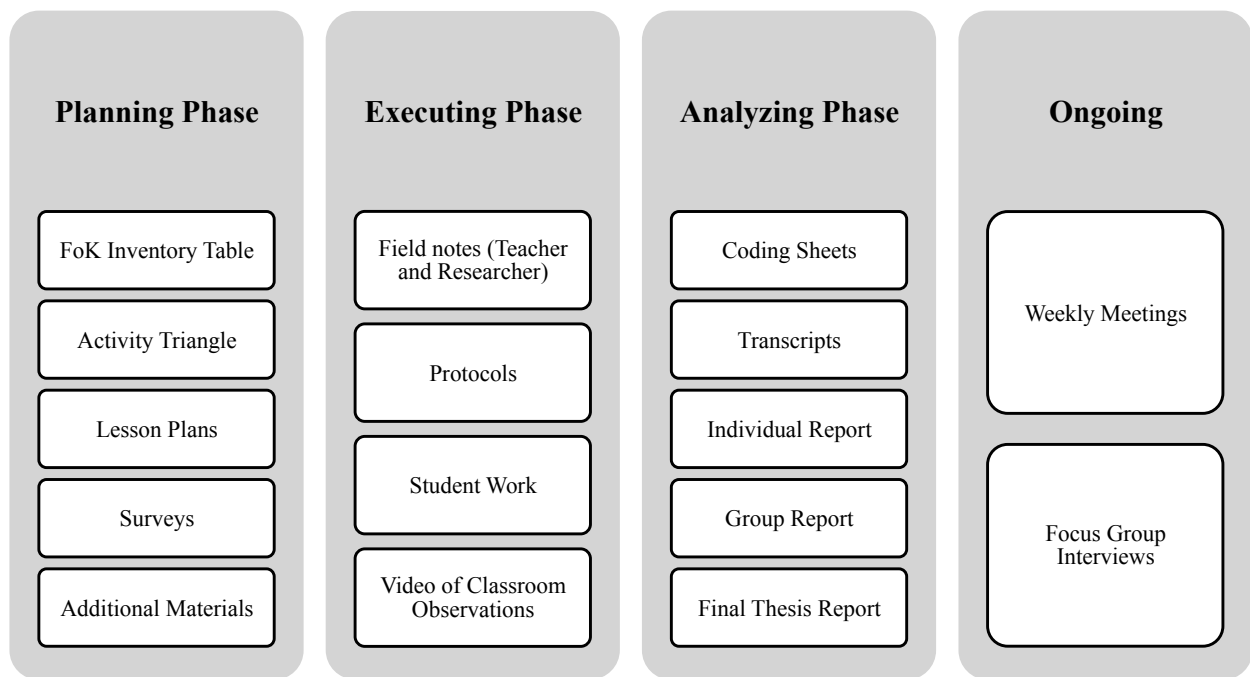
Figure 3. Phases of the action research process

3.1.2.1 *Phase 1: Planning phase.*

During the planning phase, teachers discussed ideas and received feedback from colleagues. During this phase teachers were encouraged to draw on students' FoK (Gonzalez et al., 2005) to design these curricular units. Moll and González (1994) define FoK as:

> Those historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being. As households interact within circles of kinship and friendship, children are 'participant-observers' of the exchange of goods, services, and symbolic capital which are part of each household's functioning. (p. 443)

Teachers and researchers had varying understandings of what FoK actually is and the best means for soliciting FoK. The definition above links FoK to culturally developed bodies of knowledge and skills that are specific to the student's household or well-being. Our own approach was to draw on students' community and home knowledge base. At times this knowledge base was very specific to that particular community, while at other times that knowledge base could be found in other communities as well. These various interpretations of FoK for the teachers of this study will be discussed later. For PROJECT overall, some teachers used in-class activities and building relationships with individual students as a means of tapping into FoK. Other teachers opted for out of school approaches through community walks and home visits. Most teachers had a difficult time differentiating between FoK and interests, and unauthentic and authentic FoK. For example, when brainstorming ideas about FoK, all three teachers of this study brought up ideas of bullying, gangs, and basketball. If we take FoK to mean "those historically accumulated and culturally developed bodies of knowledge and skills….," it would be difficult to justify these themes as FoK. Basketball would be considered an interest. If students have

first-hand knowledge of gangs and gang related practices, then this might be their FoK. However, gangs in the general sense of the term, where students' knowledge is limited to hearing their parents talk about them, might not be an authentic FoK. This is because students cannot tap into their own experiences. Along with a focus on FoK, a focus was also placed on integrating language and content development (Razfar, 2007). An emphasis was placed on improving ELs' abilities to read and write for meaning as required in more complex text and tests found in mathematics and science (Razfar, 2007). During the planning phase, teachers were provided with two tools to mediate the process of developing their curricular units—the inventory table and activity triangle (referenced in Figure 3). Below I discuss the tools of inventory table and activity triangle.

3.1.2.1.1   *Inventory table.*

For the inventory table (TABLE 2), teachers listed state standards and benchmarks, content objectives, community knowledge (FoK), and values and principles of math, science, and literacy. This tool allowed for teachers to organize the FoK they were collecting and to connect it to the knowledge that they were required to teach. For example, TABLE 3 shows Bianca's interpretation of the use of the inventory table. First, she began by listing the community knowledge or FoK of students. This knowledge considered the murals in the community, students' knowledge and experience with gangs, the act of tagging, among other practices. Then, she listed a common core mathematics standard (CCSS) in the "State Standards" column. She also listed some of the mathematical practices students would engage in (e.g., reason abstractly and quantitatively, model with mathematics, and use appropriate tools strategically). Lastly, Bianca focused on activities to bridge FoK and domain specific knowledge in meaningful ways.

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TABLE 2

INVENTORY TABLE EXCERPT (Razfar, 2007)

State Standards (and Benchmarks)	Content Objectives	Community Knowledge (Funds of knowledge)	Values and Principles of Math, Science, and Literacy
MS = math standard SS = science standard LS = literacy standard			

TABLE 3

BIANCA'S UNIT 1 INVENTORY TABLE

State Standards (and Benchmarks)	Content Objectives	Community Knowledge (Funds of knowledge)	Values and Principles of Math, Science, and Literacy (language arts)
CCSS.Math.Content.8.EE.C.8c Solve real-world and mathematical problems leading to two linear equations in two variables. *For example, given coordinates for two pairs of points, determine whether the line through the first pair of points intersects the line through the second pair.*	**Mathematical Practices** 1. Make sense of problems and persevere in solving them. 2. Reason abstractly and quantitatively. 3. Construct viable arguments and critique the reasoning of others. 4. Model with mathematics. 5. Use appropriate tools strategically. 6. Attend to precision. 7. Look for and make use of structure. 8. Look for and express regularity in repeated reasoning.	**Community:** Dvorak, murals, Bony's, tagging, dangerous, gangs, 18th Street, Nice (partly)	Students will be working in small groups to brain storm ideas on various social justice issues (minimum wage, Nike or name brand shoes, wealth distribution, high school dropout rate) Students will be reading data through the use of graphs to help support their ideas. Students will be asked to share orally and written evidence of their ideas based on the data researched or presented in the various lessons.

These activities were listed in the last column. Therefore, Bianca's use of this tool included

using the "Values and Principles of Math, Science, and Literacy" column to document specific

activities that students would engage in.

3.1.2.1.2   *Activity triangle*.

The activity triangle (Figure 4) provided a way for teachers to connect human activity to

the larger social-cultural-historical structures (Lantolf & Thorne, 2006). The components of the

activity triangle consist of (1) subjects (individual or group); (2) community (participants who

share same object); (3) rules (negotiated norms); (4) division of labor (actions, interactions,

division of power, status); (5) object (more immediate outcome); and (6) outcome (future goal to

Tools and Artifacts
-
-
-
-

Subjects   **Objects**   **Outcomes**
-   -   -
-   -   -
-   -   -
-   -   -

Name of Activity

Community   **Rules**   **Division of Effort**
-                                -   -
-                                -   -
-                                -   -
-                                -   -
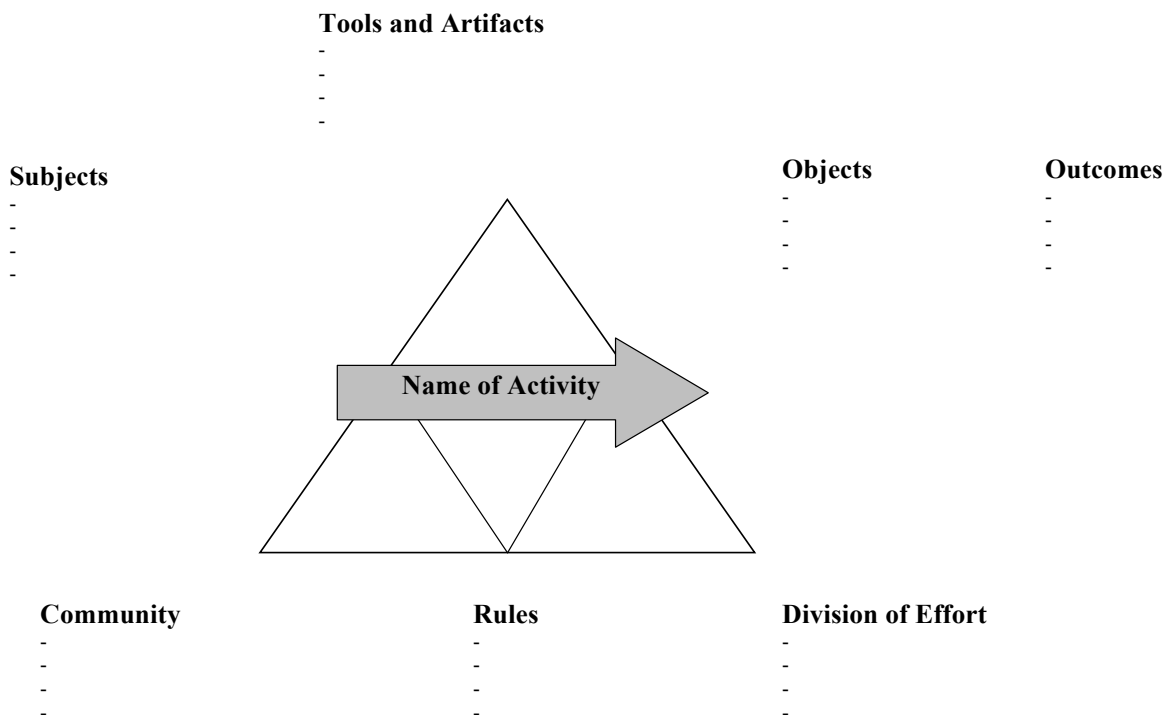
Figure 4. Activity triangle (Razfar, 2007 adapted from Engeström, 1999)

broader action) (Engeström, 1987, 1993). A key aspect of the activity triangle is to understand

learning as part of a social/human activity, which is goal-directed.

Three factors mediate the connection of human activity to the social-cultural-historical

structures (Lantolf & Thorne, 2006). I will draw on Jesus' completed activity triangle from unit

1 to help highlight these factors (Figure 5). Jesus asked the essential question: "How can we

mediate student thinking to promote a safer environment for everyone?" Furthermore, he

pursued the theme of STOP Bullying. Having a question guide the activity was crucial to

building teacher-researcher skills. The first factor is the tools and artifacts available (e.g.,

languages, computers) (Lantolf & Thorne, 2006). For example, Jesus planned for the tools and

artifacts of code switching (including world languages, hybrids of languages, and gestures); peer

assistance; graphic organizers; PowerPoints and the website "stopbullying.org;" and graphs,

spreadsheets, and calculators. The second factor is the community and its understood rules (i.e.,

historical, institutional, and those that come up in the local context) (Lantolf & Thorne, 2006).

For example, Jesus saw the community as Werth School, Brun (neighborhood), 4th grade, and

predominantly Spanish-speaking students.

The rules or classroom norms that Jesus considered were that "students will work in

small groups and in pairs to work on solutions," "students will acknowledge and respect one

another's thinking about bullying," and "student talk will be academically focused based on

bullying issues." The last factor is the division of labor in these community-settings (e.g., roles

and expected interactional dynamics) (Lantolf & Thorne, 2006). Jesus anticipated that the

division of labor would be the teacher selecting groups of 3-5 students per activity; teacher-

whole group instruction would account for 20% of the activity; and student-centered activities

would account for 80% of the activity. Although there were clear objects (more immediate

Essential Question: How can we mediate student thinking to promote a safer environment for everyone?

Tools and Artifacts
* code-switching (language-gestures)
* peer assistance
* graphic organizers
* Powerpoints / stopbullying.org
* graphs, spread sheets, calculators

Subjects
* 12 boys
* 13 girls
* 4th graders
* 4 ELL students
* 9-10 year olds
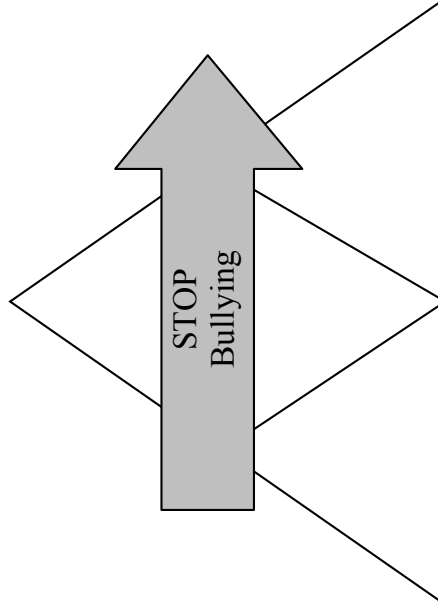
Objects
* Students will be able to articulate their thinking and develop possible solutions to the given problem
* Students will understand school rules and that bullying is not acceptable
* Students will present ways on how to talk and prevent bullying in class as well as out of the classroom
* Students will present ideas on how to support students who are bullied

Outcomes
* Students will know what is bullying and how to be part of the problem but the solution
* Students will be able to more than bystander when they observe bulling
* Students will know who to get help when they see bullying or they are the subjects of bullying
* Students will internalize how their voice can bring change

Community
* Werth School
* Brun
* 4th graders
* Predominantly Spanish speaking students

Rules
* Students will work in small groups and in pairs to work on solutions
* Students will acknowledge and respect one another's thinking about bullying
* Student talk will be academically focused based on bullying issues

Division of Effort
* Teacher selected groups of 3-5 students
* Teacher- Whole Group Instruction 20%
* Student centered activities 80%

Jesus
4th Grade – Werth School

STOP Bullying

Figure 5. Jesus' activity triangle for unit 1

outcomes) and outcomes (long-term goals), the activity triangle allowed for teachers to see the

relationship of these different components and to understand that this is not a linear process. In

fact, the relationship portrayed in the activity triangle is that the mediation is often unstable,

contentious, constantly negotiated and transformed. We would learn more about this process as

the school year progressed.

3.1.2.2 ***Phase 2: Executing phase.***

During the execution of each unit, teachers developed some type of lesson

plans/curricular materials, took field notes after each lesson, and filled out the protocol for each

lesson. It was during this phase that researchers video recorded the execution of the unit.

Therefore, the researcher video recorded three classroom sessions for unit 1, three classroom

sessions for unit 2, and three classroom sessions for unit 3. All video recordings were of 1 hour

each. Therefore, there were at least 9 hours of video recordings of each teacher. The tools

teachers were provided with to mediate this process included the template for taking field notes

and the protocol (referenced in Figure 3). Below I discuss the tools of field notes and protocols.

3.1.2.2.1   *Field notes*.

The template for taking field notes (TABLE 4) served the purpose of teachers

documenting their experiences, interpretations, and reflection of each lesson. A focus was

placed on teachers moving beyond simple descriptive fieldwork (i.e., detached and objective) to

more interpretive fieldwork (i.e., subjective and value-laden) and reflexive fieldwork (i.e.,

introspective with analysis and observer commentary =OC:). For the purpose here, I will simply

provide an example of how the tool was used by one teacher, Bianca, although I will not go into

detail about the content. The following example (TABLE 5) is a short field note on a day when a

former student of the school, Marisol, went in to speak to the 7th grade class. Bianca provided

information on the date, site, activity, participants, and length of the observation. Bianca also

provided (1) a brief summary of the activity; (2) a detailed narrative (which included the

reasoning for and background of the activity, what happened during the activity, and observer

comments reflecting on the activity); and (3) a number of questions with which she wanted to

follow up. On a number of occasions, Bianca also included photos of classroom activity and

student work in her field notes.

TABLE 4

TEMPLATE FOR TAKING FIELD NOTES

Date: **Site:** **Activity:** **Participants:** **Length of Observation:**
Summary Write a one paragraph summary or abstract of the day's events. Include analytic description, such as today was a good example of code-switching.
Narrative Write a detailed narrative of what you observed. Use (*OC: _____.) for observer comments.
Questions/Things to follow up with

(Nasir & Yang, 2010 modified from Razfar & Troiano, 2009) | * OC = Observer Comment

TABLE 5

BIANCA'S FIELD NOTE FOR UNIT 3

Date: 6/5/14 **Site**: Werth **Activity**: Marisol present on Hidalgo High School **Participants**: 7th grade homeroom 112, 114, Ms. Bianca, Ms. Kamala, and Ms. Flores **Length of Observation**: 1 hr
Summary Werth graduate from 4 years prior, Marisol, shared her experience at Hidalgo with the 7th grade class of Werth. Students were asked to listen to the story of the graduate of the class of 2014 from Hidalgo and pose any questions.
Narrative After Marisol and Samir shared their Hidalgo experience with the 8th graders it became evident that the students need to hear positive stories prior to their 8th grade year. They had already selected their high school and only 4 graduates from Werth were attending Hidalgo in the fall. Therefore, I asked Marisol to share her experience with the upcoming 8th graders, the current 7th graders. She came and shared her experience with the students highlighting the positive impact Hidalgo had in her life and encouraging them to take advantage of the great programs offered at Hidalgo. Students were encouraged to ask questions and they also worried about the safety in the school. [OC: The 7th graders were very respectful of the information Marisol was sharing. They listened attentively and respectfully. I will have to follow up on the information to encourage them to state their thoughts and create a discourse that incorporates their thoughts and ideas.]
Questions/Things to follow up with How did the 7th graders receive the information presented by Marisol? I have to follow up with the 7th graders and have a discussion of their ideas? What connection can be created to build a stronger relationship with the students from Hidalgo and the students from Werth? How can I use data to help parents and adults understand the importance of working together to improve our community? How can I use the text to help implement my mathematics instruction? How can my students' FoK be reflected in the text and in turn in the mathematics?

3.1.2.2.2   *Protocol.*

Another tool used during the execution phase was the protocol. The protocol is a two-part template (Razfar, 2007 adapted from Gutiérrez) focusing on the social organization of learning and language practices. Some specific components of the protocol, related to the social organization of learning, include "describe the activity," "spatial arrangement (diagram)," "nature of activity—teacher defined, student defined, or negotiated," and "nature of participation—teacher centered, student centered, or community centered" (Razfar, 2007). For example TABLE 6 is an excerpt from one of Jesus's protocols (part 1) from unit 2. He listed information of date, observer, site, and when the observation began and ended. The protocol also requested information about the participants, including salient identity markers of students. Jesus included a computer-generated table to display the spatial arrangement of students. For the "nature of activity" and "nature of participation" sections, Jesus bolded his selection under each section and provided a sentence of notes for the nature of the activity.

Specific components of the protocol related to language practices include: "language(s) used for this activity—English, Spanish, or Other," "If more than one language used, describe the language mixing—codeswitching, native language used to clarify/extend, preview/review, speakers divided by language, topics divided by language, other," and "discourse pattern—IRE, instructional conversation, other" (Razfar, 2007). For example, TABLE 7 is an excerpt from one of Jesus's protocols (part 2) from unit 2. Again, Jesus bolded his selection under each section. He also had a space to provide salient identity markers of most vocal participants and to add notes for discourse patterns.

TABLE 6

JESUS'S PROTOCOL (PART 1) FOR UNIT 2

PROTOCOL: Social Organization of Learning (Razfar, 2007 adapted from Gutiérrez) Date: _March 25, 2014   Observer:_Jesus Site:_Werth School Began observation at: _12:45 PM Concluded observation at:_1:45 PM
PART I: THE SOCIAL ORGANIZATION OF LEARNING

2) Number of participants: _25

#male: _12   #female:_13

Describe any other salient identity markers that describe these students:

Three of the students are identified as ELLs, two males and one female.
There is one female student identified as receiving special education services.

3) Spatial Arrangement (Diagram)

Front of Classroom

Student	Student		Student	Student
Student	Student		Student	Student
Student	Student		Student	Student
Student	Student		Student	Student
Student	Student		Student	Student
Student	Student		Student	Student

Teacher Desk	Student

5) Nature of activity

 a) **teacher defined**   b) student defined   c) negotiated

  Notes: Teacher present the different activities students had to do the activities in class.

6) Nature of participation:

        1   2   **3**   4   5

Teacher centered   student centered   community centered

TABLE 7

JESUS'S PROTOCOL (PART 2) FOR UNIT 2

PART II: LANGUAGE PRACTICES
1) Language(s) used for this activity: a) **English**   b) Spanish   c) Other:_____

5) Extent of participation:
 	
  a) A few students dominate talk
 	
  b) Small core participates in talk
 	
  c) Most students participate in talk
 	
  d) No students participate in talk
 	
Salient identity markers of most vocal participants: All the students participated on the activity.

6) Discourse Pattern:
 	
  a) IRE
 	
  b) Instructional Conversation
 	
  c) Other: _____
 	
Notes:

3.1.2.3 *Phase 3: Analyzing phase.*

The research team facilitated the process of analysis through weekly on-site meetings with the teachers. Teachers and researchers reflected on the discursive practices of students and teachers in their classrooms to aid in the development of the proceeding unit. The tools teachers were provided with to mediate this process were the coding sheet, transcription conventions, and

guiding questions for an individual and group report (referenced in Figure 3). Below I discuss

the coding sheet, transcription conventions, and individual and group reports.

      3.1.2.3.1   *Coding sheet.*

      The coding sheet (TABLE 8) served the purpose of guiding teachers' review of the

classroom video recordings. Teachers individually watched the video recordings of the

execution of the unit. During this process, teachers used the coding sheets to tally every two-

minute increment. The coding sheet (TABLE 8) lists mediational tools, assistance, funds of

knowledge, multiple languages/discourses, IRE, conversational, modality, questions, tension,

third space, shift in participation, and role shifts as some codes to look for. TABLE 9 lists the

categories of the coding sheet, with a general definition of each category. For example,

meditational tools refer to the materials used during the lesson. Modality refers to how a student

makes a claim. There is a difference between a modality of certainty and a modality of

uncertainty. A modality of certainty can include a student shying away from a response or

making statements such as "I think" or "It might be." A modality of certainty includes a student

making a statement that she/he is certain about. She/he might use phrases such as "I know" and

"It is this." Another example is rule negotiation. In this case, the class might reconsider the

rules or norms of the classroom space.

      I provide an example of the use of a coding sheet in TABLE 10. The teacher's of this

study tended to place a large focus on IRE versus conversational discourse. Therefore the

example in TABLE 10 is from one of Kamala's unit 3 lessons. This lesson was a highly

dynamic lesson where many of the codes were evident. Kamala focused on the two categories of

IRE and conversational to better understand everything else that was becoming evident during

the lesson.

TABLE 8

CODING SHEET (RAZFAR, 2007)

Time	a. Mediational Tools	b. Assistance	c. Funds of Knowledge	d. Multiple Languaegs/ Discourses	e1. IRE	e2. Conversational	e3. Modality Uncertainty	e3. Modality Certainty	f. Questions	g. Tension	h. Third Space	i. Participation Shifts	j. Role Shift	k. Rule negotiation
0:02:00														
0:04:00														
0:06:00														
0:08:00														
0:10:00														
0:12:00														
0:14:00														
0:16:00														
0:18:00														
0:20:00														
0:22:00														
0:24:00														
0:26:00														
0:28:00														
0:30:00														
0:32:00														
0:34:00														
0:36:00														
0:38:00														
0:40:00														
0:42:00														
0:44:00														
0:46:00														
0:48:00														
0:50:00														
0:52:00														
0:54:00														
0:56:00														
0:58:00														
1:00:00														
1:02:00														
1:04:00														
1:06:00														
1:08:00														
1:10:00														
1:12:00														
1:14:00														
1:16:00														
1:18:00														
1:20:00														

TABLE 9

CODES AND DEFINITIONS

a. **Mediational Tools:** Materials.

b. **Assistance:** Focus on types of questions, assisting, and leading assistance.

c. **Funds of Knowledge:** Talking more about knowledge; knowledge as household and community knowledge.

d. **Multiple Languages/Discourses:** World languages, disciplinary discourses.

e. **IRE**: Initiation, response, evaluation [example: teacher poses a question, a student responds, and teacher evaluates or determines if it's right or wrong].

f. **Conversational:** Overlapping talk; discussion.

g. **Modality:** Certainty v. uncertainty—Use code to look more at student; shift in the claim from certainty to uncertainty; Knowledge status moves from doesn't know to knowing [some examples might include the use of can, may, might, must (modals) and intonation].

h. **Questions:** Know who's asking the questions; higher-order leading to deeper responses.

i. **Tension:** Any kind of contradiction, challenge, negation, disagreement, misalignment in goals or speech.

j. **Third Space:** Space of tension, where there might be different roles taken up. The teacher might not be the expert in this space.

k. **Participation Shift:** New role, even uncertainty to certainty; discursive shift—way of talking, use of certain terminology, and/or appropriation of certain terms [example: shy student who starts talking a lot].

l. **Role Shift:** Identity shift; learner identity [examples include: teacher positions a student as an expert; student positioned as expert in language]. Look at over time, but when see the shift mark it. Shift always recognizes a previous state.

m. **Rule negotiation:** Compromising on what the rules and/or norms are.

TABLE 10

KAMALA'S CODING SHEET FOR UNIT 3

Time	a. Mediational Tools	b. Assistance	c. Funds of Knowledge	d. Multiple Languaegs/ Discourses	e1. IRE	e2. Conversational	e3. Modality Uncertainty	e3. Modality Certainty	f. Questions	g. Tension	h. Third Space	i. Participation Shifts	j. Role Shift	k. Rule negotiation
0:02:00						1							1	
0:04:00						1								
0:06:00			1		1	1								
0:08:00			1		1		1							
0:10:00		1	1			1								
0:12:00		1					1							
0:14:00			1			1			1					1
0:16:00			1			1				1				
0:18:00			1			1								
0:20:00			1			1	1			1				
0:22:00			1			1		1	1	1				
0:24:00			1			1		1						
0:26:00						1								
0:28:00	1				1	1		1	1			1	1	
0:30:00														
0:32:00					1							1		
0:34:00	1			1	1									
0:36:00					1									1
0:38:00			1			1			1	1		1		
0:40:00												1		
0:42:00	1		1		1	1			1					
0:44:00			1		1				1	1	1		1	
0:46:00	1				1	1				1		1		1
0:48:00								1						
0:50:00						1				1				
0:52:00					1	1				1			1	
0:54:00	1				1					1		1		1
0:56:00						1								
0:58:00														
1:00:00	1						1		1	1	1	1		
1:02:00							1		1	1				1

3.1.2.3.2   *Transcription conventions.*

The second tool teachers were provided with for the analysis phase was the transcription conventions. The transcription conventions handout (TABLE 11) was a tool used to view talk more completely. Based on the completed coding sheets, individual teachers determined which

TABLE 11

TRANSCRIPTION CONVENTIONS (RAZFAR, 2007)

Numbered Lines	Each line is numbered beginning with 001.
Speakers	Name of speaker:
[ ]	Overlap talk
Bold	Louder voice
:	Vowel elongation (stress comes after vowel)
↑↓	Raising/Falling Intonation
?	Questioning intonation
Italics	Recitation of any kind (reading out loud)
(.)	Micropause less than 0.2 seconds
(2 sec)	Longer pause - Write the number of seconds in parenthesis
Uhm/ uhuh	Backchanneling – Use colon to show length
Describe in [ ]	Non-verbal cues (gestures)
/	Self-repair
//	Other repair
" "	Mock voice – speaker assumes voice of another speaker.

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2-minute increment they wanted to transcribe for each video recording. The purpose of this

transcript was for teachers to analyze discursive practices of teacher-student and student-student

interactions to draw some conclusions. The benefit of using the transcription conventions was so

that teachers could look at what was said and how it was said. For example, the following

transcript, incorporating the transcription conventions, is from one of Kamala's lessons in unit 3

(lines 1-23). I will come back to the content of this transcript in a later section.

00:56:35 [Video: "*And in the suburbs of Austin, Texas, the number of poor has swelled*"]

001:	**Student 1:**	Oh because of Mexicans, [because of Mexico].
002:	**Student 2:**	[Oh that's where my uncle lives] in Austin.
003:	**Student 3:**	Oh yeah.
004:	**Student 4:**	It's because Texas they have to pay to see the rodeos and all that.
005:	**Student 1:**	Oh no, immigrants.
006:	**Student 5:**	Look. Wait.
007:	**Student 1:**	[Coming in].
008:	**Student 5:**	[Like this] part/[like this part right here]. [*walks up to projected screen*]
009:	**Student 4:**	[**There are suburbs in Texas**]? ↑
010:	**Kamala:**	Yes [Student 5].
011:	**Student 5:**	Right here or right here. [*holds hands up to projection of map of the*
012:		*United States to indicate area south of United States*]
013:	**Student 1:**	Like in the desert.
014:	**Student 5:**	Or something like that and something like that, it's connected to Mexico
015:		and people always cross the border.
016:	**Student 1:**	Yeah they said yeah.
017:	**Student 5:**	And, um/and um they don't have a home.
018:	**Student 1:**	And they don't got no money, they just come with a little bit of stuff.
019:	**Kamala:**	**A:h the connection. ↑ The geographic connection that Student 5**
020:		**made. Genius. ↑**
021:	**Student 6:**	**And don't they move from places to places so they spread out from? ↑**
022:	**Kamala:**	[So]
023:	**Student 6:**	[Everywhere].

For now, using the transcription conventions, we can point to the overlapping talk (denoted by [ ]

in line 001-002, 007-009, and 022-023). We also get a sense of the raising intonation (denoted

by ↑ in line 009 and 019-021) and loud voice (bolded in line 009 and 019-021). Lastly, we move

beyond just talk by including non-verbal cues and gestures (italicized in brackets [ ] in line 008

and 011-012). Teachers analyzed these transcripts in the individual and group reports.

3.1.2.3.3   *Individual report.*

For the individual and group reports, teachers were provided with guiding questions. For the individual report, each person was asked to analyze their field notes, protocols, inventory table, and activity triangle from that respective unit. They were asked to do the following (Razfar, 2007):

- Identify evidence of learning from the sociocultural point of view.

- How did the activity triangle become realized in practice?

- Use the field notes to support findings from the protocol.

- How were you able to achieve the intended outcomes?

- What things would you change?

- What things would you keep the same?

This report took the form of a narrative of roughly 4-5 pages in length, double-spaced. An individual report was produced at the culmination of each unit. Teachers reflected on the unit individually and drew on evidence from the data collected throughout that respective unit. Teachers took different approaches to their individual reports. For example, Bianca (1) focused on resonating moments as the unit progressed, (2) included excerpts from her field notes and transcripts, (3) referenced specific examples in the video (denoted by time), and (4) referenced research literature throughout. Kamala, similarly, although taking a different approach (1) focused on themes overall, (2) linked those themes to the research literature and to shorter excerpts from field notes and transcripts, and (3) included pictures and posed questions throughout. Therefore, there was no specific way to produce these individual reports. Rather, the purpose was for teachers to use the questions as guiding questions and to use the tool in a way that was most relevant and meaningful to their own goals.

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3.1.2.3.4   *Cohort report.*

For the cohort report, teachers were asked to focus on emergent themes and evidence of learning. This part focused on teachers using the videos, coding sheets, and transcriptions as tools for understanding teaching and learning from a sociocultural point of view using discourse analysis (Razfar, 2007). Using the coding sheet and protocol categories to guide their analysis, teachers were asked to look at and illustrate the following from the coding sheet template (Razfar, 2007):

a. Mediational tools (material artifacts, ideas)

b. Assistance

c. Funds of knowledge

d. Multiple languages/discourses

e. Discourse features (IRE, conversational, modality)

f. Questions (What kinds of questions are students asking? What questions are facilitators asking to get through an activity?)

g. Points of tension (goals of participants somehow at odds)

h. Third spaces

i. Shift in participation

j. Role shifts (novice/expert, role-playing)

Guiding questions for the cohort report included the following (Razfar, 2007):

1. Do you see differences from the first to third video with respect to the protocol (shift in participation)?

2. Look at modality (shift from uncertainty to certainty) in terms of knowledges students bring to the activity. The move from definite to indefinite linguistic features, such as a move from using "may" or "might" to "is."

3. Have the learning outcomes been achieved? If so, what is the evidence?

4. What would you change/modify based on what you observed and learned?

5. What missed opportunities for expansion did you identify?

6. Are there examples of repair that you noticed?

7. Did the activity system work with respect to math, science, and literacy?

8. What new things emerged?

9. Other aspects of the protocol you would like to discuss.

10. How have your views of action research, sociocultural theory, discourse analysis, identity (i.e., learner, English language learners, etc.) developed over the course of the semester?

This report also took the form of a narrative. The main differences between the group report and the individual report were the content, the length (i.e., 3 pages, double-spaced), and the collaborative aspect (i.e., was written as a group). The teachers of this study took this as an opportunity to find themes across their classrooms. They focused on specific themes that came up during their unit. For example, for unit 2 cohort report, Bianca, Kamala, and Jesus focused on modality, learning outcomes, change/modify, repair, and socio-cultural markers. They then provided examples of at least two classrooms where that respective theme resonated. This approach allowed teachers to better understand the research process of making claims and being able to support those claims with concrete evidence. It also facilitated the process of teachers collaborating and seeing similarities and differences across their classrooms.

3.1.3 **My initial understanding of my role.**

Coming into PROJECT as a research assistant, I had an idealized version of what my role would be. I had initially met all teachers from the third cohort of PROJECT (roughly 14 teachers) by being a teaching assistant for a core course that would introduce teachers to the theoretical and methodological underpinnings of PROJECT. During this time, teachers conducted an action research pilot study. Therefore, I had the opportunity to observe at least four teachers' classrooms. Most everyone in this initial group also took a foundational course with me—my first year teaching this course. I had known all teachers of this third cohort for one year before we began the action research phase. I chose to work with this particular school based on these prior experiences. My romanticized view of what the process would look like is as follows, as depicted using an activity triangle (Figure 6, adapted from Razfar, 2007 and Engeström, 1987). As presented in Figure 6, I imagined that three teachers would be involved (i.e., Bianca, Kamala, and Jesus) and two researchers (i.e., myself and a new researcher to PROJECT). We would all get along and the experience would be both a learning and a mentoring opportunity. I anticipated that we would make use of all PROJECT tools and modify the tools as needed. Throughout this process, I imagined that we would maintain open communication as we all worked together toward the common goals of developing teacher-researcher skills and providing meaningful learning opportunities for students.

I also anticipated that we would all be transformed from the process. I would eventually realize that the only two anticipations that did happen was that there were three teachers and two researchers involved and that we all transformed from the process. I found that the actual process would be far from perfect and no amount of training could ever fully prepare someone

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Tools and Artifacts

- CI 575: preparation, introduction to tools and experience using tools
    - Third Space, CHAT, Funds of Knowledge
    - Inventory table, activity triangle, coding sheet, transcription conventions
- ELMSA website
- Teacher and/or Researcher developed tools
    - curricular materials and handouts, lesson plans, transcripts, videos of classroom interactions.

Objects

- Teachers as Researchers
- Integrative Curriculum with FoK, Mathematics, Science, and Literacy
- Researcher as Collaborator in Teacher Development
- English Learners as Afforded Equitable, High Quality, and Challenging Learning Opportunities

Outcomes

- Sustained practices that will carry through to future years
- Teacher as expert with knowledge to carry on to colleagues
- Mentor teachers

PROJECT

Subjects

- 3 teachers
- 2 researchers

Community

- University research team
- Three K-8 teachers
- Educational research community

Rules

- Make use of ELMSA tools
- Meet requirements/expectations of project coordinator in timely manner (i.e., weekly meetings, paperwork, etc.)
- Allow for open communication at all times

Division of Effort

- Teachers working as cohort
- Researcher working with cohort of teachers

Figure 6. My initial understanding of the action research process (adapted from Razfar, 2007 and Engeström, 1987)

for what was to come. This will be discussed in the proceeding chapters. The action research

process was a highly reflective process, where researchers and teachers worked together toward a

common goal. The tedious process was helped by continuously going back to the reason for

action research. For example, some of the comments teachers brought up throughout were, "As I

reflect back on the first part of our action research project, I am confronted with the question,

why are we doing this action research?" [Individual Report, Unit 1, Bianca]. We would continue

to come back to this question of why we are even conducting action research. Bianca best

highlighted why it is important to work through the tension and struggles of action research

(lines 1-7):

```
01:    In education a lot of things are taken for granted on a daily basis. Action Research has
02:    allowed the tools to learn to question and truly reflect on our practices. We say we
03:    believe something, but it is not until it can be evident in our practice that we can say we
04:    live by what we say. In reflecting on best practices, it is important to self-monitor our
05:    behavior and understand the impact of our words and actions. I have learned to think and
06:    plan with my students' need in mind. Allowing them the time to think and have a
07:    discourse that will lead to new knowledge. [Individual Report, Unit 1]
```

Bianca acknowledged that in education, many things are taken for granted (line 1). Action

research provided a challenge, tools, and time to reflect on and analyze practices (line 1-4).

Ultimately, action research aided teachers in coming back to beginning with their students (line

5-7). Therefore, although the process did not easily unfold as planned, we were able to

continuously come back to the goal of serving these students.

3.1.4 **Focus for study.**

3.1.4.1 *Contextualizing the community.*

For my dissertation study, I focused on three teachers (Bianca, Kamala, and Jesus) from

one particular school that was a part of PROJECT—Werth Elementary School (Werth). Werth is

a public PreK-8 elementary school in a city in the Midwest of the U.S. Werth is located in a

neighborhood that had been occupied by a large number of people of Czech and Polish decent, and later predominantly people of Mexican descent. The neighborhood itself, Brun, has seen drastic changes in the more recent decade related to (1) demographic changes, (2) changes in small businesses forming, and (3) an increase in prices of rent and other necessities. Students in Bianca's classroom spoke about some of these changes. Some students mentioned how some of their friends and family had to move out of the neighborhood because they could not afford the rent anymore [student comments, unit 2]. Others mentioned the physical changes where there were different businesses being created that they knew they would never go to [student comments, unit 2]. These businesses included more "high-end" coffee shops and restaurants. For example, Bianca documented in her field notes one EL student's contribution (lines 1-2):

01:     Maria contributed that the Brun community is changing. She mentioned the white people
02:     by the university and the Mexicans by the school [Teacher Field Note, Unit 2].

Here, Maria pointed to the changes in demographic shifts by a nearby university and by their school (line 1-2). The school is located just a mile south of this university. Still others mentioned how they noticed some of the city programs—for example, rent-a-bikes—that could now be found on the sidewalks in the neighborhood [student comments, unit 2]. One student had mentioned that he knew someone who "tagged" the bike rack, which indicated resistance to the "taking over of the community" by outsiders to the neighborhood [student comments, unit 2].

Students seemed highly aware of what these changes (i.e., the moving in of "out of place" businesses and the implementation of rent-a-bike racks) meant for their community. To some of the students, the community might soon not be theirs anymore. This community knowledge and developing consciousness will be discussed in the following chapters. As of 2012, the Latin@ population (i.e., mainly those of Mexican descent) was 26,168. The non-Latin@ population in 2012 was 6,057 (see Figure 7). Figure 7 shows the racial/ethnic demographic shifts from 1990 to

present day, while predicting future shifts. The Latin@ population saw a significant decrease

from 2000 to 2010 (decrease of 25.5%), while the non-Latin@ population saw an increase during

that same time period of 33.4%. The projection is that the Latin@ population will continue

decreasing, while the non-Latin@ population will continue to increase.
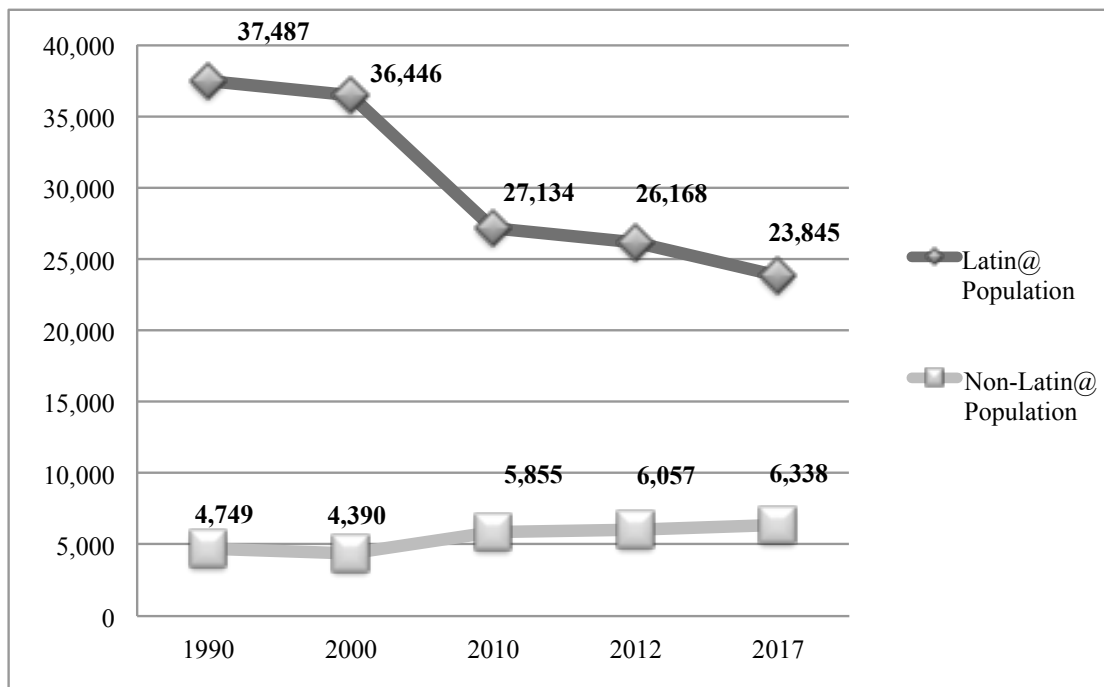
Figure 7. Predicted population change, Latin@ and non-Latin@, 1990-2017 (adapted from
LISC/MetroEdge analysis of U.S. Decennial Census 1990-2010, Nielsen Pop-Facts 2012.1)

3.1.4.2 *Werth Elementary School.*

The school itself has been around for more than a century. The demographics of Werth

in 2013-2014 included 453 students enrolled with 91.6% low-income, 17.7% special education

students, and 28.7% ELs. About 89.6% of the student population was Latin@, followed by 7.5%

Black, 1.5% White, and 0.9% Asian. Werth had also undergone many changes related to

administration and staffing. The teachers of this study (Bianca, Kamala, and Jesus) had been at

the school for more than a decade each. They were the most veteran teachers at this school. In

its early years (i.e., mid-early 2000s), Werth had a consistent administration. Two former

principals had served from 1967 to 2001 combined. There was a change in administration,

whether new or interim principal and/or vice principal, in 2001, 2002, 2006, 2010, and 2013. At

the time of this study (school year 2013-2014), the school was in the process of choosing a

permanent principal. This continuous change in administration had caused much confusion and

a lack of stability within the school overall. Even with this challenge, the school had been able

to maintain a level 1 status. Level 1 is the highest rating a school can receive—meaning the

school meets or exceeds certain criteria set by the school district, which allows the school to

remain off probation.

   3.1.4.2 *Bianca, Kamala, and Jesus***.**

   The teachers of this study (Bianca, Kamala, and Jesus) have varying backgrounds,

knowledge bases, experiences, work ethics, and perspectives. These differences allowed for a

fruitful collaboration filled with tension—good and not so good. This tension included the

adapting to and collaborating with people who have different goals, ways of working through the

tension, and different dominant personality traits. As shown in Table 12, two of the teachers

identify as Latin@ (Bianca and Jesus) and the other identifies as Pakistani (Kamala).

Furthermore, two teachers identify as females (Bianca and Kamala) and one teacher identifies as

male (Jesus). Teaching experience ranges from 12 years to 21 years. All teachers speak English;

all identify as dual-language speakers (Bianca and Jesus speak Spanish and Kamala speaks

Urdu); and all identify as at some point being classified as an EL. At the time of this study, all

teachers taught in the upper grade levels—one 6th/7th grade Language Arts (L.A.)/English; one 7th/8th grade Mathematics, and one 4th grade General Education. The percent of ELs in these classrooms ranged from 2% to 25%, while the percent of Latin@s ranged from 90% to 98%.

TABLE 12

TEACHER DEMOGRAPHICS

Name	Race/ Ethnicity	Gender	Subject/ Grade	Years of Teaching Experience	Language(s) Spoken	% ELs in Class room	% Females in Class room	Racial Makeup of Class room
Bianca	Latina	Female	7th/8th grade Mathematics	12 years	Spanish; English	2%	60%	**Latin@-** 90% **White-** 10%
Kamala	Pakistani	Female	6th/7th grade L.A./Reading	12 years	Urdu; English	4%	60%	**Latin@-** 98% **Black-** 2%
Jesus	Latino	Male	4th grade General Education	20 years	Spanish; English	25%	40%	**Latin@-** 90% **White-** 10%

The reason why Jesus had more ELs in his classroom is simply because at the lower grade levels, the school finds that there are more students who test as being classified as EL. By the time students enter the middle grade levels, they have developed enough English proficiency to "test out" of this classification. Sometimes teachers at the upper grade levels might have more recent enrollees at the school who are dominant Spanish speakers. For example, the year before this study, Bianca had one student in her class who was newly arrived from Mexico. Ideally, students will eventually become bilingual and have equal proficiency in both languages.

However, this is not always the case as some students may not necessarily gain proficiency in English, may not gain proficiency in either language, or may gain proficiency in English and never further develop their native tongue. Among the assessments used to determine English Language proficiency, for K-12 students who have been identified as ELs, is the ACCESS for ELLs (Assessing Comprehension and Communication in English State-to-State for English Language Learners) assessment. This test assesses the four language domains of listening, speaking, reading, and writing. Bianca and Jesus both had experience administering this test.

3.1.4.4 *Reasoning and lived experience.*

I chose this school/teachers for a number of reasons. First, the school is a neighborhood public school in a predominantly Mexican/Mexican American neighborhood. The neighborhood has more recently seen demographic changes in its population. Therefore, I thought it was important to better understand the school situation given these demographic shifts. Second, there is a significant percentage of ELs enrolled in the school (29.7%) with a majority of Latin@s (89.6%). Lastly, I was interested in the relationship between these veteran teachers. From prior experiences, I noticed that their relationship as a whole was filled with tension. However, they were still willing to work together for the purpose of PROJECT. It is important to note here that at the time that these teachers had executed their action research plans, they had also taken at least 1 year of coursework at the university. The courses they had taken ranged from foundations, teaching and learning, and assessment of ELs, to content focused courses such as the sociopolitical context of mathematics and science. Therefore, these teachers had been exposed to a diverse literature base in sociocultural perspectives, critical mathematics, critical pedagogy, and culturally relevant pedagogy, among other perspectives. Furthermore, they were

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very much influenced by the teachings and work of Eric (Rico) Gutstein. They continuously

drew on Gutstein's work and the theoretical underpinnings of PROJECT throughout the process.

Given that the art of teaching is extremely complex, I felt that an in-depth look at these

three teachers would be beneficial to the field of education. Furthermore, in order to even begin

to get into my research questions, I thought it necessary to try and understand these teachers'

lived experiences. This idea is based on the assumption that those who have lived an experience

know more about it than those who have not (Rollins, 1985). The nature of "lived experience"

consists of three psychological dimensions: cognition, emotion, and volition (Dilthey, 1977). In

essence, these processes occur as someone simultaneously thinks, feels, and acts (Dilthey, 1977).

The idea is that lived experience is a private, subjective phenomenon, which cannot be gained

access to by an outsider without it being expressed by the subject (Dilthey, 1977). For example,

each individual teacher has a wealth of lived experience that shapes thoughts, actions, and

aspirations. The only way to tap into these experiences was for me to view these experiences

through some symbolic representation—language (spoken or written), visual, etc. For these

reasons, teachers' narratives and stories through focus group interviews, weekly meetings, and

reflective pieces such as field notes, and individual and group reports became imperative for me

to even begin to draw conclusions. Therefore, as will be detailed in the methods section to

follow, I paid particular attention to symbolic representations, particularly spoken and written

language use and cues.

3.2 Methods

3.2.1 Research processes and positionality.

In order to achieve my research goals, I utilized the following qualitative research

methods of multiple-case study design, participant observation, and narrative and discourse

analysis. The following approaches allowed me to critically observe, understand, and participate in the interactions within the classroom space. Figure 8 provides an overview of the process I followed in the research design, data collection, and data analysis phases. I will discuss each approach further in the following sections.

Research Design
Multiple-Case Study

Method of Data Collection
Participant Observation

Methods of Data Analysis	
Narrative Analysis	Discourse Analysis
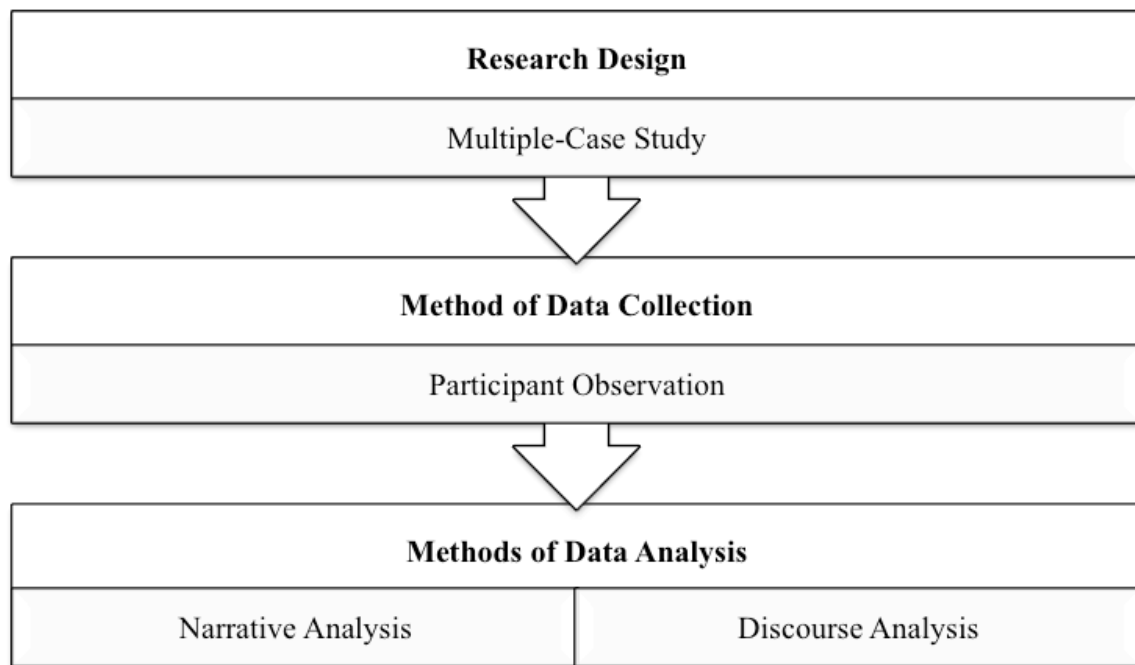
Figure 8. Process of methods of research

I attempted to constantly employ reflexivity by being conscious of my positionality. I acknowledged that I was a researcher, educator, insider to the bilingual (Spanish-English) Latin@ working class community. I was also an outsider to what it was like to teach in this district and to work with this specific Latin@ community. Reflexivity means taking a critical

look inward and reflecting on our own lived reality and experiences (Hesse-Biber, 2007). This practice can be extremely helpful to research since it is a process through which a researcher recognizes, examines, and understands how her/his own social background (e.g., positionality, gender, race, ethnicity, class, and other factors) and assumptions can intervene in the research process (Devault, 1990; Hesse-Biber, 2007). For example, I entered the field with a specific intention in mind. I set out to guide teachers in drawing on students' FoK, to dig deeper into social issues, and to focus not only on language, but also gender and later race. I would soon realize that the teachers came in with their own intentions as well. I had to recognize early on that our intentions would overlap in many ways, but would also collide in other ways. This became a constant negotiation in both conducting research on my end and as a participant in this Discourse community. For example, I understood that while the teachers in this study were under tremendous pressure from the district to have their students meet/exceed state standards and benchmarks, I had the luxury of returning back to the university space to reflect on and analyze what I was collecting from their classrooms. Furthermore, these teachers had been teaching in the field for many years, while I was a young researcher coming in with mostly researcher knowledge and experience. We collectively negotiated these positions and drew on our knowledge bases to contribute to the action research process.

3.2.2 **Research design**

3.2.2.1 *Multiple-case study.*

My research study design was influenced by my desire to conduct an in-depth study of each of the three teachers. Focusing on all three teachers allowed me to better understand the intricacies involved in teaching. Yin (2009) emphasizes that a case study (and in my study a multiple-case study) helps in answering the "how" questions. Questions in turn "deal with

operational links needing to be traced over time, rather than mere frequencies or incidence" (Yin, 2009, p. 9). Yin (2009) lays out two parts to the case study, which are beneficial for the design. For the first part of the study, a scope must be determined:

1. A case study is an empirical inquiry that

    a. investigates a contemporary phenomenon in depth and within it's real-life context, especially when

    b. the boundaries between phenomenon and context are not clearly evident. (Yin, 2009, p. 18)

In this case, and as the above description suggests, I focused on a contemporary phenomenon of language, gender, and racial ideological stances as mediating curriculum and instructional practices. The real-life context was the respective classrooms of the teachers in this study. Weekly meetings were held in one of the teacher's classrooms. This allowed us to collectively remain in the specific context. In line with Yin (2009) and how boundaries between the phenomenon and the context are not always clearly evident, I recognize that having the opportunity to develop a relationship with the teachers in other contexts—in university classes— also provided me with a complementary context to develop a further understanding of the phenomenon as it relates to these teachers.

The second part of the case study design includes the technical characteristics of a research study that focuses on a phenomenon and context in real-life (Yin, 2009):

2. The case study inquiry

    a. copes with the technically distinctive situation in which there will be many more variables of interest than data points, and as one result

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b. relies on multiple sources of evidence, with data needing to converge in a triangulating fashion, and as another result

c. benefits from the prior development of theoretical propositions to guide data collection and analysis. (p. 20)

In this case, although I entered the field with a plan of what data I would collect and what aspects I would focus on, I was also open to altering the trajectory of my intended study. Furthermore, I was open to looking at other data sources that would be gathered for the larger research project. This became clear as I later found that additional data sources were pertinent to the development of my understanding of the phenomenon. For example, although the weekly meetings were a part of the larger research project (PROJECT), I did not intend to use these as part of my data set. Later, I recognized that these meetings had rich information that would inform my study. These data sources then became a part of my data set. The inclusion of these other valuable pieces of data aided in the triangulation (Suter, 2011) of the data sources. Furthermore, in line with the second part of case study design, the theoretical propositions of language, gender, and racial ideological stances guided my data collection and analysis.

Using case study design, I focused on multiple cases and then drew a single set of "cross-case" conclusions (Yin, 2009, p. 20). The unit of analysis for each case study was each teacher. Therefore, I conducted an in-depth case study of Bianca, an in-depth case study of Kamala, and an in-depth case study of Jesus. Then I drew cross-case conclusions of them collectively.

3.2.3 **Method of data collection.**

3.2.3.1 *Participant observation.*

I drew on participant observation as a method of data collection. Participant observation is considered a research method where the researcher takes on a particular role in the social

situation under observation (Macionis & Plummer, 2005). The researcher moves between both overt (participation) and covert (observation) roles. Participant observation is practiced as a form of case study that concentrates on in-depth description and analysis of some phenomenon (Jorgensen, 1989). Participant observation can be defined in terms of five basic components. First, it entails an interest in human meaning and interactions from the viewpoint of "insiders" or members of a particular community (Jorgensen, 1989). The members of the community in this study were the teachers. Second, it entails inquiry and method as embedded within the "here" and "now" of everyday life situations (Jorgensen, 1989). Third, this approach theorizes the understanding, exploration, and interpretation of human existence (Jorgensen, 1989). Fourth, this process consists of inquiry that requires a constant redefinition of the problem at hand given concrete evidence found within these settings (Jorgensen, 1989). In this case, after my observations and participation, I decided to shift my focus to also include racial ideological stances. Lastly, this approach involves taking a participant role where one would develop and maintain relationships with those in the study (Jorgensen, 1989). The relationship I have built with these teachers happened as a consequence of the action research process and the study.

Taken together, these components point to the need to better understand the lived reality of these teachers by (1) observing and learning from these teachers and (2) recognizing that we, as researchers, do not occupy an objective space, as our involvement is a part of the issue or situation (Dewalt & Dewalt, 2010). For example, when video recording in the classrooms, I became more aware of which students felt comfortable in front of the camera and which students were annoyed by the presence of the camera. I knew that my presence interrupted the dynamic of the classroom space, and so I needed to adjust my approach to the video recordings. I tried to pay attention to student cues of when I could approach their table with the camera and when I

needed to capture the moment from further away. Furthermore, when planning and analyzing with teachers, I did provide input and drew on my knowledge base to influence this process. My position was then to both learn from these experiences by acknowledging the research purpose for the study, while also participating in the process. This participation brought in the "human" element and the overall goal of equitable learning opportunities for ELs, regardless of any resistance or push back.

     3.2.3.2 *Primary and secondary data set.*

In order to pursue a study that is feasible, I drew from the data set available from PROJECT. TABLE 13 provides a list of the relevant primary and secondary data sources for this study. Data collection was guided by my research questions as I asked, "What data will help me to come to some conclusions about my research questions?" In exploring the question of "How do teachers explicitly construct language, gender, and race in relation to mathematics and science learning?," primary data consisted of 4 focus group interviews, language attitude surveys (1 each), transcripts of weekly meetings (total of 25), and final reports (1 each). Secondary data consisted of teacher field notes (9 per teacher). In exploring the question "How do teachers' language, gender, and racial ideological stances mediate curriculum and instructional practices?," primary data consisted of video of classroom observations (9 per teacher), instructional materials for those lessons observed, individual reports (3 per teacher), and final reports (1 each). Secondary data consisted of researcher field notes (27 total) and group reports (3 total). Weekly meeting transcripts and final reports were added to my data set after data collection was completed.

TABLE 13

DATA SET

Question	Data Sources
How do teachers explicitly construct language, gender, and race in relation to mathematics and science learning?	PRIMARY -*Focus Group Interviews* (**4**: 1-1 ½ hours each) -*Language Attitude Survey* (**1** each) -*Transcripts of Weekly Meetings* (**25** Total) -*Final Report* (**1** each) SECONDARY -*Teacher Field Notes* (**9** per teacher-**27** total)
How do teacher's language, gender, and racial ideological stances mediate curriculum and instructional practices?	PRIMARY -*Video of Classroom Observations* (**9** per teacher-**27** total: 1 hour each) -*Instructional Materials* (Specific to each session observed) -*Individual Reports* (**3** per teacher) -*Final Report* (**1** each) SECONDARY -*Researcher Field Notes* (**27** total) -*Group Reports* (**3** total)

3.2.3.2.1   *Focus group interviews.*

Focus group interviews were semi structured and in-depth. Four focus group interviews were conducted throughout the action research process, ranging in time from 1-1 ½ hours each. This type of interview consists of a specific interview guide, providing me with some control in how the interview was constructed and how I wanted the teachers to respond (Hesse-Biber, 2007). However, there were still opportunities to ask new questions throughout the interview. A focus group interview, in specific, allows for the observation of the interactions among a group around a given topic (Hesse-Biber, 2007). One interview was conducted before the action research phase began. The remaining three interviews were conducted at the culmination of each

unit (i.e., focus group interview 2 was conducted after the culmination of unit 1; focus group interview 3 was conducted after the culmination of unit 2; and focus group interview 4 was conducted after the culmination of unit 3). These focus group interviews allowed for socially constructed meaning around the given topics related to (1) more generally, schooling, teaching, learning, language, literacy, mathematics, and science, and (2) more specifically, specific issues teachers were facing within the given structures and constraints. Focus group questions for the initial interview (from PROJECT, Razfar (2007)) included the following [see Appendix A for extended version]:

1. Language questions:

    i. How do you define language?

2. Tell me about your own experiences as a second language learner? Or if you are not a second language learner, how does that impact how you relate to ELL issues? Can you tell me about a time being an ELL impacted learning math or science? How have you used a child's primary language in science or math to make learning more accessible?

3. Could you tell me a memorable math or science experience? When did you feel an affinity or aversion to math and/or science?

Subsequent focus group interviews considered the process of reflecting on the unit that had just been completed. Questions included language questions (e.g., "how is your thinking of language changing?"); teaching questions (e.g., "tell me about the planning process for unit 1" and "have your views of teaching math and science changed"); analysis questions (e.g., what modifications to the analysis process would you make?"); and action research questions (e.g., "what do you think about developing curriculum?" and "what do you see as key issues or

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challenges in conducting action research?") [see Appendix B for full interview guide]. I also included relevant questions provided by Streitmatter (1994):

1. Does it seem to you that girls or boys in your class(es) talk more, or in general dominate the class? (If so), why do you think this happens?

2. Do boys or girls seem to be more of a discipline or behavioral problem in your classroom? Why do you think this is so?

3. Can you explain how and why you group your students the way you do? (p. 192)

These latter questions were embedded within the focus group interviews conducted at the culmination of each unit.

    3.2.3.2.2   *Classroom observations and field notes*.

Primary data also consisted of video recordings of classroom observations. For each unit, the research team video recorded 3 lessons of approximately 1 hour each. This resulted in 27 hours of classroom video recordings. I took field notes during and after each lesson, while each teacher took field notes after each lesson. This resulted in 27 of my own field notes and at least 27 of the teachers' field notes. Within my field notes, I utilized the method of "thick description" (Geertz, 1973). This technique pushes the researcher to move beyond description and explanation to more "inscription" (thick description) and "specification" (diagnosis). I specifically used the same template for taking field notes that the teachers used, where I included a summary, narrative (which included observer comments = OC), and questions/things to follow up on.

By this type of recording (i.e., thick description), I attempted to provide a very detailed description of the classroom space, the organization of students and learning, and the language used in interactions. I based these descriptions off of what I was seeing, hearing, my

interpretations, and my reasoning for such interpretations. Streitmatter's (1994) "Contact Summary Form" partially guided what I focused on during classroom observations:

1. Methods

    a. What instructional methods does the teacher use?

    b. What is the organization of the classroom? Does this seem to facilitate gender equity or hinder it?

    c. What words does the teacher use during instruction or other interactions?

    d. Are the words gender-neutral or biased?

    e. Who does the teacher monitor? How?

2. Diagram of the classroom, including furniture and people. Designate where the action zone is located.

3. What were the main issues that struck me during this visit? (p. 193)

It was helpful for me to type up my field notes the same day as the video recordings. If for some reason I could not type up my field notes on that day, I typed them up as soon as I was able to and referred back to the video and my audio recording to refresh my memory of important moments. However, nearly all field notes were typed up right after the session was video recorded. This prompt documentation of field notes was helpful since everything was fresh in my mind.

3.2.3.2.3   *Curricular materials and individual reports.*

I also referred to teachers' instructional/curricular materials used for each lesson. A couple of teachers consistently had handouts that they used during lessons. The third teacher had some handouts, but mostly relied on PowerPoint presentations and video clips. These specifics will be discussed later. The final piece of primary data that I drew from was the individual

report for each teacher. After the culmination of each unit, teachers were required to complete

an individual report where they reflected on and analyzed discursive practices in their respective

classrooms. The writing of these reports provided an in-depth analysis of how the teachers were

making sense of what was going on in their classrooms. Each teacher analyzed her/his field

notes, protocol, inventory table, and activity triangle from that respective unit. The individual

report included addressing the following points (Razfar, 2007):

- Identify evidence of learning from the sociocultural point of view.

- Use the field notes to support findings from the protocol.

- How were you able to achieve the intended outcomes?

- What things would you change?

As mentioned earlier, Bianca, Kamala, and Jesus took different approaches to producing the 4-5

page report. Bianca took a chronological approach, while Kamala and Jesus took a thematic

approach. Bianca and Kamala included pictures of students, the classroom, and student work.

    3.2.3.2.4   *Language attitude surveys, group reports, and final report.*

    In addition, the teachers involved in PROJECT filled out a language attitude survey

(Razfar, 2007) during their initial course at the university. Questions included Likert scale

questions (1-6, with 1 indicating strongly disagree and 6 indicating strongly agree), such as

"English proficiency is not critical to learning math and science" and "Teachers should focus on

teaching English first and then teach content." Other questions were open-ended and included

questions such as "How do you define language?" and "What role do students' home language

experiences play in math and science class?" The extended language attitude survey can be

found in Appendix C. The group report was another piece of secondary data that proved

beneficial in helping me to get a better picture of all three teachers' collective thoughts. This

report focused on using the videos, coding sheets, and transcriptions as tools for understanding

teaching and learning from a sociocultural point of view using discourse analysis (Razfar, 2007).

Some of the questions teachers considered were (Razfar, 2007):

1. Have the learning outcomes been achieved? If so, what is the evidence?

2. What would you change/modify based on what you observed and learned?

3. What missed opportunities for expansion did you identify?

4. What new things emerged?

5. How have your views of action research, sociocultural theory, discourse analysis, identity

    (i.e. learner, English language learners, etc.) developed over the course of the semester?

As mentioned earlier, Bianca, Kamala, and Jesus focused on themes across their classrooms

within these reports. Although the group report only needed to be 3 pages in length, the group

reports for these teachers averaged 8 pages in length. The extended length of these reports

provided for a more detailed analysis. Each teacher's contribution to the report was about 20%-

40%. This was evidenced by the number and length of examples provided within the report for

each teacher's classroom. The last piece of data that I included in my data set was the final

reports. These reports consisted of teachers exploring a specific research question and analyzing

the data we collected of their respective classrooms. The guiding research questions for the

group were as follows:

1) How does funds of knowledge drive the development of curriculum that aligns to the

    common core standards?

2) How does allowing the space for discourse foster a community of learners?

3) How does discourse impact student identity? [Final Report]

Teachers collectively devised their own research questions. The final report was used as
completion of the independent study and became part of our data set (see Appendix D for outline
of a final report). Bianca, Kamala, and Jesus opted to produce a group final report, where they
had a similar introduction, research questions, conceptual framework, methods, and discussion
section. The differences in the final reports were the findings, part of their methods, and any
appendices. The length of the final reports ranged from 45-61 pages (including title page, table
of contents, references, and appendices).

3.3   Data Collection and Analysis

3.3.1   Method of data analysis.

3.3.1.1 *Process.*

The data analysis process proved to be the most challenging aspect of the research
process. In making the leap from data collection to data analysis, I had to take into consideration
the teacher's analysis of practices, my own as researcher's analysis of the teacher's practices, and
our collective analysis of the teacher as researcher analysis. In order to even begin to undertake
this task, I developed a plan with a colleague based on Creswell (2002), Creswell (2012),
McLaughlin (n.d.), and Miles and Huberman (1984) [personal communication, Dr. Ambareen
Nasir, October, 2013]. Figure 9 provides a pictorial representation of my data analysis process.
Following stage 1 of data collection, display, and reflection, I began by developing a plan of how
I would collect my data and organize it as I was collecting it. I ended up collecting data and
organizing it into different files onto the server. File folders were separated by teachers' names
(i.e., Bianca, Kamala, and Jesus), unit (i.e., unit 1, unit 2, and unit 3), and data sources (i.e., focus
group interview video, classroom video, teacher field notes, researcher field notes, etc.). I
transcribed focus group interview data within 1 week of conducting the interviews. This data

was also organized onto the server. I took the time to read through the data and watch the videos

as I organized and prepared the data for analysis. Furthermore, I was able to debrief with a

fellow researcher after each weekly meeting and after classroom video recordings. These steps

allowed me to get a general sense of developing themes. By me analyzing the data as we went

through the action research phase, it made the professional development process more

intentional. This was because I was able to refer to what I was seeing in the data during

Stage 4. Story, report, and conclusions	**STORY INTERPRETATION** ↑	**Narrative Analysis** -Tellership -Tellability -Embeddedness -Linearity -Moral Stance
Stage 3. Generation of key themes and data distillation	**DATA DISTILLATION (REDUCTION)** Select representative data (specific examples from data—including focus group interviews, classroom video recordings/ transcripts, etc.) ↑ **GENERATE KEY THEMES** ↑	**Discourse Analysis** -What do people say? -How do people say what they say? -What do people mean? -How do values, beliefs, social, institutional relations of power mediate meaning?
Stage 2. Data coding	**AXIAL CODING** Group codes into categories Make connections with codes found in data set and resonating themes in literature ↑ **OPEN CODING** Use NVIVO to create open codes (i.e., "word frequency" or "search terms")	**Language, Gender, and Racial Ideological Stances** -Frames -Style -Storylines
Stage 1. Data collection, display, reflection	↑ **READ DATA/WATCH VIDEOS** Read through data and watch videos to get a general sense of developing themes ↑ **ORGANIZE/PREPARE DATA FOR ANALYSIS** Upload data onto server Transcribe focus group interviews and meeting audio recordings Type of field notes ↑ **DATA COLLECTION**	

Figure 9. Data analysis process

weekly meetings and/or focus group interviews.

     3.3.1.1.1   *Stage 2*.

Following stage 2 of data coding, I began with open coding. I uploaded data (i.e., transcriptions of focus group interviews and weekly meetings; field notes; individual, group, and final reports; and curricular materials) onto NVivo. There, I began the coding process by looking for word frequency and search terms. I also devised my own coding sheet to focus on specific constructs within each 2-minute increment of the classroom video recordings. TABLE 14 depicts this coding sheet, adapted from Razfar (2007). Within the notes section was where I described what was happening in the classroom during that specific time frame. Coding served to summarize, synthesize, and sort the observations that I made of the data. Following axial coding, I developed a coding tree that consisted of a list of codes that were organized into different groups. This list of codes was developed with my research questions in mind and was based on resonating themes that were developed from the data set. Based on these resonating themes in the data set, I was also able to put a name on these codes based on important ideas from the literature. For example, when looking at curriculum through a lens of gender ideological stances, I noticed that particular gendered groups' experiences were only found fragmented in the curriculum. Therefore, I was able to draw on Sadker and Sadker's (1982) work to make a connection from this resonating theme in my data set to the literature. In turn, one of my codes was labeled "curriculum → gender → fragmentation/isolation." Fragmentation/Isolation is a term used by Sadker and Sadker. I then defined the code based on my own interpretation of my data, informed by how the literature base defined this theme. This coding process allowed me to continuously make connections between what I was finding in my data set to what was already available in the literature base. Furthermore, this approach

TABLE 14

CODING SHEET FOR CLASSROOM VIDEO RECORDINGS (ADAPTED FROM RAZFAR, 2007)

Time	FoK	Mulitple Languages/ Discourses	IRE	Conversational	Race	Gender	Individual Work	Misconceptions	Challenge	Notes
0:02:00										
0:04:00										
0:06:00										
0:08:00										
0:10:00										
0:12:00										
0:14:00										
0:16:00										
0:18:00										
0:20:00										
0:22:00										
0:24:00										
0:26:00										
0:28:00										
0:30:00										
0:32:00										
0:34:00										
0:36:00										
0:38:00										
0:40:00										
0:42:00										
0:44:00										
0:46:00										
0:48:00										
0:50:00										
0:52:00										
0:54:00										
0:56:00										
0:58:00										
1:00:00										

challenged me to make sense of where my findings fit within this larger literature base. My

codes ranged from simple, concrete, and topical categories (such as teacher shifts, multiple

language use, etc.) to more general, abstract, conceptual categories (such as

fragmentation/isolation of gender and invisibility of race). Qualitative codes were developed out

of the teachers' and my own field notes and transcripts of focus group interviews and classroom

observations, informed by the literature base. Table 15 provides a sample of my coding scheme,

which includes a code, its definition, the code in context, and a specific example from my data

set. I began with 80 codes overall during this initial stage of coding.

Table 15

EXCERPT OF CODING SCHEME

Code	Definition	Code in Context	Example
Curriculum → Gender → Fragmentation-Isolation	Gender solely addressed as an afterthought, either in a section, at the end.	Bianca was unaware at one point that all the main characters in her curricular materials were male and geared towards males to see themselves in the curriculum.	"Unit 1 was big on 'Javi.' So a lot of the boys were really strong on that one."
Language in Classroom → Multiple Language Use by Teacher	Teacher draws on multiple linguistic resources in teaching or communicating with students.	Kamala, although a non-Spanish speaker, would repeat some of the Spanish words/phrases students used in the classroom.	"I feel like in my lessons, since I'm one of the teachers that don't speak Spanish, I'm trying not to let that fact that I can't communicate or emphasize their Spanish at all. I think I learn more from them. […] Even in a couple of lessons the food discussion that we had done, what can you afford in your means and they said the chorizo."
Bilingual Learners → Discourse Practices	Students learning mathematics or science as a discursive activity that involves participating in a community of practice. They are actively contributing to new knowledge.	In Jesus's class, when his bilingual students grouped together to develop skits, they were drawing on community knowledge and linguistic resources to make sense of the content and develop their skits.	"They [bilingual students] were discussing some of the stuff in Spanish. I didn't include anything in Spanish. And the stuff that I was discussing was basically all the science related, health related."

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3.3.1.1.2   *Stage 3*.

Once I coded through the data, I followed stage 3 of generating key themes and data distillation, by first recognizing larger themes across the data. I checked my coding by having another researcher code part of my data set. I checked for interrater reliability (Suter, 2011) and discussed any conflicting coding. Once I was able to achieve at least a 95% interrater reliability, I then followed the coding process set out by Creswell (2012). Stage 3 was the most challenging in order to ensure that I was representing my data fully and to ensure that my own biases did not cloud representative themes. In order to try to represent my data set as completely as possible, after I coded my data, I checked for the frequency of each code. For example, I coded for drawing on FoK on 58 instances, shift in student role on 45 instances, misconceptions on 29 instances, and so forth. I went back over codes where there were only a small number of instances. I determined whether I needed those codes or whether I could regroup them with other, similar codes. For example, I initially separated mathematics → acquiring vocabulary and science → acquiring vocabulary. After coding, I realized that science was not referenced as much as mathematics. Most of the time when it was referenced, it was in relation to mathematics. I then decided that I could group mathematics and science together in this case. In fact, this approach made sense since the goal of PROJECT is an integrative curriculum. I continued with this process, which Creswell (2012) refers to as reducing codes. I eventually narrowed down my codes to 40. After narrowing down codes and regrouping data, I ran a query in NVivo for codes relevant to (1) curriculum—academic subjects and instructional materials and (2) instructional practices—organization of learning and language use. Furthermore, I was able to select which data sources to draw from based on the research question I was focusing on. Here I was able to gather all relevant examples from the data set. I read through the examples

and grouped the examples first by similarities or overlap and second by teacher. This process allowed me to come up with three larger themes for curriculum and three larger themes for instructional practices. I was also able to come up with sub-themes for each teacher.

3.3.1.1.3 *Stage 4.*

After the reduction of codes into larger themes and sub-themes, this led into stage 4 of story, report, and conclusions, where I developed the themes, examples, and analysis into a narrative form. The examples I chose to include in the synthesis were chosen based on the following criteria. First, I considered examples that provided the complex overlap in language, gender, and racial ideological stances. Second, I considered examples that I could draw conclusions from based on multiple data sources (for example, an example that was in the classroom video recordings, was brought up during weekly meetings and focus group interviews, and was documented in field notes, was given preference) to point to variation and inconsistency based on context. Furthermore, by me triangulating the data sources, it allowed me to address reliability issues in the conclusions I drew. Lastly, I considered examples that both the researcher and teacher found meaningful in representing shifts/changes in self and students through the action research process (both good and not so good). It was at this point, where I employed the analytic tools of narrative analysis and discourse analysis to represent talk more fully. I will discuss each in detail in the following sections.

It was also during this phase that I began to make connections between my data set and the literature on language ideologies, gender ideologies, and racial ideologies. I will also discuss in detail in the next section the framework that I used in data analysis to connect these ideological stances. Throughout the action research process, I continuously relied on teachers' interpretation to help in my own interpretation. I asked clarification if there was anything I was

unsure about. Furthermore, through each teacher's analysis, I was able to understand more of

their viewpoint on the data and what was going on in their classrooms. This served as a way to

make sure participants were a part of the research and analysis process. Although participants

were able to view transcripts of their interviews and participation to help in interpreting and for

clarification, I ultimately produced the final product, informed by their own understandings of

the data set.

There are two important considerations for my developing interpretations. First, these

teachers were able to select which classroom sessions they wanted to have video recorded.

Therefore, based on the data collected, if there were consistent occurrences within these video

recorded sessions, my interpretations could be reliably identified. Second, I only pointed to

teachers' intention when there was explicit talk by these teachers that indicated this

intentionality. For example, the teachers said that they did this and explained "why" they did

this. Also all teachers used the words/phrases "my intent was" or "I intended" throughout. I

offered all three teachers the opportunity to read my entire dissertation and/or for me to meet

with them to discuss the dissertation. This was done as a final attempt to ensure that the

teachers' interpretations and mine were somewhat consistent. I asked them to provide any

feedback on anything they felt was misinterpreted, anything they rather not be included, and

anything they wanted clarification on before final submission. Kamala took up this offer and

read through the entire dissertation. She approved the final product.

3.3.1.2 *Narrative analysis.*

Narrative analysis provided a tool to analyzing larger pieces of text or narratives of

teachers, while discourse analysis provided a model for representing talk (as part of smaller text)

much more completely (Devault, 1990). Razfar (2012b) suggests, "the emergence of narratives

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in any interaction is always purposeful, partial, and an index for how narrators choose to represent their own 'selves' to actual and potential hearers" (p. 64). Indexing or indexical refers to those expressions that change in reference based on context (Nunberg, 1993). Narrative analysis can serve to make connections to ideologies through "voice," which indexes certain values and preferences and "praxis," embedded in a practical context to reify, reproduce, and maintain relations of use, power, and interests (see Razfar 2005, 2012b). Therefore, I drew on the framework of Ochs and Capps (2001) of the five dimensions of narrative. First is "tellership" based on who is telling the story (ranging from one to multiple active co-tellers) (Ochs & Capps, 2001). The second dimension is "tellability" based on how interesting the story is (ranging from high to low) (Ochs & Capps, 2001). Third is "embeddedness" based on how situated the narrative is (ranging from detached to embedded) (Ochs & Capps, 2001). Fourth is "linearity" based on and ranging from closed temporal and causal ordering of events to open temporal and causal ordering (Ochs & Capps, 2001). The final dimension is "moral stance" based on moral values conveyed in the telling of the narrative (ranging from certain and constant to uncertain and fluid) (Ochs & Capps, 2001). I explored the potential and value of narrative and discourse analysis explicitly tied to a sociological analysis of how educational knowledge, competence, and curriculum, contribute to the differential production of power and subjectivity. Specifically, this approach helped me to understand the power relations between the teachers' own ideological stances as situated within a larger context. This larger context considers that a dominant ideology resonates with English marketed as the language of economic 'development' and 'national unity' (Phillipson, 2001), gender ideologies as interlinked with particular gender roles (Bucholtz, 2003), and racial ideologies as dominated by color-blind discourses (Bonilla-Silva, 2003, 2010).

3.3.1.3 *Discourse analysis.*

Drawing on Razfar's (2012a) work on discourse analysis, I investigated the notion of

language to discourse through four fundamental questions: (1) What do people say?, (2) How do

people say what they say?, (3) What do people mean?, and (4) How do values, beliefs, social,

institutional relations of power mediate meaning? I will turn now to a previous example in

Kamala's classroom to provide a concrete example of how I drew on this analytic framework. In

the following example, students were watching a video on the rising poverty in the suburbs (i.e.,

those residential or mixed areas either attached to larger cities or as separate communities within

commuting distance to a city (Forsyth, 2012)). When the video clip pointed to a large increase in

poverty in the suburbs of Austin, Texas, the following dialogue ensued (lines 1-22):

001:	**Student 1:**	Oh because of Mexicans, because of Mexico.
002:	**Student 2:**	Oh that's where my uncle lives in Austin.
003:	**Student 3:**	Oh yeah.
004:	**Student 4:**	It's because Texas they have to pay to see the rodeos and all that.
005:	**Student 1:**	Oh no, immigrants.
006:	**Student 5:**	Look. Wait.
007:	**Student 1:**	Coming in.
008:	**Student 5:**	Like this part, like this part right here.
009:	**Student 4:**	There are suburbs in Texas?
010:	**Kamala:**	Yes Student 5.
011:	**Student 5:**	Right here or right here.
012:	**Student 1:**	Like in the desert.
013:	**Student 5:**	Or something like that and something like that, it's connected to Mexico
014:		and people always cross the border.
015:	**Student 1:**	Yeah they said yeah.
016:	**Student 5:**	And, um and um they don't have a home.
017:	**Student 1:**	And they don't got no money, they just come with a little bit of stuff.
018:	**Kamala:**	Ah the connection. The geographic connection that Student 5
019:		made. Genius.
020:	**Student 6:**	And don't they move from places to places so they spread out from?
021:	**Kamala:**	So.
022:	**Student 6:**	Everywhere.

When focusing on what people say, we are focusing on the structure of the code itself or more

explicit features of language (Razfar, 2012a). Specifically, "sounds, pronunciation (phonetic and

phonological aspects); words (lexical choice); morphology; and grammar (syntax)" (Razfar,

2012a, p. 43). For this reason, the transcript above only includes what is said or spoken words.

We see that students were taking turns to provide input (line 1-22). We also see that students

were suggesting that there is a connection between the high poverty in Texas and the location of

Mexico and immigrants that come from Mexico (line 1, 5, 11, 12, 13, 16, 17, 20, 22). Student 5

demonstrated hesitation in his words through "ums" (line 16). Kamala praised the contribution

of student 5 (line 18-19). Furthermore, we can determine that the words in the transcript are all

English and they follow the standard rules of morphology of the language. Now if we move into

how people say what they say, the transcript would include the performative aspect (lines 1-23):

001:	**Student 1:**	Oh because of Mexicans, [because of Mexico].
002:	**Student 2:**	[Oh that's where my uncle lives] in Austin.
003:	**Student 3:**	Oh yeah.
004:	**Student 4:**	It's because Texas they have to pay to see the rodeos and all that.
005:	**Student 1:**	Oh no, immigrants.
006:	**Student 5:**	Look. Wait.
007:	**Student 1:**	[Coming in].
008:	**Student 5:**	[Like this] part/[like this part right here]. [*walks up to projected screen*]
009:	**Student 4:**	**[There are suburbs in Texas]? ↑**
010:	**Kamala:**	Yes [Student 5].
011:	**Student 5:**	Right here or right here. [*holds hands up to projection of map of the*
012:		*United States to indicate area south of United States*]
013:	**Student 1:**	Like in the desert.
014:	**Student 5:**	Or something like that and something like that, it's connected to Mexico
015:		and people always cross the border.
016:	**Student 1:**	Yeah they said yeah.
017:	**Student 5:**	And, um/and um they don't have a home.
018:	**Student 1:**	And they don't got no money, they just come with a little bit of stuff.
019:	**Kamala:**	**A:h the connection. ↑ The geographic connection that Student 5**
020:		**made. Genius. ↑**
021:	**Student 6:**	**And don't they move from places to places so they spread out from? ↑**
022:	**Kamala:**	[So].
023:	**Student 6:**	[Everywhere].

How people say what they say focuses on the performance; "how speakers draw on contextual

cues to communicate;" prosodic dimensions such as tone, intonation, loudness, pitch, and

rhythm; along with gestures, facial expressions, and other non-verbal acts (Razfar, 2012a, p. 45).

As depicted in the transcript above, now we see that this was not a linear process since their was

much overlapping talk (indicated by brackets [ ] in line 1-2, 7-10, and 22-23). The pitch and

intonation rose in a few instances demonstrating shock (line 4), excitement (line 19-20), and

eagerness to contribute to the conversation (line 21). Using this lens also aided us to see how

Student 5's contribution progressed during this interaction. Student 5 walked up to the projected

image and started indicating a certain connection to fellow classmates (line 8, 11-12).

Moving into what people mean, we might try to determine the knowledge and

relationship between the individuals in an interaction (Razfar, 2012a). What people mean

focuses on the frame and footing (Goffman, 1981), where "participants invoke intentions and

purposes that are often hidden from the immediate and apparent discourse" (Razfar, 2012a, p.

47). For example, students had a certain knowledge base of migration patterns from Mexico and

the lives of those coming from Mexico. Kamala had some knowledge of these patterns. She

acknowledged this during the interaction by validating the geographic connection of the U.S. to

Mexico that student 5 made. Furthermore, she never interjected her own opinion as students

were making these connections. The final component of Razfar's framework "How values,

beliefs, social, institutional relations…" provides an opportunity to make connections of this text

to larger dimensions of life. How values, beliefs, social, institutional relations of power mediate

learning focuses on the critical dimension in relation to discourse analysis (Razfar, 2012a). Here

an understanding of "how some practices are more valued, privileged, and attributed greater

legitimacy than others" and issues of "dialects, language, cultures, racial, economic, and gender

inequity and access" are central (Razfar, 2012a, p. 47). Furthermore, ideologies and identities

are foregrounded in the analysis (Razfar, 2012a). For example, in the above interaction it would

help us to know that this community is a predominantly Mexican/Mexican America working class community. Many students' parents came from Mexico, so live the experience for which they speak to. Student 5 in the interaction usually sits at his desk with his head down and does not seem eager to participate with his classmates. This moment had huge implications for the relationship of Kamala with this student and this student with his classmates. Students at this point were required to acknowledge his contribution, which was validated by Kamala. I will go into this example further in the following chapters, although for the purposes here, this shows how essential this final question is. The process of discourse analysis is long and tedious. Therefore, in the chapters that follow, I exclude showing the first three elements of Razfar's (2012a) framework to focus and highlight the fourth question. Although the first three questions were important to my analysis, representing my analysis for the fourth question is in alignment with my research goals.

3.3.1.4 *Connecting language, gender, and racial ideological stances.*

Earlier in chapter 1, I stated that I would focus on ideological stances of teachers to understand ideology. Ideological stances refer to the stances people take on controversial sociopolitical issues (Gottipai et al., 2013). I focused on the sociopolitical issues related to language, gender, and race. Narrative analysis aided me in identifying and analyzing teacher narratives and discourse analysis aided me in representing smaller pieces of talk and text more completely. However, I still needed to make connections to the frameworks available in the literature. I needed to identify when, how, and in what contexts language, gender, and racial ideological stances were evident. I attempted to be as true to my data set as possible and only made connections to the literature base after I found my own resonating themes. I drew on Bonilla-Silva's (2003, 2010) framework to explore language ideological stances, gender

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ideological stances, and racial ideological stances. I recognized that for language ideologies, gender ideologies, and racial ideologies, there are dominant ideologies and there are counter or alterative ideologies. As Bonilla-Silva (2003, 2010) makes clear, that these alternative ideologies are based counter to those dominant ideologies. The focus I took was then to explore the frames that became evident. Bonilla-Silva (2003, 2010) defines "frames" as topics that maintain or challenge a particular order. I focused on the language order, the gender order, and the racial order. I developed frames based on the literature that were in alignment with what I found in my data set (i.e., Bonilla-Silva, 2003, 2010; Moschkovich, 2002; Streitmatter, 1994). I view these frames as being indexed by these teachers based on the context. The second part of Bonilla-Silva's (2003, 2010) framework is style. I also acknowledged that "style" was a part of identifying how these frames were portrayed. I noticed the overlap of "style" with Razfar's (2012a) first two questions of discourse analysis. Therefore, although I see these two elements as important to coming to some understandings of ideological stances, I do not elaborate on "style" in the following chapters. The last part of Bonilla-Silva's (2003, 2010) framework is storyline. Storylines refer to recurring narratives that become a part of the folklore (Bonilla-Silva, 2003, 2010). The literature base further informed the storylines I found in my data set—how language, gender, and race are constructed. Below is my depiction of the analytic framework I used to make these connections (Figure 10).

I focused on language ideological stances, gender ideological stances, and racial ideological stances as parts to this larger whole of teachers' ideological stances. This was important since I argue that these ideological stances are in constant and dynamic relationship with each other. Here, I describe the framework in Figure 10 and reiterate a short definition for each frame. A more detailed compilation of these definitions is found in Appendix E. First, for

language ideological stances, I drew on the frames of English-only, heteroglossia (Kyratizs et al., 2010), acquiring vocabulary (Moschkovich, 2002), constructing multiple meanings (Moschkovich, 2002), and participating in Discourse practices (Moschkovich, 2002) to make connections with my findings. Heteroglossia refers to "the drawing upon a diverse repertoire of linguistic and discursive forms in their everyday cultural practices" (Kryratzis et al., 2010, p. 457). Students acquiring vocabulary refers to a focus on students attaining domain specific vocabulary (Moschkovich, 2002). Students constructing multiple meanings refers to how students can draw various meanings from certain terms, with a goal of applying them appropriately (Moschkovich, 2002). Students participating in Discourse practices refers to a focus on the resources students use to communicate (Moschkovich, 2002).

Second, for gender ideological stances, I drew on the frames of deficit, gender-neutral, egalitarian, and anti-sexist (adapted from Streitmatter, 1994) to make connections with my findings. Deficit refers to a focus on what students lack based on gender. Gender-neutral refers to not considering gender as a factor or an issue to be addressed. Egalitarian refers to seeking the equal treatment of gender in various aspects. Anti-sexist refers to actively pushing for gender equity, even if that does not always look "equal." Lastly, for racial ideological stances, I drew connections to my findings with the frames of abstract liberalism, biologization of culture, naturalization of racial matters, and minimization of racism (Bonilla-Silva, 2003, 2010) to make connections with my findings. Abstract liberalism refers to the principles of liberalism extending to matters of race to maintain certain situations (Bonilla-Silva, 2003, 2010). Biologization of culture refers to designating culture as an explanation for one's status in society (Bonilla-Silva, 2003, 2010). Naturalization of racial matters refers to naturalization as influencing the racial order (Bonilla-Silva, 2003, 2010). The minimization of racism refers to the idea of structural

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Frames

1. **Deficit** (modified from Streitmatter, 1994)

2. **Gender-neutral** (modified from Streitmatter, 1994)

3. **Egalitarian** (modified from Streitmatter, 1994)

4. **Anti-sexist** (modified from Streitmatter, 1994)

Gender Ideological Stances

Language Ideological Stances

Racial Ideological Stances

Frames

1. **Abstract liberalism** (Bonilla-Silva, 2003, 2010)

2. **Biologization of culture** (Bonilla-Silva, 2003, 2010)

3. **Naturalization of racial matters** (Bonilla-Silva, 2003, 2010)

4. **Minimization of racism** (Bonilla-Silva, 2003, 2010)

Frames

1. **English-only**

2. **Heteroglossia** (Kryratzis et al., 2010)

3. **Acquiring vocabulary** (Moschovich, 2002)

4. **Constructing multiple meanings** (Moschovich, 2002)

5. **Participating in Discourse practices** (Moschovich, 2002)

Figure 10. Analytic framework

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discrimination as limited as declining (Bonilla-Silva, 2003, 2010). Collectively, these frames

formed the basis of my analytic framework indexed by teachers' ideological stances. I referred

to the literature base to inform the storylines I drew from my data set.

4. Curriculum

"I feel like for the two years, here are the standards, you make your own curriculum. But not, what do the kids already know, let's extract some standards out of that and extract the math, and the science, and the social studies."

— Kamala, *ELMSA teacher*

4.1   **Pushing the Boundaries of What Curriculum Is**

The curriculum, both school and non-school, helps shape the worldview of individuals (Schubert et al., 2002). This worldview is "a living theory that guides [students'] functioning, that embodies their information and misinformation about the world, how it works, and how to relate to it" (Schubert et al., 2002, p. 500). Therefore, throughout PROJECT, teachers were challenged to go through the process of extracting their students' knowledge base and connecting this non-school curriculum with the school curriculum. Responses of teachers to this challenge varied. For example, Bianca readily took up this challenge and adapted as necessary. Kamala, although critical of herself, became an expert at this task. Jesus struggled to see this school and non-school curricula as interconnected. What follows reflects the complexities in the development of the curriculum (both drawing on academic subject areas and the development/choices of instructional materials) throughout the action research process. It was important for me to place a focus on curricular choices since Pinar et al. (1995/2008) state that the choice of curriculum is a political decision. For Werth, teachers had benchmarks and standards that students were required to meet, although the school did not have a scripted curriculum. Therefore, teachers had experience developing their own curriculum that addressed these standards. This practice of teachers developing their own curriculum and having a choice in instructional materials was key for me to draw conclusions of teachers' ideological stances.

For unit 1, Bianca, Kamala, and Jesus had initially decided to focus on the violence that manifests in different contexts. Initial questions stemmed from attempting to understand the

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community, students, and their day-to-day struggles. Bianca and Kamala's intended outcomes were for students to come to a deeper understanding of the following questions:

1. Where does violence stem from?

2. How does it affect you?

3. Is violence culturally motivated?

4. How does this (violence) affect your identity? [Weekly Meeting]

Whereas questions 1, 2, and 4 dug deeper into understanding the effects and influences of violence for students, question 3 foregrounded culture as a possible problem. By determining if violence is culturally motivated, these teachers' color-blind ideological stance indexed a naturalization of racial matters frame. The storyline was that culture is suggested to motivate violence. However, these guiding questions eventually took a secondary role as the units unfolded.

For unit 1, all three teachers focused on a more immediate and pressing issue for their students. Some of Bianca's and Kamala's students were dealing with the loss of a friend— "Javi." Many of Jesus's students were dealing with issues of bullying—both in school and out of school. Therefore, for unit 1, Bianca focused on the theme of "grief day and healing," Kamala focused on "dealing with grief," and Jesus focused on "STOP bullying" (see Figure 11). All teachers admitted that domain specific knowledge and practices were missing from unit 1. Furthermore, Bianca and Kamala acknowledged that they took a dominant role in determining the focus and trajectory of unit 1, so focused more so on allowing students' FoK from unit 1 to guide unit 2 and the trajectory of unit 2 throughout. Jesus drew on students' FoK to a certain extent, although opted to foreground the district, mandated curriculum. The constantly evolving FoK was a challenge, as Kamala pointed out, "I think there's so much [FoK] that keeping track

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of all of it is really hard to do" [Focus Group Interview 3]. Regardless, for unit 2, Bianca

focused on the theme of "my community and mapping," Kamala focused on "the Great

Depression and cost of living," and Jesus focused on "puberty and stress management" (see

Figure 11). Bianca incorporated the mathematical practices of mapping, direction, area,

proportionality, frequency, and converting percent during this unit. Kamala incorporated the

mathematical practices of simple interest, budgeting, and word problems. Jesus incorporated the

scientific practices of health and sex education. Unit 3 was a continuation of unit 2 for Bianca

and Kamala. Bianca focused on the theme of "community and misconceptions" and Kamala

focused on "poverty and misconceptions" (see Figure 11). Jesus focused on "immune system,

BIANCA

UNIT 1: Grief day and healing

UNIT 2: My community and mapping

(mapping, direction, area, proportionality, frequency, converting percent)

UNIT 3: Community and misconceptions

(analyzing graphs, researching statistics)

KAMALA

UNIT 1: Dealing with grief

UNIT 2: The Great Depression and cost of living

(simple interest, budgeting, word problems)

UNIT 3: Poverty and misconceptions

(analyzing graphs, drawing conclusions based on statistics)

JESUS

UNIT 1: STOP bullying

UNIT 2: Puberty and stress management

(health and sex education)

UNIT 3: Immune system, germs, and HIV

(health and sex education)

Figure 11. Units and themes

germs, and HIV" (see Figure 11). Bianca incorporated the mathematical practices of analyzing

graphs and researching statistics. Kamala incorporated the mathematical practices of analyzing

graphs and drawing conclusions based on statistics. Jesus incorporated the scientific practices of

health and sex education.

For curriculum (academic subject areas and instructional materials), through my analysis

of data over the course of the school year, I found the following three overarching themes: (1)

the varying shifts between male centric to more inclusive curricular characters, (2) attempts to

find culturally responsive[27] curriculum, and (3) curricular choices that allow for multiple

discourses. First, teachers varied in how often and in what contexts female versus male

characters were represented in curricular choices. Second, all teachers aspired for culturally

responsive or culturally relevant curriculum. This approach to curriculum centered on students'

FoK. Jesus struggled with the concept of FoK. Lastly, the structure and content of activities for

all three teachers provided opportunities for multiple discourses. These discourses included

linguistic, domain specific, and other varieties.

4.2 Male Centric to More Inclusive Curricular Characters

4.2.1 Bianca.

Throughout unit 1 and unit 2, Bianca made selections of stories/narratives based on what

was familiar to students. Bianca recognized and actively incorporated students' FoK. The result

was that most main characters tended to be males. This was evident in unit 1 when the story of

"Javi" drove the trajectory and outcomes of the lessons. For unit 2, a text, "Portrayal of a City

[pseudonym]," with a male main character, was integrated into the first two-thirds of the unit.

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[27] Culturally relevant (or culturally responsive) teaching "uses student culture in order to maintain it and to transcend the negative effects of the dominant culture. It is a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes." (Ladson-Billings, 1994, pp. 17-18)

For the last one-third of unit 2, Bianca demonstrated a shift in materials with a focus on Cesar

Chavez (a prominent Mexican male figure) and women as part of the farmworkers movement.

Bianca's shift to more inclusive curricular choices came at the end of unit 2 and into unit 3.

    4.2.1.1 *The "Javi" situation.*

    The trajectory of unit 1 changed based on the more immediate needs of Bianca's

students. The theme of "grief day and healing" was driven by the "Javi" situation. Bianca

recounted this story in her final report (lines 1-8):

```
01:     On November 7, 2012 "Javi" passed away at Jane Sanger Hospital [pseudonym].  He was
02:     shot multiple times in the alley behind his home near our school grounds on September
03:     27th, 2012.  Javi was 19 years old and had graduated from [Hidalgo High School].  He
04:     was a member of the community that served as a role model to the teenagers, as he
05:     advised them to stay focused in school.  He shared his goal of changing the community,
06:     by building a barbershop that would employ all of his friends to help keep them off the
07:     streets.  On September 27, 2012 the lives of some of my students were altered as they
08:     witnessed the body of their friend and role model laying in the alley. [Final Report]
```

A young man "Javi" was 19 years old when he was shot multiple times in an alley by the school

(line 1-3). He was a role model and friend to the students in Bianca's class (line 3-4, 8), with

ambitions to helping the community by opening a barbershop (line 5-7). Through this story,

Bianca provided a counterexample—Javi—to the dominant narrative of Latino low-income boys

from the community. This resonating color-blind ideological stance indexed a biologization of

culture frame (i.e., males from the community as "gangbangers") as was evident in multiple

classroom conversations drawing on the storyline of "we have war on the streets [in reference to

gangs]" [student comment, unit 1]. This storyline was also implied by the mention of "would

employ all of his friends to help keep them off the streets" (line 6-7). Bianca recognized the

importance of having this counter narrative for her male students, indexing a critical alternative

racial ideological stance.

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Students had come into her classroom after lunch recess arguing. Bianca allowed the space for this argument to continue since she preferred to have her students handle the confrontation in a "safe space" as opposed to "having my eighth graders suspended for five days" [Teacher Field Note, Unit 1]. Bianca again indexed a critical alternative racial ideological stance. The biologization of culture frame was countered, where Bianca acknowledged what the implications were at the school of arguing/fighting and having these Latino boys banned from school for those days as punishment. The storyline here was that in this predominantly Latin@ and low-income school, confrontations were resolved through suspending students. This topic resonates with work done by Ferguson (2001), who explores the making of African American boys' masculinity in public schools. She found how certain students, based on race and gender (particularly African American males), were disproportionately suspended from the U.S. school system. Bianca explicitly constructed these practices of punishment, race, and masculinity, but in her own context. In the following narrative recounted by one teller (Bianca) of high tellability, embeddeness, and with a certain moral stance, we can understand how this focus on 'Javi' came directly from the students (lines 1-11).

01:    We let them talk it out and [Jenny], actually said Javi's name and [Pedro] "don't say his
02:    name." I'm lost because I have no idea what's going on. So I'm up there, I'm lost, and
03:    he's like "don't say his name." And he just starts crying and he had to leave to the
04:    washroom. […] When he comes back in I have him explain it. And then that's when
05:    they're like "well she's talking about Javi" and then [Pedro] again is like, "don't, stop
06:    saying his name." I was like "if we don't talk about it, we're gonna keep having this pain
07:    that you're having right now, and I need to know what's going on. […] And I knew a
08:    little about Javi so I kind of get what's going on. And the kids again, it was 2:45, bell
09:    rung, and I had my boys here still crying, and I had a group that needed to come into this
10:    room so we ended up moving to another classroom, so we could pretty much work
11:    through it. [Focus Group Interview 2]

One of Bianca's students, Pedro, began to cry when he heard another student say "Javi's" name (line 1-2). Bianca encouraged the group to talk about it (line 6-7), leading to other students

crying (line 9). Bianca's narrative shows how students reacted to the thought of their friend Javi and how Bianca encouraged this grieving to continue to help the pain. By opening this space for dialogue, Bianca's language ideological stance indexed a students participating in Discourse practices frame. The storyline was that students would draw on their experiences to communicate their feelings to each other. It was this situation of "Javi" being shot multiple times in front of some of Bianca's students that caused Bianca to shift the direction of unit 1. Bianca's male students were able to connect more to this situation since Javi was their friend, someone they played basketball with, and someone whom they saw as a positive role model. She stated, "unit 1 was big on 'Javi.' So a lot of the boys were really strong on that one" [Focus Group Interview 4]. Again, Bianca indexed a critical alternative racial ideological stance that countered the biologization of culture frame. By intentionally focusing on this positive Latino role model for her male students, she provided a storyline of a successful Latino. There is no doubt that a focus on Javi was necessary at this point. This initial inclusion of this young man, who was a positive role model and a close friend to Bianca's male students, was a starting point to a larger theme connecting the community to socio-political issues (will be discussed in later sections).

4.2.1.2 *Portrayal of a City.*

During unit 2, Bianca incorporated the text "Portrayal of a City" through a more integrated approach to her curriculum. One of her students recommended the text. The author of the text offered a male perspective to growing up in the Brun neighborhood. To supplement this text, Bianca asked a post-reading discussion question focused on another male character of the book (lines 1-4):

01:     I asked a post reading question that stated, "Do you know anyone like Joe in your

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02:     neighborhood?" Joe was the character in the neighborhood that opened the fire hydrant
03:     for the kids and he also was always drinking and smoking. He would get out of control
04:     and they would have to call the police to calm him down. [Teacher Field Note, Unit 2]

Bianca attempted to connect with students' FoK by asking if they knew anyone like the person in

the text (line 1-2). This person was another male character named Joe. Some of his behaviors

included opening the fire hydrant for the other kids in the neighborhood, drinking, smoking, and

getting out of control (line 3-4). By pointing to Joe, Bianca suggested two important attributes.

First, Joe, as a Latino male character, was central to the story and would serve as a reflection of

students' experiences. Second, Joe, as a member of the community, would participate in illegal

activity (i.e., opening fire hydrants) and get out of control (i.e., drinking, smoking, and having

police called on him). This character was part of the lived reality of the author. However, by

focusing on an image that reaffirms stereotypes, it solely provides just that for students—a real-

life image that reaffirms stereotypes. This approach, taking a color-blind ideological stance,

indexed a biologization of culture frame. The storyline was that these actions of illegal activity

and getting out of control were normalized within this predominantly Latin@ community. An

alternative interpretation is that Bianca indexed a critical alternative racial ideological stance

with a storyline that students' community knowledge and experiences were central to learning in

the classroom. Furthermore, since students were collectively encouraged to connect their lives

with the content, Bianca's language ideological stance indexed a students participating in

Discourse practices frame. The storyline was that students drew on these resources, which

included identifying real-life characters resembling Joe, as a means for making text-to-self

connections.

4.2.1.3 *Cesar Chavez.*

Also during unit 2, Bianca placed a focus on Cesar Chavez (a prominent Mexican

American figure). Bianca showed two video clips of Cesar Chavez for unit 2, which

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documented his participation in the farmworkers movement. By incorporating authentic

materials about the farmworkers movement, Bianca indexed a critical alternative racial

ideological stance. The minimization of racism frame was challenged. The storyline suggested

that racial discrepancies exist and that people have stood for equal opportunities for many years.

A follow-up activity consisted of students putting together puzzle pieces that formed photos of

the farmworkers movement taken by Victor Alemán. Students engaged in discussions around

the meaning of these photos. These photos demonstrated an important shift from previous lesson

materials, which were male centered, in terms of who was represented. These photos depicted

women, who were also a part of the movement. One photo entitled "Farmworker women

praying during his 36-day fast," depicted Cesar Chavez on his knees, while the women put their

hands on his head and shoulder to pray for him (Figure 12). This image showed the nurturing

role of women during this movement. Furthermore, it showed how these women's strength

helped support Cesar Chavez through this process. Another photo entitled "With Dolores Huerta

and farmworkers marching," portrayed the equal status of women (in this case Dolores Huerta)

during the farmworkers movement (Figure 13). This status was depicted as Dolores Huerta

marched side-by-side and in solidarity with Cesar Chavez.

Bianca posted an image of Victor Alemán and Cesar Chavez before the lesson's end. Of

the 12 available photos, with 1/3 portraying women as part of the struggle, Bianca chose a photo

of two dominate male figures to display to the entire class. The purpose of the image was to

show Cesar Chavez and the photographer, Victor Alemán. On the other hand, since this image

was chosen to highlight to the entire class, it countered another message of how important both

women and men were to the farmworkers movement. There are two interpretations to the

Figure 12. Farmworker women praying during his 36-day fast. Delano, California, 1988. [Fotografías publicadas con el permiso de © victor alemán / 2mun-dos.com]

Figure 13. With Dolores Huerta and farmworkers marching. Salinas, California, 1984.
[Fotografías publicadas con el permiso de © victor alemán / 2mun-dos.com]

incorporation of these curricular materials. Bianca's gender ideological stance indexed an anti-

sexist frame. The storyline was that women and men were equal participants and equally

important to the farmworkers movement. An alternative interpretation is that Bianca's gender

ideological stance indexed an egalitarian frame. The storyline was more inclusive characters

based on gender. However, how and when women's contributions were presented was

fragmented/isolated. The reason why this is important to point out is because the positioning of

gendered groups in particular ways and in particular contexts conveys certain messages to

students. On the other hand, Bianca indexed a critical alternative racial ideological stance. The

naturalization of racial matters frame was challenged since Bianca actively debunked the

normalization of "Whiteness." She provided a storyline of the history of Mexicans in the U.S. as important to the history of the nation. This history is most often fragmented in the traditional text (i.e., addressed solely during Hispanic Heritage month or in a chapter or section of a book). Loewen (2008) speaks extensively about the "real" history left out of traditional textbooks. This exclusion includes, but is not limited to, the history of Mexicans in the U.S.

4.2.2 Kamala.

Throughout units 1, 2, and 3, Kamala was constantly reflective of the progression of her inclusive curricular choices. She had about an equal amount of female and male representation as each unit progressed. For example, two of her main text sources were Maya Angelou's poems speaking to her message of survival (incorporated in unit 1) and the text "Mighty Miss Malone," about a young girl named Deza who speaks to her struggles living in poverty (included in unit 2). During unit 2, Kamala incorporated mathematical problems that had both female and male representation, with a majority male representation. By unit 3, there was a mixed-gendered approach to materials used to address student misconceptions of race, class, and gender.

4.2.2.1 *Maya Angelou*.

For unit 1, Kamala incorporated Maya Angelou's poems. Maya Angelou is best known as a poet and writer, focusing her work on the themes of racism, identity, family, and travel. Kamala indexed a critical alternative racial ideological stance that countered the naturalization of racial matters frame and the minimization of racism frame. Her gender ideological stance indexed an anti-sexist frame. The storyline was that the incorporation of poems of a strong African American female, who demonstrates resilience through issues of poverty, racism, and identity construction, was central. Furthermore, this storyline conveyed that racism and racial

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constructions exist. Kamala reflected on the incorporation of this central curricular piece in the

following field note (lines 1-15).

01:                 a. read about Maya Angelou background, struggles and the historical context
02:                 b. discuss the similarity and differences between you (the student) and Maya
03:                     Angelou
04:     Today, I wanted to explicitly incorporate reading into this project. We discussed Maya
05:     Angelou's struggles. I quickly realized the lack of historical background knowledge was
06:     going to impede on understanding the content. So, I decided to provide a short article
07:     about her life. I was surprised to see the student response. Students automatically
08:     connected her struggles and her "strength" to their personal struggles. The students
09:     reacted with anger in regards to Maya Angelou's situation. I provided students with the
10:     following scenario: "Imagine. Those of you who are Mexican or are not 'white' must
11:     have all their classes downstairs in the basement." The students reacted with disgust! I
12:     proceeded to provide a follow-up scenario, "You guys have to work with pencil and
13:     paper while the "white" students receive brand new ipads!" The students responded with
14:     anger, saying "I would punch em in the face!" I think students need an opportunity to
15:     further discuss this and reflect on their experience. [Teacher Field Note, Unit 1]

Kamala intended to incorporate Maya Angelou's work to speak to her struggles (line 4-5). She

wanted to allow students to see the connection with themselves in her strength to get through

these struggles (line 7-8). She continued to make this connection with the students by providing

a scenario of how they would feel in these cases of racism and segregation (line 9-15). Kamala's

critical alternative racial ideological stance and gender ideological stance indexed an anti-sexist

frame. First, since Kamala drew out discussions of race and inequities, and attempted to connect

these discussions to students' situation, she countered the minimization of racism frame. Here,

the storyline countered was that racism and discriminatory practices have diminished in

importance. Second, indexing an anti-sexist frame, Kamala conveyed a storyline that women of

color can be strong and resilient. This storyline provided an alternative to traditional gendered

notions of women of color. Therefore, Kamala recognized Maya Angelou's story of resilience as

providing a counter story for her students. Challender (1997) explores the importance of Maya

Angelou's story of resilience through insurmountable obstacles.

4.2.2.2 *The Mighty Miss Malone*.

During unit 2, Kamala incorporated the text "The Mighty Miss Malone" by Christopher

Paul Curtis. "The Mighty Miss Malone" speaks to living in poverty through a young girls' point

of view. The story is situated during the Great Depression, where Deza does not understand the

extent to her family's financial situation. Although she experiences hardships, loss, and racism,

she never gave up hope. Kamala reflected on the intent of incorporating "The Mighty Miss

Malone" and what she noticed from students by incorporating this text (lines 1-12):

01:     After reading the first few chapter of our guided literature book, Mighty Miss Malone, I
02:     decided to pose the following question:
03:             a. Describe Deza's family's financial situation (for my SpEd students, I provided
04:                 some sentence starters—Financially, Deza's family is....). What text evidence
05:                 supports your thinking?
06:     The consensus amongst the students was that Deza was "poor" and homeless. They
07:     pointed out several text evidence to support their thinking. For example, Deza wears torn
08:     clothes that have been handed down and the state of her unhealthy teeth. I realized
09:     students had several follow-up questions and needed some clarifications to deepen their
10:     understanding of the text. Marty asked how the tooth decay could cause such pain. We
11:     discussed what living in poverty and affordability means. I am not sure if students
12:     grasped the big picture. [Teacher Field Note, Unit 2]

Kamala posed the post-reading questions "Describe Deza's family's financial situation" (line 3)

and "What text evidence supports your thinking?" (line 5). Kamala wanted students to not only

try to better understand Deza's family's financial situation, which was that she was living in

poverty (line 6), but to also provide evidence for why they thought this (line 7-9). Kamala began

to recognize student's limited knowledge of what it meant to live in poverty (line 10-14).

Kamala's language ideological stance indexed a students constructing multiple meanings frame.

The storyline was that students had varying understandings of the notion of "poverty." Although

not necessarily highlighting racial issues during the time of the Great Depression in her

reflection, Kamala brought in a text of an African American family during this time, to better

understand students' misconceptions of race and class. These misconceptions were that poverty

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is associated with being African American. She recounted this misconception during a focus group interview, "Their misconception is, you know, African Americans are poor. You don't see that many Mexican people poor. They're not really begging on the street" [Focus Group Interview 4]. Kamala indexed a critical racial ideological stance. First, she challenged a naturalization of racial matters frame through a storyline of the incorporation of a text speaking to the African American experience during the time of the Great Depression. The main character, Deza, speaks to her struggles in part with racism. Second, she challenged a biologization of culture frame by drawing out students' misconceptions of "poor." These misconceptions were influenced by the storyline that being poor is equated with being African American.

4.2.2.3 *Male students as mathematicians.*

For one lesson during unit 2, Kamala intended to have students learn more about calculating interest. This was also an opportunity to take a more integrative approach to the curriculum as a Language Arts (L.A.)/Reading teacher. She provided students with a handout entitled "Borrowing Money Today: Simple Interest." On the handout was an explanation of principal, interest, and rate. In order for students to solve problems that they could connect with, she incorporated some familiar names into the word problems. She incorporated the name of one male student, her name, and the name of the special education teacher. She had 10 problems listed on the handout. There were 15 characters within these 10 problems. Of the 15, 12 (or 80%) included characters with traditionally male names (e.g., Antonio, Adam, Daniel, Brian) and 3 (20%) included characters with traditionally female names (e.g., Anna, Amanda). While Kamala's intent was to incorporate the mathematics into her lessons and to make the mathematics problems meaningful to students, her gender ideological stance of positioning males

as the "mathematicians" within these problems indexed an egalitarian frame. The storyline was the reaffirmation of traditional views of "masculine" versus "feminine" fields. The female experience as part of this domain was fragmented/isolated. This same frame applies to the earlier findings, where the male experience was invisible when it came to literature selections.

The mathematics problems themselves were situational. For example, the problems that incorporated a female character were solved with a partner and the ones to follow, with a male main character, were solved and discussed with the whole group. For example, for this lesson, Kamala selected two mathematics problems for students to solve as a class. The first was solved as a whole class. The second was started with the whole class and completed with a partner.

1. Farmer Anthony is borrowing $1,000 from Kamala-Todd [pseudonym] Bank as an operating loan to purchase plow's from John Deers. The APR on the loan is 6%. He plans to pay the bank off in 1 lump sum after 9 months. How much will he be paying back?

2. Marty [pseudonym] buys a pair of Jordans (Adult Size) for $159 at Foot Locker and charges it on his Visa credit card. Visa charges 21% interest. He decides to pay a lump sum (all together) after 8 months. Draw your own conclusions.   [Handout, Unit 2]

Both 1 and 2 have male main characters. Again, the female experience was fragmented/isolated in these mathematics word problems. For problem 2, Marty refers to one of the students in Kamala's class. During a weekly meeting, Kamala and Bianca spoke to the connections students made with Jordans. Jordans is a reference to shoes under the name of a famous basketball player, Michael Jordan. These shoes cost upwards of close to $200 to more than $2,000. One of their students' fathers "owns 250 pairs of Jordan shoes," with "25 of them purchased last year" [Weekly Meeting, May, 6, 2014]. Therefore, Kamala attempted to draw on students' FoK to make the lesson more meaningful. Students also responded to questions, "How did this activity make you feel? What did you realize in your learning? What advice would you give to others?" Kamala provided these mathematics problems for students to solve, but was less concerned about

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the calculations. She was more concerned with what conclusions the students drew from these activities. The mathematics was used as a mediating tool for students to draw larger conclusions. For example, during the same weekly meeting, Bianca brought up a comment that the student whose father owns 250 pairs of Jordans made, "you guys and all your Jordans, takes 5 dollars to make those shoes" [Weekly Meeting, May, 6, 2014]. In this case, Kamala's language ideological stance indexed a students constructing multiple meanings frame. The storyline created was that students would use these mathematics problems as a tool to draw conclusions and to appropriately apply multiple meanings. These meanings would ideally link to issues of interest accumulation. An alternate interpretation is that Kamala's language ideological stance indexed a students participating in Discourse practices frame. The alternate storyline is that students would mathematize these real-life situations to communicate the socio-political connections they were making related to interest.

4.2.2.4 *Inclusivity with misconceptions of race.*

By unit 3, Kamala attempted to be inclusive of female and male figures to address student misconceptions. Therefore, she structured her lessons with the idea in mind of providing opportunities to collectively understand and address these misconceptions. She provided the following classroom examples to justify the trajectory of the unit (lines 1-16):

01:     I kinda had to change some of the lessons, a lot of the lessons, most of the lessons.
02:     Where I wanted to go is not where I ended up going. Like for example, Nidia had made
03:     a comment one time about what her parents thought about homelessness and poverty.
04:     And why there's homelessness and poverty. That they actually visually see down by the
05:     viaduct there. And, you know, "they don't want to work," "they're lazy," "they don't
06:     have a job." So a lot of these things were still coming out, these misconceptions. So the
07:     next lesson, the next couple of lessons I decided to, revolved around the misconceptions.
08:     And, how we fall into those very easily because parents think one way so therefore we
09:     just kinda follow that. So a lot of the planning kinda, I was planning on going in one
10:     direction and I had to take a couple of steps back and go a different way. Because of the
11:     lesson previous, or one of the student's made a comment, or a group of students that

12:     made a comment, or even their student work. Sometimes I got up an idea that just came
13:     from a lot of the similar responses that the students had. We kept on defining and
14:     redefining poverty at the beginning of almost every lesson I think. Like, it was kinda
15:     monotonous to a point, but I think it was also helpful because their, I think definition of
16:     poverty changed. [Focus Group Interview 4]

Kamala noticed that some of her students, such as Nidia, had developed misconceptions by

hearing what others around them said (line 2-3, 8-9). This included referencing that poverty

equated to homelessness and that those who were homeless or in poverty were lazy and did not

want to work (line 3-6). Since students had previously stated that they mostly saw African

American homeless people, these notions of homeless people also connected to notions of

African Americans. Therefore, some students' exposure was to color-blind ideologies that

indexed a biologization of culture frame. The storyline was that poverty was just a part of the

African American culture, where those who were homeless (majority African American seen on

the streets for these students) were lazy and did not want to work. She altered the trajectory of

her unit and her lessons based on what she felt she needed to address (line 9-13). This approach

helped students to move to a new and refined definition of poverty (line 13-16). By Kamala

acknowledging student misconceptions, and changing the trajectory of the unit to address these

misconceptions, she indexed a critical alternative racial ideological stance. She countered a

biologization of culture frame. The storyline was that being homeless and/or in poverty did not

equate to being African American. Furthermore, being homeless and/or in poverty was not a

product of being lazy and not wanting to get a job. Also, her language ideological stance

indexed a students participating in Discourse practices frame. The storyline was that students

would engage in these discussions around poverty and misconceptions to come to some new

understandings. Furthermore, students were able to share their own notions (based on their own

experiences) to communicate these misconceptions and new understandings.

4.2.2.5 *Inclusivity with misconceptions of gender.*

These misconceptions of poverty not only extended to race, but to gender as well.

Kamala reflected on this position during a focus group interview (lines 1-10):

01:     Unit 2 was a lot of what we can afford today kind of thing. Was a lot of, you need to go
02:     out and work because you're the male, the male role, the female role, and I need to stay
03:     home and raise the kids. We have to make sure that we make this dollar stretch because
04:     you're going to work and I'm staying home. And it was automatically the woman was
05:     going to stay home in their dynamic. In unit 3, like, their gender role, I felt like there was
06:     really no differentiation. When it comes to poverty, how they like view gender in
07:     poverty. They, in their minds they didn't see that many women out begging for money as
08:     men. Because it's a dangerous thing to do, you can get hurt. So, their perception on
09:     poverty and gender, but I don't know, I didn't take really into account gender in the third
10:     one and in the second one it was just very evident. [Focus Group Interview 4]

Kamala recognized that a shift from unit 2 and unit 3 was that in unit 2 there were traditional

gender roles that became evident (line 1-5) [this will be discussed in the next chapter]. But for

unit 3, views of who is in poverty and homeless and the safety issues involved in being homeless

and begging for money became evident (line 5-8). She included that she did not actively take

gender into account (line 8-10). Kamala's gender ideological stance of not taking gender into

consideration in the unit indexed a gender-neutral frame. One storyline was that gender was not

necessarily important to the trajectory of the unit. However, it was evident in practice that

Kamala actively addressed these misconceptions throughout unit 2 and unit 3. For example,

during unit 3, Kamala presented a video related to poverty in the suburbs. There were women

speaking to their experiences of living in poverty. By Kamala incorporating this video clip, she

provided counter-examples of those who live in poverty, based on gender, race, and location

(i.e., suburbs). Therefore, she also indexed an anti-sexist frame. The storyline was that both

women and men live in poverty in the U.S. Secondly, she indexed a critical alternative racial

ideological stance. She challenged a biologization of culture frame. The storyline was that

poverty was not just a condition of being an African American male in an urban setting. Lastly,

by incorporating this curricular choice, Kamala's language ideological stance indexed a students constructing multiple meanings frame. The storyline was that students were able to come to various conclusions based on the video clip.

4.2.3 **Jesus.**

Throughout units 1, 2, and 3, Jesus was consistent with his curricular choices and activities. The roles of gendered bodies within these curricular choices ranged from males as the main characters to the ones causing harm, and females as the ones bullying to the ones taking a secondary role. All of these depictions of people or animals were present in video clips supplementing the larger lessons and activities. Both female and male characters were represented equally in all three units—STOP bullying (unit 1), puberty and stress management (unit 2), and immune system, germs, and HIV (unit 3). His gender ideological stance, highlighting certain roles of these gendered bodies within the curricular choices, indexed an egalitarian frame. In specific, curricular choices were representative in terms of gender, although reaffirmed traditional gendered roles.

4.2.3.1 *Girls and behavior.*

For unit 1, Jesus drew on students' FoK of bullying to address the class's immediate needs. Jesus framed the activity around (1) students getting to know each other, (2) students understanding what bullying is and coming up with their own definition, and (3) students coming together to draw on their knowledge of bullying and problem-solving techniques through skits. Students worked in small groups (4-5 students) to develop their own definition of bullying. Jesus's language ideological stance of having students work in small groups to produce their own definition of bullying, indexed a students constructing multiple meanings frame. The storyline was that students have various interpretations of the term bullying. To supplement this activity,

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Jesus presented a video clip showing what bullying looks like. The characters in the clip were all females. The clip involved an animated character who was starting her first day at a new school. Another animated character gave the new student a hard time since she was new and because of her wardrobe. The roles of the characters were as bullies. Jesus had reflected on how the girls were the "trouble makers" in his class during a focus group interview discussing behavior (lines 1-11):

01:    **Jesus:**   The girls. They are trouble makers. [inaudible]
02:    **Interviewer:** So why do you think this?
03:    **Jesus:**   Why do I think that's happening?
04:    **Interviewer:** Uh huh.
05:    **Jesus:**   Because the girls are growing at a faster rate at this point than the boys.
06:                      The girls are already looking at the boys to see how they can get close to
07:                      them by the bathroom. So they can start like holding hands and kissing.
08:                      Some of the boys it's like "can you please stay away from me, like I'm not
09:                      your boyfriend, I'm not anything with you, just leave me alone." And the
10:                      girls will just keep going and bothering them over those issues. [Focus
11:                      Group Interview 3]

Jesus suggested that the girls in his class were a behavioral problem (line 1) and that was because of their interactions with the boys and them growing at a faster rate than the boys (line 5-7). Through a gender ideological stance where Jesus pointed to biological explanations of why girls were "trouble makers," he indexed a deficit frame. The story line was that bad behavior has to do with the biological aspect of girls growing at a faster rate. He pointed to examples of girls wanting romantic/physical relationships with the boys as reasons highlighting bad behavior (line 7-10). Therefore, his curricular choice of female bullies was in alignment with what he was seeing in the classroom.

4.2.3.2 *Germs and bacteria.*

During unit 3, Jesus placed a focus on the topics of germs, viruses, and bacteria. To help highlight how these microorganisms or infectious agents affect the body, Jesus presented video

clips. For one lesson during unit 3, he provided two animated clips. The clips discussed the

following topics: (1) what germs and bacteria are, (2) which are good and bad for the body, (3)

how the body handles the intrusion of germs and bacteria, and (4) how people can prevent bad

germs and bacteria from entering or harming the body. The video clips themselves had main

characters with traditional male characteristics. These characteristics included a lower pitched

voice. When pictures of humans were present, they were of White or light skinned individuals.

First, there was a depiction of a White female character with a thermometer in her mouth.

Second, there were three images of an animated light skinned man with a hat, to depict where

germs can get into the body. Lastly, there was an image of a light skinned individual being

treated. The role of the characters with male characteristics, such as the germ and bacteria, were

portrayed as "gross" and "a problem." However, they were also central to the story. At the same

time, there were other animated male characters that took on the role of soldiers (or antibodies)

and defeated the germ and bacteria. The female role in these video clips was limited solely to

the sick and defenseless female character images. Jesus's gender ideological stance indexed an

egalitarian frame. He attempted to equally represent gendered groups that were reflective of his

students. However, the storyline was that females took a secondary and defenseless role in these

videos. Furthermore, Jesus's color-blind ideological stance of selecting video clips that

portrayed "Whiteness" or "light skinnedness," indexed a naturalization of racial matters frame.

The storyline was that "Whiteness" or "light skinnedness" was normalized. We see these

ideological stances within these video recorded lessons.

  4.2.3.3 *Immune system.*

  By the end of unit 3, Jesus had introduced a video clip that had a main male character

(who was White) and two companion fighters (one with female characteristics and the other with

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male characteristics) (Figure 14). There was differentiated status between the female and male character (based on the badges worn by each across their chest). The clip showed how these two characters spoke about the immune system and explained how the body fights off viruses and germs. The incorporation of this video clip indexed a gender ideological stance that resonated with an egalitarian frame. This was evident since its incorporation provided a storyline of the equal representation of both female and male characters. However, the clip also demonstrated a storyline of traditional gendered roles since it portrayed a lower status to the character with female characteristics and a higher status to the character with male characteristics (i.e., badges on chest). An alternate interpretation is that the incorporation of this video clip also indexed a
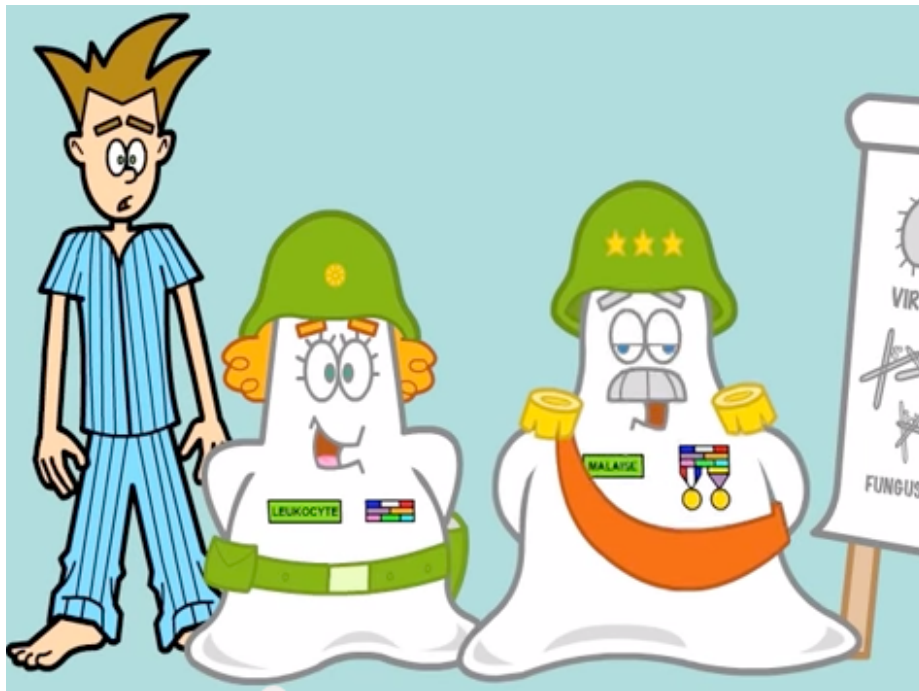
Figure 14. Video on the immune system [©*1995- 2015. The Nemours Foundation/KidsHealth*®. *Reprinted with permission.*].

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gender ideological stance that portrayed an anti-sexist frame. The storyline portrayed both the female character and male character as fighting off viruses together. On the other hand, by Jesus not considering the implications of solely incorporating White characters, he indexed a color-blind ideological stance. The frame was the naturalization of racial matters, where the storyline was the normalization of "Whiteness." These stances reflect reliably identified moments in time, rather than representative of the entire school year. Therefore, given the lessons that Jesus selected for video recordings to take place, these were the patterns that became evident.

4.2.3.4 *Reflection and acknowledgement.*

Jesus later acknowledged that the videos, not necessarily given the characters and character roles, but the content and language would be a place for change in subsequent lessons (lines 1-5).

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01:     Another thing that I would change would be the videos I selected to present for the
02:     information about the Immune System.  The videos were kind of complicated (language)
03:     for the students to understand.  I even had problems understanding what was being
04:     presented.  The information presented was kind of abstract and kind of hard to follow for
05:     the fourth graders. [Individual Report, Unit 3]
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Jesus pointed to the selection of videos as a place where he could change (line 1-2). He recognized that the videos were complicated in terms of the language and information for the students (line 2-5). He admitted that he had difficulty understanding the information being presented (line 3-4). Therefore, Jesus was challenging the language ideological stance indexing a students acquiring vocabulary frame. He in turn indexed a students constructing multiple meanings frame. The storyline evident was that he found that the language was complicated (line 2) and therefore inaccessible to his students. Students needed to be able to understand the concepts and content to make meaning of the language presented. On the other hand, by Jesus not acknowledging any other issues with the videos in terms of the positioning of gendered

bodies, he indexed a gender ideological stance in alignment with an egalitarian frame. The storyline was that there was no issue with the way female bodies were positioned in relation to male bodies. Furthermore, by not considering how solely incorporating White or light-skinned characters reaffirms the storyline of the normality of "Whiteness," Jesus indexed a color-blind ideological stance that aligned with a naturalization of racial matters frame. These stances were particular to these select lessons.

4.3   Attempts to Find Culturally Responsive Curriculum

4.3.1   Bianca.

Bianca's curricular choices ranged from materials and activities focusing on larger social issues (i.e., war, impact of economic globalization, the inequitable distribution of wealth, to name a few), to materials and activities specific to the city and community (i.e., texts, data, and articles referencing the Brun community). Materials used also continued making the global and local connections, in a way that was relevant to students' daily lives. For example, during unit 1, a link was made to the "Javi" situation and to larger issues, such as the censorship of the media and the unequal distribution of wealth. As the units progressed, curricular choices became more culturally responsive. For example, unit 2 focused on (1) a text, "Portrayal of a City," that was about the Brun community, (2) graphs and interviews on the changing demographics in the Brun community, and (3) materials and information about Cesar Chavez (as a well-known Mexican figure). Furthermore, for unit 3, all materials focused on local high schools and the unequal opportunities afforded certain schools and communities within the city. Bianca also placed an emphasis on debunking misconceptions.

4.3.1.1 *Community and "diversity."*

During unit 2, Bianca wanted to use the idea of "diversity" to set the foundation for the activity. This focus stemmed from one students' comment, "what is it that we want, diversity?" [student comment, April 8, 2014]. The activity consisted of a handout with a transcript of an interview, which contained photos of the Brun community and a line graph of the Latin@ population in the Brun community. The line graph depicted the changes in the Latin@ population in the community over the course of 27 years. The decrease in the population was compared to the increase in the non-Latin@ population. Students worked in their small groups to discuss what they were seeing in the line graph and to answer the subsequent questions. Bianca had students work in small groups to interpret the line graph and to come to conclusions based on their own knowledge of the Brun community. Through this practice, Bianca indexed a language ideological stance that aligned with a students constructing multiple meanings frame and a students participating in Discourse practices frame. The storylines here were that (1) students might have multiple meanings based on the information of the line graph and (2) students participating in a Discourse community (where students were experts on the Brun community) would help shape their understandings of the information presented. A second activity consisted of students listening to an audio of an interview, while following along with the transcript. The interview was about the changing demographics of the Brun community. It included both a Latin@ community members' perspective and the perspective of a new resident who is non-Latin@. By Bianca selecting all materials to reflect these students' realities—the majority Latin@s and a couple non-Latin@s from the Brun community—she indexed a critical alternative racial ideological stance. The naturalization of racial matters frame was challenged.

The storyline here was that the Brun community's story, and therefore the Latin@ story, was important.

This activity allowed for meaningful dialogue amongst the students (this will be discussed in the next chapter). Bianca reflected on her curricular topics and choices in her field notes (lines 1-7).

01:    As we began reading ["Portrayal of a City"], students began to reflect on the changing
02:    face of the Brun community. They shared that a lot of white people were moving in. We
03:    encountered a discussion that led John to question, "what is it that we want, diversity?"
04:    Based on that question and the topic of race finding its way into our class activities, I
05:    decided to have students listen to an interview on Gentrification in Brun. Within the
06:    interview students would have examples of individuals with similar ideas to their own.
07:    [Teacher Field Note, Unit 2]

Through the reading of the text "Portrayal of a City," students were able to make connections with the current landscape of the community (line 1-2). Students were highly aware of how the Mexican/Mexican-American population was decreasing, while the White population was increasing in the Brun community (line 2). One student pushed back to suggest that they are separating themselves and if they want diversity (line 2-3). Bianca used this comment to look into the views of community members on the topic of Gentrification in the Brun community. This was done through the use of an interview (audio and transcript) (line 4-6). Bianca challenged the color-blind ideological stance indexing a naturalization of racial matters frame. The storyline challenged was that the segregation of Mexican/Mexican-Americans in the community was naturally occurring.

By incorporating an interview/transcript that demonstrated the implications involved in the changing community, Bianca indexed a critical alternative racial ideological stance. This stance challenged the naturalization of racial matters frame. One storyline here was that the Mexican/Mexican-American community members were not voluntarily leaving the community.

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A second storyline was that outsiders coming to the community were temporary residents who did not necessarily interact with the long-time community members. For example, the opening of the article read (lines 1-5):

01:     Brun has been known as a Mexican community for a half century. But more than 10,000
02:     Mexicans left the neighborhood in the last decade—that's a quarter of the Hispanic
03:     population there. And non-Hispanics are moving in greater numbers….As part of our
04:     series on race, we go beneath the surface of race relations in their gentrifying
05:     neighborhood [Article Excerpt].

The interview continued along the lines of providing both the community members perspectives and the newcomers' perspectives. Bianca's approach to providing different perspectives was inclusive of her students who had families that lived in the community for generations, as well as those who were new to the community (including two of her White students). The incorporation of this interview opened up a space for students to discuss race, gentrification, separation, and integration. For example, some of the comments within the interview included a long-time community member stating, "güeros[28] coming in is a good thing. Fewer gangs" and "these rents are coming up…and all our Latino friends are leaving." Some of the newcomer comments included, "for many newcomers, Brun is just a place to live while they're in school" and "So is it like unfair for me to live there, if I'm not a part of the community in that way…I don't know. I wonder this sometimes" [Excerpts from Article, Unit 2].

Bianca's intentionality in the curricular choices above had multiple implications. First, these curricular choices actively addressed (1) the tensions in the demographic changes of the community, (2) viewpoints from long-time community members and newcomers, and (3) how some of those newcomers go to the nearby university. Bianca indexed a critical alternative racial ideology stance as she challenged the naturalization of racial matters frame. The storylines challenged were that Mexican/Mexican Americans were voluntarily leaving and that

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[28] "güeros" is a term in Spanish used to refer to White people.

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Mexican/Mexican-Americans just want to keep the community Mexican/Mexican American because they separate themselves. Furthermore, Bianca's language ideological stance indexed a students participating in Discourse practices frame. Students were participating in this Discourse community, where they were able to challenge each other and come to new understandings of the situation. The storyline was that students drew on resources (i.e., community knowledge and experiences, text of transcript, and a line graph) to communicate these challenges related to the demographic shifts of the Brun community.

4.3.1.2 *Hidalgo High School.*

Throughout unit 3, Bianca intended to foreground the neighborhood high school, the high school enrollment process, and to debunk misconceptions. Curricular materials used were directly related to students' current reality with graduating from 8th grade and entering high school. Students read a few relevant articles and had a homework assignment asking parents/families about their conceptions about the neighborhood high school—Hidalgo High School. Bianca reflected on the purpose of unit 3 curricular choices, which stemmed from a discussion on misconceptions (lines 1-15):

01:     Those misconceptions found their way into mine as well with White and rich and that
02:     came up a lot throughout. So for unit 3, so I had done unit 2 with "Portrayal of a City,"
03:     so we kinda brought it back, brought it back to the community. And then they had done
04:     their social justice projects, so I wanted to somehow see them, have them see themselves.
05:     Like how do you play into these social justice issues and what's going on in your
06:     community and what's fair and not fair. And, kinda like their misconceptions and how
07:     what role you play. So for myself I wanted to address Hidalgo because I felt like a lot of
08:     my kids. Only four of my kids are going from Werth to Hidalgo and the four kids going
09:     to Hidalgo are going to the Honors and IB program. So, even though we took a trip at the
10:     beginning of the year, even though we tried to get them to "hey this is your high school,
11:     this is where, let's give this a shot." Instead the majority of our kids are going to charter
12:     schools […] But, I kinda wanted them to see how, how we have bought into and wanted
13:     to hear their perceptions. So I wanted to know. And I heard things from them, like the
14:     adults in my life have as a consequence "you're going to go to Hidalgo." You know, "if
15:     you keep this up you're going to go to Hidalgo." [Focus Group Interview 3]

Bianca recognized student misconceptions during unit 2 and decided to address them in unit 3 (line 1-7). She intentionally wanted to address Hidalgo, the neighborhood high school, since it was the only neighborhood public high school in the community. Only four of her students chose to attend Hidalgo and were going to the Honors and IB[29] program (line 7-9). Many students were going to charter schools (line 11). She knew that Hidalgo was thought of negatively, regardless of the numerous counter stories of how it is not a bad school (line 13-15). Bianca acknowledged students' misconceptions of this school that serves a majority Mexican/Mexican-American population. She attempted to challenge the biologization of culture frame by incorporating these misconceptions and counter examples into her lessons. The storyline that Bianca intended to counter was that Hidalgo was a "bad" school because of the community (Mexican/Mexican-American working class community) in which it is situated. Furthermore, Bianca's language ideological stance indexed a students constructing multiple meanings frame. The storyline was that students had various meanings of the implications of attending the neighborhood high school—Hidalgo. One meaning was the Hidalgo was a consequence for bad behavior.

4.3.1.3 *Connection to Brooke.*

For unit 2, Bianca asked students to work in groups to discuss two things—(1) which high school each person in their group would be going to and (2) what their perception was of Hidalgo. Each group shared out their discussion. By students sharing out their own personal information and perceptions in small cooperative groups, Bianca indexed a language ideological stance in alignment with a students participating in Discourse practices frame. The storyline was that students would draw on their own stories to communicate about the topic. The second part

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[29] The IB Program or International Baccalaureate was created in Switzerland in 1968, emphasizing high standards and creative and critical thinking. Students devise projects on chosen topics and rely on peers for feedback, with the teacher as a supervisor/mentor. (http://www.ibo.org/)

of the activity consisted of reading an article on the bad reputation of Hidalgo. There were claims of dishonesty and lack of academic integrity by the administration, staff, teachers, and students. The content and article were familiar to the students. One student commented that her mother read this article and decided not to allow her to enroll at Hidalgo based on this article [student comment, unit 3]. Bianca assigned a homework assignment where students would go home and ask parents/family what their own perceptions of Hidalgo were. Bianca had been familiar with the negative portrayal of the school by students and their families. She attempted to challenge the biologization of culture frame. The storyline that Bianca needed to challenge was that Hidalgo was not a good school, and therefore, students and parents would not consider it as an option.

The second part of the lesson for the day included students reading two articles about a neighborhood high school (Brooke) south of their neighborhood. One article went into detail about the phasing out of Brooke (i.e., Only the students currently attending will complete their high school education until the last grade level finishes their senior year. The school will then be closed.). The second article focused on a proposed plan for Brooke. As opposed to the first article that portrayed Brooke in a negative way, the latter article focused on the positive aspects and a proposed plan for the school. One student challenged the teacher at one point to ask why they were reading about Brooke and not Hidalgo [student comment, unit 3]. A second student stated that they were reading about Brooke because there were similarities of how this high school and Hidalgo were portrayed [student comment, unit 3]. Furthermore, this could happen to Hidalgo [student comment, unit 3]. These challenges by students will be discussed in the next chapter. Branching out to incorporate a story about a school that serves predominantly African American students pushed Bianca's students to (1) understand the struggles of these

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communities and (2) make connections with their own community. Bianca continued to index a critical alternative racial ideological stance that challenged a naturalization of racial matters frame. The storyline that Bianca challenged was that these schools were being closed because they are "bad" schools. Bianca attempted to guide students to understand the implications of these school closings in predominantly African American communities. Therefore, she indexed a critical alternative racial ideological stance that challenged the storylines of (1) culture as influencing the status of a school and (2) why schools were being closed in predominantly African American communities. Furthermore, Bianca's language ideological stance indexed a students constructing multiple meanings frame. The storyline was that students would draw multiple meanings in making connections between the two articles on Brooke and the article on Hidalgo. An alternate interpretation is that Bianca's language ideological stance indexed a students participating in Discourse practices frame. The storyline was that students would draw on community knowledge and misconceptions to communicate about these two schools. The result would be a heightened understanding of any commonality across these evidently segregated communities.

4.3.2 Kamala

Throughout unit 1 and unit 2, Kamala struggled to develop curriculum that was reflective of students' experiences. However, her intentional use of some materials helped students to make larger connections to other populations. Across unit 1, Kamala's curricular choices consisted of a book entitled "Walk On: A Guide For Babies of All Ages" by Marla Frazee, probing questions, a pre-survey/discussion, and journaling. During unit 1 and unit 2, Kamala intended to draw on students FoK, help them identify struggles by relating to Maya Angelou's struggles, and think about ways of coping with their daily struggles.

4.3.2.1 *Finding what's "relevant" through wobbly person.*

For one lesson during unit 1, Kamala had a goal of trying to understand the struggles students were going through in their daily lives. She had conducted a read-aloud the day before on a book "Walk On: A Guide For Babies of All Ages" by Marla Frazee, which was a book about a baby. The literal story is about a baby taking its first steps. The purpose of the story is to provide inspirational and practical steps to taking a first step in life. The main character is a White baby. Kamala reflected on her intent and students' response to this story (lines 1-4):

01:    Today, most of the students were confused on why [we] were doing a read aloud about a
02:    baby. I had to lead the discussion to get students to think beyond the text. In this book,
03:    the author explains how trying something new is never easy. Like walking, for instance.
04:    [Teacher Field Note, Unit 1]

Kamala noticed how students were confused about why they were reading this book about a baby that seemed to have no relevance to them (line 1-4). She wanted students to think beyond the text (line 2-3). By Kamala incorporating a book that students could not relate to at first glance, it was difficult for students to understand the point. She unintentionally reaffirmed a color-blind ideological stance that indexed a naturalization of racial matters frame. The storyline reaffirmed was the "normalization" that all cultural groups could relate to this book. It was through the follow-up activity to this text, that students were able to connect with the material. Students were prompted with the following questions:

1. Where do you see yourself in the next 5-6 years?

2. What are your 7th grade academic goals? What are your non-academic goals this year?

3. Who is the "wobbly person" in your life? [Teacher Lesson Plan]

Students took time to jot down notes about the wobbly person in their life. Kamala reflected on this activity in her field notes (lines 1-8):

01:    Today was a little overwhelming! I had really deep discussions about the "wobbly"

02:     person [in] a couple of students' lives. I had an opportunity to speak with Sabastian (a
03:     student who failed 7th grade last year) who explained his rationale for choosing the
04:     wobbly person in his life. It really made my heart heavy to see so many of my students
05:     struggling in their day to day life outside the classroom. I wonder how their stories effect
06:     their views on life, their attitude towards school and their long term goals. I think
07:     digging deeper into the source of their frustration may reveal some important
08:     information. [Teacher Field Note, Unit 1]

For Kamala, this activity helped her to better understand her students through the wobbly person

in their life (line 1-8). This was the first step for Kamala in opening up and leading into what

would become a transformative process—not only as a teacher, but as a person (this will be

discussed in a later chapter). Kamala shifted the discourse and trajectory of the lesson to place

students own lived realities as central to the second activity. She indexed a critical alternative

racial ideological stance. She countered the naturalization of racial matters frame. The storyline

was that these students' stories were important to the discussion. An alternate storyline was that

this step in relationship building for Kamala with students was also crucial to even beginning to

get to the content.

   4.3.2.2 *Finding what's "relevant" through cost of living.*

During unit 2, Kamala focused on the questions of what is poverty and what is minimum

wage. Kamala's intent was to better understand the students' notions of poverty. The structure

and content of the lesson helped for misconceptions to come to the fore. In attempting to

understand the question of "What can we afford today?," Kamala actively tried to make it

relevant to students. Here students calculated the household income for someone who makes

$8.25 an hour working 40 hours/week. This was the current minimum wage of the state in which

the students live. After students determined how much they made in one year (gross), they tried

to figure out how much they would take home (i.e., they determined how much they would need

to pay in taxes at 11%). Kamala indexed an understanding of what was relevant to students by

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drawing on real life factors, such as minimum wage, a full-time workweek, and taxes owed. Furthermore, even as the Language Arts (L.A.)/Reading teacher, she successfully integrated mathematics in a meaningful way. Kamala's language ideological stance indexed a students constructing multiple meanings frame. The storyline was that students would calculate their net income and draw conclusions in relation to the cost of living.

A second part of this unit was for students to determine the ideal meal plan using circulars from a few common chains of grocery stores. The activity focused on students creating their meal plan regardless of budget and then referring back to their budget to determine if they could afford the lifestyle they desired. The relevance of this choice in activity was demonstrated through students' comments. The teacher brought in a circular from one of the grocery chains in the city—Jewel Osco. One student automatically shouted, "that's expensive!" Some students stated that they shop at a lower priced grocery store (i.e., Aldi's) or the local market in the community. Right away Kamala recognized that although she viewed Jewel-Osco as an affordable place and figured students were familiar with shopping there, this notion was challenged by students. She reflected on this during a focus group interview, "Me realizing where they shop everyday. What kind of food they eat. What they live off of. What they can afford. Their ideologies of Whole Foods. Why it's so expensive. Who can afford Whole Foods." [Focus Group Interview 3]. Kamala attempted to find what was relevant to students (as demonstrated through a conversation about grocery stores based on affordability). This attempt indexed a critical alternative racial ideological stance. The storyline challenged was that these grocery stores were affordable to everyone. Furthermore, by having students collectively draw on their own knowledge to make connections to the cost of living, her language ideological stance indexed a students participating in Discourse practices frame. The storyline was that

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students would create a menu based on what they viewed as food that they would typically eat at home. These items would be based on what they understood to be affordable. Students would mathematize and communicate any conclusions based on what they could afford on minimum wage.

4.3.2.3 *Misconceptions and change.*

During unit 3, Kamala placed a large emphasis on student misconceptions of race and poverty. She wanted students "to be able to define and identify misconceptions in terms of poverty" [Teacher Field Note, Unit 3]. She presented the following questions for students to focus on:

1. What does the word misconception mean?

2. New Learning

   a.

   b.

   c.

3. Develop some solutions to poverty. How would you solve this issue/problem? [Teacher Lesson Plan]

Kamala had students work with their partner to think about the generative theme[30] (Freire, 1970) "misconception." Students were allowed to write a term that related to "misconception" or jot down thoughts about the meaning. She provided a space for students to work together to create their own meaning and draw on their own experiences to understand the term "misconceptions." Therefore based on this storyline, Kamala's language ideological stance indexed a students constructing multiple meanings frame. The last part of the lesson for the day was a video clip

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[30] Freire (1970) understands generative themes as pieces of a people's thematic universe. The purpose of these themes is to encourage dialogue, discovering, and awareness. They come to the fore in thought-language by referring to reality, perceptions, and world-view.

about debunking misconceptions of poverty, race, and urban versus suburban poverty. For

example, the following adaptation of a video clip (Figure 15) opened up a discussion of the

relationship of the U.S. to the bordering country of Mexico.
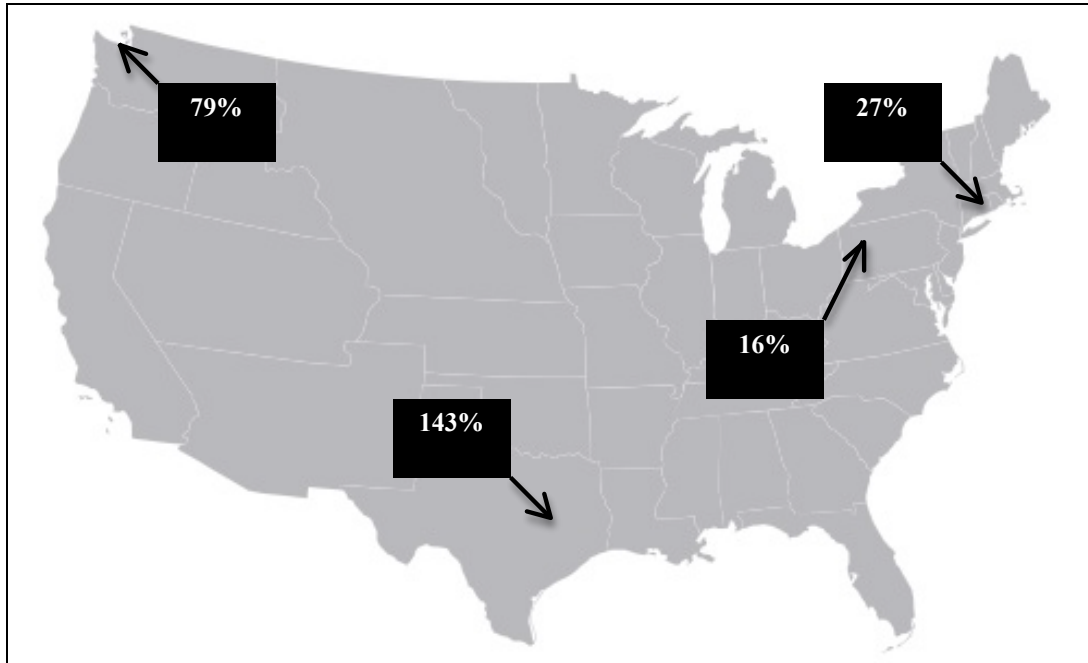
Figure 15: Change in suburban poor population 2000-2001 [*Alteration of Blank US Map.svg under usage of 1860_Electoral_Map.png*]

Students were able to point out the proximity of the place with the largest increase in

suburban poverty to Mexico. One student in particular demonstrated a huge shift in finding the

relevance of this point to his own knowledge base. I reflected on this moment in my field notes

for this particular lesson (lines 1-8):

01: At one point in the clip, a map of the U.S. was shown with percentages of poverty based
02: on state/city. The one student who is usually the "outcast" of the group got up from his
03: chair to provide input related to the map. He said that there was a higher percentage of
04: poverty in Texas because it was closer to the Mexico border. He pointed it out to the rest
05: of the group. [OC: This was a very powerful moment since this student rarely
06: participated in the content of the lesson, and this time took a center role. He made points
07: with certainty. Him pointing out the geographic location of Mexico and how people who
08: come from Mexico don't have money was one aspect.] [Researcher Field Note, Unit 3]

I acknowledged that the one student, who is usually seen as the outcast and the most disruptive

of the group, was so engaged in the lesson and eager to share his knowledge based on the map,

that he got out of his chair and walked up to the projected clip of the video to prove it (line 2-4).

He made a connection of the proximity to Mexico in impacting the increasing poverty in Texas

(line 3-4). He made comments with a modality of certainty to point to the large working class

population that the Mexican/Mexican-American population makes up in the U.S. This moment

would not have been possible without the space and the content of the lesson that opened up for

these opportunities. Based on the structure and content of the lesson, Kamala indexed a critical

alternative racial ideological stance by actively challenging student misconceptions (based on the

storyline of the relationship of race, class, and location (i.e., suburbs)). She achieved this by

opening a space for discussions around poverty and race. This was indexed as Kamala

intentionally chose this video on the rising poverty levels in the suburban areas (based on

students' misconceptions that only "rich" White people live in the suburbs). Furthermore,

Kamala both allowed and encouraged this conversation to happen of students making

connections between the U.S. and Mexico.

4.3.3 Jesus.

Jesus struggled throughout units 1, 2, and 3 with the concept of FoK. FoK strongly

linked to what teachers believed was culturally responsive. When culturally significant conflicts

came to the fore, Jesus had a difficult time: (1) recognizing them and (2) negotiating them. For

example, during a focus group interview discussing what teacher's have learned about students'

FoK, Kamala attempted to explain to Jesus what she understood FoK to be (lines 1-6):

01:	**Jesus:**	I get confused with funds of knowledge.
02:	**Kamala:**	What about, what part?
03:	**Jesus:**	Everything.
04:	**Kamala:**	What they, what they bring to the table, what they talk about.
05:	**Jesus:**	They don't bring anything.
06:	**Kamala:**	Yeah they do, you said it. [Focus Group Interview 3]

Jesus mentioned his confusion with funds of knowledge (line 1, 3). Kamala explained it to him

based on her understanding, and pushed back on him when he said they [students] don't bring

anything (line 4-6). This struggle continued throughout the process for Jesus.

4.3.3.1 *Fok and cultural conflict.*

During unit 2, Jesus's curricular materials consisted of PowerPoint presentations and an

activity where students brainstormed their goals for the future. Jesus focused on the theme

"puberty and stress management." During one of the lessons, specific to the female students in

his class, Jesus's intention was to provide female students information about going through

puberty—social, emotional, and physical changes. The following bullet points were listed on

one slide:

- About once a month a woman or girl gets their period
- Blood and other vaginal fluids will dribble out of the vagina for 3-8 days
- This is a sign that a girl or woman is able to conceive a child
- Sometimes a girl or woman will get cramps before or during her period
- Use a pad or tampon to catch blood during a period [PowerPoint Slide, Unit 2]

This slide (1) increased discussion amongst the girls, (2) led to the teacher positioning himself as

an outsider to these experiences, and (3) touched on a culturally conflicting topic—"tampons."

For example, the last bullet point read "Use a pad or tampon to catch blood during a period."

Jesus understood his choice of information to cover as part the larger mandated district

curriculum on health and sex education. On the other hand, he became conflicted with the

content of the lesson. This was apparent when he recognized a cultural conflict with the use of a

"tampon." He reflected on this during a focus group interview (lines 1-16):

01:    And the science and even though they throw information in there, like there was an
02:    episode where they were talking about tampons and, uh things like that. Some of them
03:    were mentioning some of those terms. Some of those terms were not even stated,
04:    published by the district. There was even a, explaining how to use a tampon, and then I
05:    had to figure out "hold on a second here, I don't feel comfortable talking about it." And I
06:    don't think a lot of parents, especially in this community, would like to, their kids to
07:    know how to use those things. And I felt really uncomfortable with it when someone,
08:    one of the kids, one of the parents went to the office and they talked to the principal about
09:    saying that I was talking about it. I mentioned it, but that was one of the things that I
10:    removed from the stuff that I was talking about. So I feel like I'm limited to a certain
11:    extent of some of the things we talk about. And sometimes even though I want to
12:    mention, I can't because I don't know how people are going to react to it. How
13:    parents are going to react to it. What kids actually take home and talk to their parents
14:    about. I always tell them, go home and if you have more questions, talk to your parents.
15:    And they might give you more information on it, but I can't give you more about this.
16:    [Focus Group Interview 3]

Jesus negotiated his stance on talking about tampons during the lesson. He would not go into

detail about the term tampon in his classroom, even though it was covered in detail in the district

curriculum (line 2-4). Furthermore, he drew on his own knowledge of the community and

parents to decide not to cover such a topic, but simply to mention it (line 5-15). Jesus indexed a

critical alternative racial ideological stance by challenging the naturalization of racial matters

frame. Jesus provided a storyline that there are a multiplicity of understandings and stances to

the use of a tampon. He acknowledged his stance of not going into detail about this product as

avoiding any cultural conflict. This language ideological stance indexed a students constructing

multiple meanings frame. The storyline was that the term "tampon" had further implications for

this community and might be an issue with his students' families.

Jesus reflected on this conflict during a focus group interview. Jesus stated that he did

not feel comfortable because "not even my sisters use that kind of stuff. And the Latino

community it's" [Focus Group Interview 3]. Kamala definitively stated that it's "funds of

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knowledge, that's definitely their funds of knowledge" [Focus Group Interview 3]. Bianca, and a second researcher, Jasmine, engaged in a conversation with Jesus to help him further understand this conflict. Jasmine and Bianca provided their input as Latinas growing up, "You know growing up it was always like, 'oh si usas eso no eres virgin'" [*oh if you use that, you're not a virgin*] [Focus Group Interview 3]. Jesus continued negotiating his own feelings toward the content and was eventually open to Kamala's and Bianca's interpretation that the tampon conflict was students' funds of knowledge. Jesus's gender ideological stance indexed an anti-sexist frame. The storylines were (1) that these differences do exist and (2) as the teacher, he needed to negotiate the cultural and gendered conflict based on the use of a tampon. An alternate interpretation is that Jesus's gender ideological stance indexed an egalitarian frame. The alternate storyline was that these differences between girls and boys exist, although it was difficult to see these tensions as FoK. On the other hand, he generalized the Latino community to regard the use of a tampon for the Latino community as culturally different from the district curriculum. By positioning the community as counter to the content, rather than the content as counter to the experiences of the community, Jesus's color-blind ideological stance indexed a naturalization of racial matters frame. The storyline was that the use of a tampon was the norm across cultures and peoples in this district.

    4.3.3.2 *Tension, religion, and stance.*

    Jesus continued to negotiate cultural conflict, while also ensuring to address misconceptions. This was evident during unit 2. Jesus continued with the theme of puberty, although focused the content on providing information for the males in the class. During a PowerPoint presentation, Jesus projected a slide focusing on the social and emotional changes of

students that led to a discussion on same sex couples. The following bullet points were listed on

one slide (TABLE 16).

TABLE 16

SOCIAL AND EMOTIONAL CHANGES

Social	Emotional
• New friends and interests • More responsibility in school and at home • Ability to do more for yourself • "Standing in their shoes"—seeing things from someone else's point of view	• Friendships become more important • Mood swings • Feelings are more intense • Romantic attraction to others of the opposite or same sex

In presenting the information, Jesus emphasized one bullet point that read "Romantic attraction

to others of the opposite or same sex." The discussion of this topic pushed students to think

about their own beliefs—which included religious. By Jesus including a bullet point that stated

opposite sex attraction, this gender ideological stance indexed an anti-sexist frame. The storyline

involved a counter-example to normalized same sex attractions. An alternate interpretation is

that Jesus's gender ideological stance indexed an egalitarian frame. The storyline was that Jesus

saw difference, separated by difference, and covered content based on difference. However,

since Jesus actively challenged normative gender behaviors in terms of romantic relationships,

this practice highlighted anti-sexist practices.

I reflected on how Jesus intentionally addressed the topic of same-sex partnerships and how students reacted in my field notes. It became evident that Jesus intended to address misconceptions that might conflict with cultural and/or religious beliefs (lines 1-13).

01:     When the teacher discussed emotional changes such as romantic attraction towards
02:     people of the same sex or opposite sex, students started clearing their throat. The teacher
03:     addressed same sex relationships and attraction by stating "I'm not saying that it's right,
04:     but we need to accept that that is a possibility." After the teacher addressed same sex
05:     partnerships, one student went on to say "that's pretty nasty." The teacher asked, "nasty,
06:     nasty, in what kind of way?" The conversation continued with other boys chiming in.
07:     The same boy said that "it's weird." The teacher addressed this by stating that it might be
08:     weird but it has to be accepted and that it might be weird to them but they need to accept
09:     that it's a possibility. [OC: It was interesting here how the teacher kept emphasizing that
10:     although same sex relationships may seem weird or not possible or against religious
11:     beliefs, that it is possible and we need to accept it. At the same time, he kept stating that
12:     he is not saying it is right and he is not saying that it is wrong. He distanced himself from
13:     his own beliefs and feelings about the topic]. [Researcher Field Note, Unit 2]

Once Jesus began speaking about same-sex relationships, students became uncomfortable clearing their throat and moving around in their seats (line 1-2). Jesus continued to emphasize these relationships and distanced himself from his own beliefs (line 3-4, 11-13). One student, who is usually seated away from the class, challenged the teacher by stating "that's pretty nasty" (line 4-5). The teacher intentionally pushed back on the student's comment by asking "nasty, nasty, in what kind of way?" (line 5-6). He continued to challenge students' misconceptions and firmly stated that students needed to accept this (line 7-9). Jesus addressed the notions of heternormativity and emphasized that students needed to accept same sex relationships as a storyline. His gender ideological stance indexed an anti-sexist frame. This storyline expanded on what was viewed as "acceptable" romantic relationships. Furthermore, he attempted to challenge students to think beyond their typical frame of reference. On the other hand, an alternative interpretation is that Jesus's gender ideological stance indexed an egalitarian frame. The storyline was that at the same time he was addressing these misconceptions, he also

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distanced himself from his own beliefs, which did not necessarily validate the need for such a stance in accepting same-sex relationships.

4.4   Curricular Choices that Allow for Multiple Discourses

4.4.1   Bianca.

Bianca's curricula choices throughout unit 1, unit 2 and unit 3 veered toward integrative of FoK, mathematics, and literacy. She constantly made connections between students' community knowledge, city and national issues, and global issues. All materials were in English. Having all materials in English indexed a language ideological stance in alignment with an English-only frame. The storyline was that all academic materials needed to solely be in English. However, the structure and content of the activities allowed for multiple discourses. The structure of the activities and the rapport she had built with students allowed for multiple discourses—including varying linguistic, domain specific, and community discourses.

4.4.1.1 *Students as experts.*

Bianca was open to students' contributions in changing the trajectory of the lesson/activity and encouraged being challenged by students. For example, during unit 1, Bianca developed a lesson as a follow-up of the Grief Day Assembly[31]. The school decided to have a Parent Grief Day, so that parents could get involved in supporting students in coping with grief and loss. She led into a question for students to journal about "What are the problems or issues that affect your community?" Her probing question was meant for students to now focus on their own community and bring in their own FoK. The framing of the question, however, unintentionally positioned the community in a negative way. One of Bianca's students challenged her on this point during the group work portion of the lesson. She sat with this

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[31] The Grief Day Assembly was put together by a few teachers and the counselor of the school for the 7th and 8th grade students in order to help students learn more about grief and loss and learn about positive ways to cope with these feelings.

student for the entire 15 minutes of the group work session to further discuss this challenge. She did address it immediately after group work, recognizing that the question, which asked for "problems or issues," should have been framed differently. By Bianca automatically acknowledging her student's point in the framing of the question, which reaffirmed a color-blind ideological stance indexing a naturalization of racial matters frame, she indexed a critical alternative racial ideological stance. The storyline challenged was that this community had mainly problems/issues. During this same lesson, another student, Jesus, asked if he could go to his locker to get a letter he wrote to the president. Bianca not only encouraged him to go get his letter, but she further used this letter as a discussion piece. Topics in the letter included religion, war, race, and politics, among others, as evidenced in the following excerpt (lines 1-9).

```
01:    If we didn't have borders people could go work wherever they wanted and do the one
02:    thing God gave us all. I'm not saying get rid of laws, I'm just saying have the right to
03:    freedom. But what we don't have the right to is to take another person's life. I'm tired of
04:    seeing and hearing how people have horrible lives and war, poverty. I just want peace,
06:    freedom, compassion. Everyone has the right to live their life the way they want to. I'm
07:    not telling you how to live your life. I plan on becoming a doctor. Are you going to stop
08:    me from helping people and living my life how I want to. [Excerpt, Student Letter to
09:    President Obama, Unit 1]
```

Jesus touched on some of the global issues of war and poverty (line 5) and encouraged peace, freedom, and compassion (line 5-6). Bianca's willingness to bring in this impromptu curricular piece that addressed social issues related to religion, war, race, and politics indexed her critical alternative racial ideological stance. The storyline was that there continues to be inequities and structural issues, which challenge the minimization of racism frame. Furthermore, the classroom is a space where these discussions can take place.

4.4.1.2 *Integrative and community.*

 During unit 2, Bianca opened the lesson with reference to the cover of the book "Portrayal of the City." Again, the author, who is from their community, speaks about his experiences in the Brun community. As a pre-reading assignment, students worked in cooperative learning groups to respond to the following questions:

1. What can you share about the fire hydrants in Brun during the summer months?

2. Approximately how many fire hydrants are on your block? [Handout, Unit 2]

Students drew on their own knowledge of the community and their specific block to provide responses. Students then worked as a class to share ideas and figure the tally, frequency, and percent corresponding to student responses for each question (TABLE 17 and TABLE 18). By students collectively drawing on their own experiences (i.e., determining how many fire hydrants they have on their block) and connecting it with the mathematics (i.e., figuring number, tally, frequency, and percent), Bianca's language ideological stance indexed a students participating in Discourse practices frame. The storyline was that students began "mathematizing" their own

TABLE 17

WORD, TALLY, FREQUENCY, AND PERCENT OF STUDENT RESPONSES

Word	Tally	Frequency	Percent

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TABLE 18

FIRE HYDRANTS ON STUDENT BLOCK

Number of Hydrants	Tally	Frequency	Percent

experiences to begin to communicate mathematically.

A second activity was a post reading activity to the book. It included the use of four maps. The maps displayed four different areas of the community. One of the maps centered on a block mentioned in the book. Students were asked, "Is there a place on the map that you recognized? If so, please make a key and record the location." It was during the mapping activity that students began referring to locations in Spanish, including "mi casa" [= my house]. Since the activity had students point out locations in their community, where many small businesses and other locations had names in Spanish, students were required to use the language to document these locations. This activity also allowed for multiple discourses. Bianca's selection of a map of the Brun community as a central point to the activity, indexed a critical alternative racial ideological stance. The storyline was that students were a part of the curriculum. Furthermore, by providing an opportunity, and therefore a storyline, for multiple language discourses to be used, Bianca's language ideological stance indexed a heteroglossia

frame and students participating in Discourse practices frame. This stance was particularly

important with one student, Juanita, who stated that she had lost the Spanish language. She was

able to understand it, but could not speak it anymore (lines 1-5).

01:     Juanita had a lot to contribute during this lesson, she was able to connect to the characters
02:     in the text with real members of her community. She also used Spanish to write house
03:     (casa) on the chart paper for herself and several of her classmates homes on the map. She
04:     also showed Pedro where McGuane Park [pseudonym] was located on the large map after
05:     he had been trying to find it for several minutes. [Teacher Field Note, Unit 2]

Bianca acknowledged that Juanita was able to make a connection with the characters in the text

to her own community members (line 1-2). She used terms in Spanish which had a deeper

meaning given the context, such as "casa" (line 2-3). The same student, Juanita, who stated

earlier in the year that she did not speak Spanish anymore, but understood it because her parents

spoke it, was the same student who was using Spanish terms such as "mi casa" [= my house].

This was an important and powerful shift since Juanita did not usually use Spanish because she

believed that she could not speak it anymore. The activity opened up the space and even

encouraged her to use these linguistic resources. Therefore, Bianca's stance in allowing the

community knowledge to drive curriculum design indexed a critical alternative racial ideological

stance. The storyline invoked was that this community (predominantly Mexican/Mexican-

American) knowledge was important. This knowledge provided a counter narrative to the

dominant perspective, which challenged the naturalization of racial matters frame. Furthermore,

by structuring the activities with opportunities to draw on linguistic resources, and bridging the

community and mathematics content knowledge, Bianca's language ideological stance indexed a

students participating in Discourse practices frame. The storyline was that students would

connect their knowledge of community landmarks to explore the mathematical ideas of mapping,

direction, margins, area, proportionality, to name a few.

4.4.2 **Kamala.**

Across unit 2 and unit 3, Kamala's curricular choices stemmed from comments made by students during previous lessons. Kamala veered towards an integrative approach, which allowed for the use of multiple discourses. All materials were in English. Having all materials in English indexed a language ideological stance in alignment with an English-only frame. The storyline was that all academic materials needed to solely be in English. However, similarly to Bianca, Kamala structured the activities and drew on content that allowed for the use of multiple discourses. These discourses included mathematics discursive practices and linguistic discourses. It was during unit 2 that Kamala was required to cover social studies material. Kamala reflected on how the class came to the decision of focusing on the Great Depression (lines 1-6):

```
01:     I used their funds of knowledge from, I tried to keep their funds of knowledge from unit 1
02:     in mind.  And then, I asked students, well social studies needs to be taught so I need to
03:     get you guys into the social studies what do you want to learn about?  Here are fifteen
04:     topics, let's talk about it.  Out of the fifteen they chose three.  We voted, we went through
05:     the thing, and then we decided we were going to do the Great Depression.  And we
06:     backtracked to 1920.                                          [Focus Group Interview 3]
```

Kamala set out to keep students funds of knowledge in unit 1 in mind to develop unit 2 (line 1-2). However, she was also required to teach social studies during this time (line 2). Therefore, through student selection and vote, the class decided to incorporate the Great Depression into the unit (line 3-6). This practice of students participating in determining the content and direction of the lessons became a common practice in Kamala's class.

4.4.2.1 *Students guiding direction.*

Kamala changed the direction of the unit based on students' questions, comments, and developing ideas. For example during unit 2, Kamala referred to something one of her students had said to frame the activity, "Last week Myra said, Ms. Kamala, I wish I could live during the

1920s. Life would have been much easier" [student comment, unit 2]. The students then

explored if that were really true. One activity consisted of students figuring out what their gross

income and net income would be when working for general motors for $5 a day. A second

activity consisted of students provided with a suggested budget (Table 19). The intent was to

TABLE 19

SUGGEST BUDGET CALCULATIONS

Budget Category	**Suggested Percentage**		**Suggested Amount**
Savings	10% (.10 x net income)	=	
Housing	30% (.30 x net income)	=	
Transportation	15% (.15 x net income)	=	
*Food	15% (.15 x net income)	=	
Entertainment	10% (.10 x net income)	=	
Clothing	5% (.05 x net income)	=	
Other expenses/savings	15% (.15 x net income)	=	

have students understand this smaller activity as situated within this larger context of expenses

by having this suggested budget. Kamala's language ideological stance indexed a students

constructing multiple meanings frame. The storyline was that students would calculate their

income and determine how much they could allocate to food. They would draw multiple

meanings from these calculations and apply these meanings appropriately. An alternate

interpretation is that Kamala's language ideological stance indexed a students participating in

Discourse practices frame. The storyline was that through the mathematization of what it means

to live during the Great Depression, students could communicate whether or not life was easier.

A third part of the activity consisted of students exploring the questions "Can we stay

WITHIN our budget? Food—use the food worksheet to determine an approximation. What

would be the cost of ONE meal per day?" Students worked with their partner or in a cooperative

learning group to make food selections and to draw conclusions based on these selections. By

having students draw conclusions based on the calculations of a meal, Kamala's language

ideological stance indexed a students constructing multiple meanings frame. The storyline was

that through these calculations, students would develop their own meanings and conclusions.

Kamala reflected on the mathematics embedded in the activities, and the implications of this

integration (lines 1-10):

01:     Today's lesson was heavily mathematics embedded because I wanted students to realize
02:     the disparity in the 1920's. I conducted a lot of research at home and derived an activity
03:     sheet. Students were given certain information. For example, Ford Motors was the
04:     highest paying company ($5/day). Most workers received $3-5/day for their hard work.
05:     Students were asked to travel back in time. We calculated an annual salary of on adult
06:     receiving $5 per day (with a family of 4). After the lesson, I realized a shift in most
07:     students' attitude towards reading. They were excited to "do math" during reading. I
08:     started the lesson by quoting Nancy (one of the students in the class); "I wish I could live
09:     back then because things were so much cheaper." We continued with the calculations
10:     and small group discussion. [Teacher Field Note, Unit 2]

Kamala mentioned that she wanted students to recognize the disparities in the 1920s (line 1-2).

She conducted research on how to bring in the mathematics so that students could really get a

sense of what these disparities looked like (line 2-6). She realized students were excited to "do

math" during this reading block (line 6-7). Again, by Kamala positioning herself as a knower

and doer of mathematics, as the Language Arts (L.A.)/Reading teacher, she reaffirmed opening

up to integrating the curriculum. Furthermore, by her connecting the real world, problem

solving, and mathematics to the activity, this language ideological stance indexed a students

participating in Discourse practices frame. She became a part of the Discourse community. The

storyline was that all participants would engage in mathematizing and communicating

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mathematically about what it meant to live in the 1920s. They would become aware of the disparities that existed by comparing their salary with the cost of living.

4.4.2.2 *Culturally significant terminology.*

Kamala continued in line with having students make connections between the cost of living during the Great Depression and the current cost of living. Students determined how much they could spend on food in one day. They developed a meal plan—breakfast, lunch, and dinner—and needed to stay within the calculated budget for food. Students were provided with a list of food options. Two continuous statements by students, as they worked in groups looking at the list of food options, were "where's the chorizo[32]" and "there are no tortillas" [student comments, March 31, 2014]. One student had an explanation for why there was no chorizo on the list, "it was the 1920s, they didn't have any chorizo" [student comment, March 31, 2014]. Kamala was open to learning these new culturally significant terms and items. She welcomed students drawing on multiple discourses and validated these terms, whether in English, Spanish, or whether through code switching. She did this by repeating them and using them in connecting with students. Therefore, the students and teacher were moving across languages and discourses through code switching (Setati & Adler, 2000). Kamala reflected on her role in these interactions during a focus group interview (lines 1-7):

01:    So I feel like in my lessons, since I'm one of the teachers that don't speak Spanish, I'm
02:    trying not to let that fact that I can't communicate or emphasize their Spanish at all. But I
03:    think I learn more from them. So for me, even in a couple of lessons they, you know the
04:    food discussion that we had done, what can you afford in your means and they said the
05:    chorizo […] You know all this other stuff that they're teaching me. I'm learning more
06:    from them when it comes to language then they are. I'm actually learning Spanish,
07:    talking about learning Spanish. [Focus Group Interview 3]

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[32] Chorizo in this case refers to the Mexico chorizo, which is a type of pork sausage mixed with chili peppers. It is a common staple breakfast food within this Latin@ community.

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By not only allowing the space for this code switching to take place, but also encouraging and even attempting to participate in the Discourse, Kamala's language ideological stance indexed a heterglossia frame. The storyline was that even though she did not speak the same language, she would encourage students to use this linguistic resource and would learn from them. Furthermore, by acknowledging and repeating students' culturally significant food items, Kamala indexed a critical alternative racial ideological stance. She challenged the naturalization of racial matters frame and invoked the storyline that "chorizo" and "tortillas" and other culturally significant items were accounted for in the activities.

4.4.2.3 *Generative theme and misconceptions.*

Throughout unit 3, Kamala's curricular choices consisted of (1) graphs, (2) short answer prompts, (3) a demonstration of job loss through a game of musical chairs, (3) probing questions, (4) the generative themes of "misconception" and "poverty," (5) a handout, and (6) a video on the misconceptions of poverty. Her intent was to focus on students' misconceptions. For example, during one lesson, Kamala provided students with a handout, where they focused on providing short answers to the following probing questions:

1. Is the document a primary document or a secondary document? Explain your thinking.

2. Analyze the graph entitled poverty, race, in children and elderly. What conclusions can you draw from this?

3. Has race (meaning Black, White, Hispanic) affected the poverty data? Explain your thinking. [Handout, Unit 3]

Students focused on question 2 as a group "Analyze the graph entitled poverty, race, in children and elderly. What conclusions can you draw from this?" Kamala opened up a discussion for students to chime in of how they were making sense of the graph. Given the structure of this

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activity, Kamala's language ideological stance indexed a students constructing multiple meanings frame. The storyline was that students would draw multiple meanings from examining the graph and coming to some conclusions.

Students transitioned into returning back to the generative theme (Friere, 1970) of "poverty." Students had previously created their own definition of poverty in a small cooperative learning group. Kamala's language ideological stance of allowing students to create their own definition by drawing on their own knowledge and experiences with poverty, indexed a students constructing multiple meanings frame. The storyline was that students had varying interpretations of poverty based on their knowledge and experiences. It was during this initial activity that she tapped into student misconceptions. During unit 3, Kamala provided the statistic "In 2012 46.2 million people in the United States lived in poverty. The nations official poverty rate is 15%." The question was "why are people in poverty?" Kamala provided Webster's definition of poverty and asked students to star or put a circle next to any words that stood out to them. The definition provided was "The condition of lacking sufficient money or goods to meet basic human needs such as food, shelter, and clothing." Students were able to return to their original understanding of poverty, which challenged their misconceptions. Kamala, as a Language Arts (L.A.)/Reading teacher, actively attempted to provide a more integrative approach by encouraging mathematical discourse around relevant topics. In this case, Kamala provided statistics, graphs, and guiding questions to challenge students to make connections with their own notions of poverty. This language ideological stance indexed a students participating in Discourse practices frame. The storyline was that students would mathematize and communicate mathematically about what poverty is and who is in poverty. Furthermore, by bringing race to the fore to address students' misconceptions of the relationship of poverty and

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race (as conveyed in question 3 above), Kamala indexed a critical alternative racial ideological stance. She challenged the biologization of culture frame, where the storyline was that poverty and homelessness were normalized in relation to the African American community.

4.4.3 **Jesus.**

Jesus constantly negotiated the mandated district curriculum or benchmarks/standards and curriculum centered on FoK. Rather than view FoK and the mandated district curriculum and benchmarks/standards as able to be integrated together, he viewed them as polar opposites. He spoke about his feelings toward these mandates during a focus group interview (lines 1-4):

```
01:    I feel that, I think these mandates are coming down from whoever they are making all
02:    those standards. I like included other things into it. Like, it's always in my mind, like, I
03:    need to cover this, this has to be covered before I can do anything else. [Focus Group
04:    Interview 3]
```

Jesus admitted that covering the standards was always on his mind (line 2-3). Furthermore, these standards took precedence over anything else (line 3). However, one area in which Jesus did reveal some flexibility, which allowed for multiple discourses to come to the fore, was during the integration of skits.

4.4.3.1 *Skits reaffirming information.*

Over the course of unit 1, Jesus's curricular choices consisted of (1) sketching the body and jotting down "likes," (2) defining bullying, (3) video clip on bullying, (4) a handout on types of bullying, and (5) bullying skits. The final lesson of the unit consisted of Jesus asking students to develop a skit related to bullying. They had 45 minutes to conduct research and to develop a skit, which included dialogue. He reviewed the four types of bullying, which was a way for students to present the information on bullying in context. The topics were as follows:

1. **Verbal:**   Someone who is being bullied through name calling, teasing, or insults.

2. **Social:**   Someone who is being bullied by spreading rumors, weeding people out

on purpose, breaking up friendships, forcing someone to do something

they don't want to do.

3. **Psychological:** Someone who is being bullied by intimidating someone, manipulating

people, and stalking someone.

4. **Physical:**   Someone being bullied physically by hitting, punching, or shoving.

5. **Cyber:**   Someone being bullied by the use of the internet, mobile phones, or other

digital technology.

6. **Bystanders:**   Experience of bystanders who watch the bullying happen or hear about it.

[Adapted from Student Handout]

The four types of bullying included verbal, social, psychological, physical, cyber, and

bystanders. Jesus provided an example of a bullying skit so that students could get a sense of

what the skits might look like. The summary and dialogue for this skit was on a handout that he

had passed out. He listed students from the class as characters in the skit to help highlight the

working through of a tension and coming to a solution. The example included 5 students from

the class. This included two male and three female students. The skit began, "David is sitting on

a chair by himself sitting reading a book. Erica, Mia, and Naeli are standing in a group away

from David." The dialogue began after, where students read off a script. The purpose of the

skits was for students to participate in discourse communities, where they could draw on

linguistic, community, and content knowledge. By Jesus providing some parameters and

information (including vocabulary and definitions), this language ideological stance indexed a

students participating in Discourse practices frame. The storyline was that students would come

up with their own invented skit, while also having access to the terminology and concepts based

on the types of bullying. Students were challenged to demonstrate their understanding of these

concepts through these skits. Furthermore, Jesus's gender ideological stance indexed an

egalitarian frame. The storyline was that both girls and boys were scripted into and important to

the sample skit. Furthermore, it no longer positioned solely his girls as the "bullies" or "trouble-

makers."

     4.4.3.2 *Skits to aid difficult information.*

For the third video recorded lesson for unit 3, Jesus began the lesson by projecting a

PowerPoint presentation. The PowerPoint provided information on HIV. One slide provided

differences about HIV and AIDS. He asked students if they knew anything about HIV. Most

students did not provide responses. He continued going through each slide, providing some

information about HIV and AIDs. This overview lasted about 30 minutes. Jesus provided some

explanation and examples and allowed for questions throughout. By Jesus providing information

and examples related to HIV and AIDS, and allowing students to ask questions throughout, this

language ideological stance indexed a students constructing multiple meanings frame. The

storyline was that students had multiple meanings and interpretations of HIV and AIDS, which

would come to the fore as they asked questions. An alternate interpretation is that Jesus's

language ideological stance indexed a students acquiring vocabulary frame. The alternate

storyline was that students would gather information and terminology of HIV and AIDs since

students' knowledge of the topics was limited. The second part of the activity consisted of

students creating scenarios. I reflected on the structure of this activity in my field notes (lines 1-

4).

01:    Once the teacher went through his presentation, he had students break into groups of 4-5.
02:    Students were instructed to create and role-play a scenario addressing interacting with
03:    someone with HIV. He gave students about 15 minutes to work on a skit. Students were
04:    allowed to choose their own groups. [Researcher Field Note, Unit 3]

He gave students about 15 minutes to work on a skit where they role-played interacting with someone with HIV (line 2-3). Students were allowed to choose their own groups (line 3-4). Once the 15 minutes was up, the teacher called the class's attention. He gave some parameters before groups presented their skits. By having students produce skits, he positioned them as knowledge holders and as experts in this topic. Students were able to share their own understanding of HIV. Although the content was difficult and extensive, and the classroom norms were non-negotiable, students were able to draw on the more basic concepts, such as (1) how HIV is spread, (2) misconceptions of HIV, and (3) how people without HIV can interact with HIV positive people. Therefore, again, Jesus's language ideological stance indexed a students participating in Discourse practices frame. Students connected these skits with their own understanding of this challenging content. Therefore, the storyline was that the content related to HIV and AIDS served as a mediating factor for students to develop these skits and communicate within these skits.

4.5   **Summary.**

Bianca, Kamala, and Jesus indexed multiple frames in relation to the curriculum based on their language, gender, and racial ideological stances. These variations were based on the context. This finding is in alignment with Wood's (2013) study, which focused on the micro identities that became apparent in moment-to-moment positioning. This variation was important since throughout the process, teachers became more critical and reflective of their curricular choices. Bianca, Kamala, and Jesus at various points in the process took a gender ideological stance that indexed an egalitarian frame. Multiple storylines became evident. First, curricular choices centered on majority male main characters. This was the case for Bianca and Jesus. Second, female and male characters experiences were fragmented/isolated depending on the

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content (i.e., female experiences in literature and male experiences in mathematics). This was

the case for Kamala. Third, some curricular choices reaffirmed traditional gendered roles (i.e.,

female characters taking secondary roles). This was the case for Bianca and Jesus. On the other

hand, all three teachers took a gender ideological stance indexing an anti-sexist frame. Again,

multiple storylines became evident. First, females and males worked together towards a

common goal. This was the case for Bianca and Jesus. Second, the notions around feminine

practices and heteronormativity were challenged. This was the case for Jesus. Third, curricular

choices needed to address misconceptions of traditional gendered roles. This was the case for

Bianca and Kamala.

Bianca and Kamala on a majority of occasions indexed a critical alternative racial

ideological stance that challenged the naturalization of racial matters frame. The storyline was

that the Brun community's and students' knowledge and experiences were important to learning

the content. Curricular choices in alignment with this storyline eventually became the "norm."

Jesus's color-blind ideological stance indexed a naturalization of racial matters frame. The

storyline was that "Whiteness" was normalized in nearly all characters within the selected

curricular choices for these lessons. Lastly, Bianca, Kamala, and Jesus all indexed frames (i.e.,

students constructing multiple meanings and students participating in Discourse practices)

related to language ideological stances based on a number of contextual factors. First, the

structure of the activity was important to allowing multiple discourses to mediate the learning.

This was the case for Bianca, Kamala, and Jesus. Second, the content of the lessons had students

draw multiple meanings from generative themes, information presented, or text selections. This

was the case for Bianca, Kamala, and Jesus. Therefore, the variation in teachers' ideological

stances was specific to a number of contextual factors. These variations were found across units,

across lessons, and even across time frames/activities within a lesson.

5. Instructional Practices

"In education a lot of things are taken for granted on a daily basis. Action Research has allowed the tools to learn to question and truly reflect on our practices. We say we believe something, but it is not until it can be evident in our practice that we can say we live by what we say."

—Bianca, *ELMSA teacher*

5.1   Why Do Instructional Practices Matter?

Instructional practices (in specific the organization of learning and language use) play a key role in the dynamics of the classroom space. As mentioned earlier in the review of literature, teachers may sort and organize students and learning into more manageable groups and tasks (Schubert et al., 2002; Streitmatter, 1994). This organization of learning includes (1) how the activities are set up (i.e., individual, group, partner, etc.); (2) time dedicated to each mode of learning (i.e., teacher authority-IRE, conversational, etc.); (3) how students are seated (i.e., gendered grouping, EL grouping, behavioral grouping, etc.); and (4) roles students take up (i.e., assigned as note taker, expert role, etc.). Furthermore, the language used in classrooms conveys messages to students. These messages have implications for the dynamic of learning. Streitmatter (1994) emphasizes that, "the actual words as well as the tone used by the teacher provide direct as well as less direct messages that students integrate into their understanding of particular curricular areas and their interpretation of the world in a more general sense" (p. 93). In this sense, the intricacies in what is said and how it is said have implications for students' understandings. For instructional practices (the organization of learning and language use), through my analysis over the course of one school year, I found the following three overarching themes: (1) the tensions in building solidarity with students versus maintaining distance; (2) the reorganization of learning around gender dynamics; and (3) the creation of a transformative learning environment. First, there was a tendency for Bianca and Kamala to continuously build

solidarity with and amongst students. Jesus struggled with this mindset, as he maintained a sort

of distance throughout. Second, teachers' intentional reorganization of students based on gender

allowed for more inclusive or exclusive dynamics. Lastly, the environment created by Bianca

and Kamala was transformative in nature for all those involved. Jesus, who tended to be

resistant to both practices and theoretical underpinnings of PROJECT, made small progress as

well, although did not recognize it to the extent that the others around him had.

5.2   **Tensions in Building Solidarity with Students Versus Maintaining Distance**

　　5.2.1　**Bianca.**

　　5.2.1.1 *Challenging con cariño[33].*

　　　　Bianca made it a common practice for students to be able to challenge her and each other.

This was one way that she attempted to build solidarity with students. Furthermore, the way in

which challenges occurred was in a caring demeanor. Bianca's rapport that she built with the

students, for example in referring to them as mija (= my daughter) and mijo (= my son),

highlights her role as the caring teacher (Valenzuela, 1999). This practice of challenging con

cariño became more evident as the school year progressed. For example, during unit 1, Bianca

recalled how Brendan challenged the way she asked a question to the class. She led into the

question for students to journal about "What are the problems or issues that affect your

community?" This probing question was meant for students to focus on their own community

and bring in their own FoK. The framing of the question pointed to the community in a negative

way. One of Bianca's students, Brendan, challenged her on this point during the group work

portion of the lesson. She addressed this immediately during the lesson, recognizing that the

question, which asked for "problems or issues," should have been framed differently. We can

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[33] In this context refers to a tem in Spanish that means "with love."

better understand this challenge through a narrative with one teller (i.e., Bianca), high tellability,

embedded, with a certain moral stance by the narrator (lines 1-16):

01:     I caught myself, when we came to the group talk, I ended up focusing on one group.
02:     When they were doing the individual, I had the kids jot down their ideas before we got
03:     into the group talk, so they had something coming into it with and I noticed when I
04:     walked around. I was really interested in what Brendan had. Not put down, but called
05:     me over to clarify some of the questions. So I had posed a question, I believe it was
06:     "what problems are in your community?" And he had a problem with the way I asked
07:     the question. So, he challenged me on that and was like "automatically when you say
08:     problems you're thinking negative, you know." So when he did that, because he called
09:     me out. As soon as we break out into our groups, "okay guys you have 15 minutes to talk
10:     in your groups." I didn't want to go anywhere else because I wanted to hear what else he
11:     had to say. So I get myself so focused on that group that my entire 15 minutes I spent it
12:     in that group. So when we came back in a group I mentioned it "you know, Brendan had
13:     a point, he looked at this question and this is what he said so I see it." So I think that, that
14:     it allowed me to kind of see, justify for myself why did you go there. Like why did you
15:     spend so much of your time there? And I know that it was Brendan's question. [Focus
16:     Group Interview 2]

Brendan called Bianca over to have her clarify the question she was asking (line 4-5). He

challenged her on how the question was framed, which painted *his* neighborhood in a negative

way (line 6-8). During the break out session, which lasted 15 minutes, Bianca ended up talking

to Brendan's table the entire time (line 11-14). She analyzed why she ended up staying at that

table. She welcomed the challenge and engaged in a conversation with Brendan to understand

his concerns with the framing of the question (line 10-15). By right away acknowledging

Brendan's point about how the neighborhood was depicted in the framing of the question, which

reaffirmed a color-blind ideological stance, Bianca indexed a critical alternative racial

ideological stance. Here the biologization of culture frame was challenged, where the storyline

was that the community had solely issues/problems.

Another example of a student's overt challenge came during unit 3. Bianca analyzed the

transcript of this particular moment in her final report. She attempted to show how students were

taking on new roles based on the learning environment created. This included Luis challenging

the teacher authority and students connecting to this challenge. Below is the transcript of this

challenge in the classroom (lines 1-16).

01:	**Luis:**	Let me ask you something [*puts his right hand on the right side of his*
02:		*face, waves his right arm in the air*] why do you support Hidalgo so
03:		much? [*pointing his right index finger in the teachers direction*].
04:	**Classmates:**	Uh oh uh oooh.
05:	**Francisco:**	Because it represents us.
07:	**Bianca:**	Ok [*smiles and walks toward chart papers*]. Well I gotta bring it back
08:		here so um what does Hidalgo represent?
09:	**Sandra:**	Brun.
10:	**James:**	Our community it's their community.
11:	**Brendan:**	He said it is their community.
12:	**Juanita:**	Instead of talking about Brooke why don't we talk about Hidalgo.
13:	**Bianca:**	Juana brought up a good point why do you think?
14:	**Juanita:**	Because that is our community that is not our community.
15:	**Bianca:**	Uh why do you think we might have talked about Brooke High School?
16:	**Jesus:**	Because it might happen to Hidalgo. [Lesson 3, Unit 3]

By looking at the above transcript, we see that Luis challenged Bianca by asking why she

supported Hidalgo so much (line 1-3). However, rather than provide her own personal response

to "why," she brought it back to what students had said (line 7-8). Based on this instance,

Bianca's language ideological stance indexed a students participating in Discourse practices

frame. The storyline was that students could challenge her intentions. An alternate

interpretation is that Bianca's language ideological stance indexed a students constructing

multiple meanings frame. The alternate storyline was that students could challenge her, although

the challenge might be redirected back to students' responses, drawing on their multiple

meanings. Bianca analyzed the above transcript in the following way (lines 1-10):

01:	For example in the transcript above, Luis pushes to find out why I support Hidalgo. He
02:	asks, "let me ask you something, why do you support Hidalgo so much?" (lines 1-2). He
03:	wanted to know my motivation, yet it became evident that the students understood the
04:	message that unit 3 was conveying. Through this interaction students were able to
05:	connect the current dilemma of Brooke High School and it closing in 2015 to Hidalgo.
06:	Juanita shifted the conversation back to her community, Hidalgo (lines 12-14). She was
07:	redirecting the discourse to encompass her experiences and the information that is
08:	relevant to her life. Jesus quickly makes the connection between the two schools and

09:      validates the article on Brooke, as it may foreshadow the impact on other community
10:      high schools like Hidalgo (line 16). [Final Report]

Bianca was able to draw on the tool of discourse analysis to fully understand the discursive shifts

of students in her classroom. She noticed that Luis pushed her to find out why she supported

Hidalgo (line 1-2). Furthermore, she recognized her own role and shift within this moment. By

Bianca organizing learning in a way where students were comfortable questioning and

challenging her, this language ideological stance indexed a students participating in Discourse

practices frame. This stance was mainly evident since students saw themselves as active

members of the Discourse community, where their input mattered. The storyline was that

students could even challenge the "teacher."

    5.2.1.2 *Challenging and positioning.*

    The impact of making her motives known and having students come to their own

understandings and desires, became evident later in the school year. Bianca built solidarity with

students, encouraged them to challenge her, and allowed students to learn more about her own

views and stances. She found that these practices contributed to students shifting in their way of

thinking. During a focus group interview, Jesus provided Bianca with valuable information

(lines 1-16).

01:	**Bianca:**	Along those lines about using language in the classroom in response to
02:		that one. So Luis, who throughout the project is very outspoken,
03:		contributes, he participates. At one point on the third video he literally
04:		says, "Let me ask you a question." And like literally, like just went from
05:		being the student in my classroom to like the teacher. And the whole class
06:		was like "oooh, oh like you're gonna ask." And I was like "okay." So it
07:		was nice to see that. [*a couple responses from Bianca on the content of the*
08:		*challenge*]
09:	**Jesus:**	I saw somebody make a response in Facebook. In fact it was one of the
10:		teachers that was here the year before last year. A remark about why
11:		Hidalgo High School. And it was made to Francisco. I'm not gonna tell
12:		you the name of the teacher at this point, but one of the teachers "why
13:		Hidalgo High School?" And Francisco responded in a way, "because

Jesus informed Bianca that a former teacher at Werth challenged one of her students, Francisco, on "why Hidalgo" (line 9-13). Francisco responded that Hidalgo represents him and he needed to see what it had to offer him (line 13-15). Bianca's students, such as Francisco, were taking a stance in these larger social issues. She herself took a particular stance on what Hidalgo meant to her and the community. Her stance was clear. Bianca indexed a critical alternative racial ideological stance. She challenged students to grapple with their own misconceptions of Hidalgo, and in turn the misconceptions that they held of their own community. These misconceptions tended to mirror color-blind ideological stances that indexed a naturalization of racial matters frame and a biologization of culture frame. The storylines were that the community and Hidalgo were depicted as infested with gangs and educating students with low morality. These storylines were reaffirmed in the article about the community high school, which included comments made by readers. Furthermore, these storylines came up in classroom discussions throughout the unit.

Bianca acknowledged her shift over the years in creating a space that allowed for this challenging con cariño (lines 1-13).

01:    My students understand that in the classroom any information that is presented or shared
02:    should be questioned to find meaning. They are welcomed and encouraged to ask why?
03:    I know that 13 years ago when I began teaching, I was not prepared to answer why?
04:    Back then if I didn't know the answer I would think less of myself as a teacher and
05:    probably discourage my students from asking such a valid question. Yet today, I feel that
06:    the educator I was, should not have been so insecure and I created an environment where
07:    we don't have all the answers but we can find the information together. My students
08:    understand that I don't know everything and that is okay. They have ways of thinking
09:    that are essential to share and help me understand their reasoning. I know that I have
10:    colleagues that struggle with students that pose questions they can't answer. It is

11:     important to realize that we should not be filling the students with information; we are to
12:     interact with knowledge and share in the learning environment. [Individual Report, Unit
13:     3]

Bianca reflected on her trajectory as a teacher from a beginning teacher to herself now. She admitted that when she first began teaching she was afraid of the "why" question and knows other teachers who are intimidated by students asking why (line 2-5, 9-10). Bianca was now okay with not knowing everything and learning with her students (line 7-9, 10-12). Since Bianca had built this community with her students over the years, the challenging by students and the evident role shifts came more easily. By Bianca taking the classroom learning environment as a space where students and teacher share knowledge, Bianca's language ideological stance indexed a students participating in Discourse practices frame. The storyline was that all participants would engage in a dialogue around relevant topics. By drawing on community and personal knowledge and experiences, participants were able to communicate about these issues. Furthermore, participants were developing mathematical practices of providing evidence to support the claims they made about these issues.

5.2.2   **Kamala.**

5.2.2.1 *My story, your story.*

Kamala eagerly shared her own experiences and struggles in an effort to build solidarity with her students. She understood that she was "an outsider" to the community. She often mentioned how envious she was of Bianca and Jesus since they shared the same linguistic resources as students, specifically Spanish, "I'm so envious of that, that you can do that (in reference to Jesus speaking Spanish to his students)" [Focus Group Interview 3]. Kamala found other ways, regardless of racial/ethnic, cultural, and linguistic differences, to connect with students in a way that moves beyond simply being a teacher. For example, during unit 1,

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Kamala had students participate in a pre-discussion/pre-survey leading up to the Grief Day

Assembly. She prompted students with the following questions:

    a. pre-survey questions

        i.   define loss

        ii.   what is a coping mechanism

        iii.   define the word grief

        iv.   give two examples of loss

    b. discuss shared experiences

    c. experiences that effect us today [Teacher Lesson Plan, Unit 1]

The above questions provided students with an opportunity to think about loss and grief (i and

iii). Students were encouraged to draw on their own experiences with these two feelings (iv, b,

and c). After taking the pre-survey, Kamala brought the class together to discuss how the class

as a collective would define loss. Kamala's language ideological stance indexed a students

constructing multiple meanings frame. The storyline was that students would draw multiple

meanings from the term "loss." Students would then apply these meanings appropriately by

providing examples of loss. During this part of the lesson, she intended to share her own loss—

losing her brother and her coping mechanism of delving into cheerleading. She reflected on this

experience and the students' reaction in her final report (lines 1-13).

```
01:     Another example of the culture shifting from individualness to sharing and supporting
02:     one another to create a community of learners emerged towards the end of unit one.
03:     There were several lessons where I documented this emergence.
04:            After taking the survey, we talked about how WE would define loss.  We charted
05:            some of their thinking.  I was surprised that students needed clarification on the
06:            term loss.  I had to discuss how loss does not only mean death.  It can also mean
07:            abandonment.  We talked about how the idea of "loss" can be dealt with in a
08:            positive way (coping mechanism).  I shared an example of MY loss and my
09:            coping mechanism (the loss of my brother and my coping mechanism was
10:            cheerleading).  The tone in the classroom became somber.  Students were eager to
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11:          share their experiences. They had a difficult time expressing themselves in the
12:          "right way." But I explained to the students, there was no true "right way."
13:          Right! [Teacher Field Note, Unit 1]

Kamala organized learning by positioning herself as an equal (i.e., sharing her own loss and

coping mechanism) (line 8-9). This act opened a space for students to share and support each

other (line 1-2). Students opened up about their own experiences and were reassured by Kamala

that there was no right way to share (line 10-12). By Kamala allowing herself to share a

significant part of her experiences and reassuring students that there was no "right way," this

language ideological stance indexed a students participating in Discourse practices frame. The

storyline was that there were multiple ways for students to communicate their loss. Furthermore,

all students could participate in this discourse community by drawing on their own experiences

and sharing ideas for getting through these difficult times.

Kamala knew that the dialogue would continue beyond the classroom space. She set out

to understand how students were feeling as they veered into this difficult space of grieving and

healing together. She reflected on posts she found from some of her students on social media

outlets (lines 1-10):

01:     Later that night, I took the initiative to look over social media outlets to see any reactions
02:     to the content of the lesson by the students. Students posted Facebook comments
03:     reinforcing the sociocultural theory by building relationships. For example, Tai posted a
04:     comment along the line of today it being a tough day and that tomorrow it will be harder.
05:     The comment continued that no matter what happens, Tai will always love "you guys"
06:     and stand by them when they are feeling low. Together they will make it through it all.
07:     Other students commented back, supported, and reflected on what this student had
08:     posted. After analyzing the Facebook posts, I think there seems to be a sense of coronary
09:     and support amongst the students. It seems like there are a variety of reactions from
10:     feeling scared to a sense of community. [Teacher Field Note, Unit 1]

Kamala noticed students posting Facebook comments as a way to build a community and support

each other after such a difficult lesson (line 3-10). One student, Tai, posted that although it was

a difficult day, that she loved "you guys" (line 6). Students were supportive as they responded to

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her post (line 7-10). The classroom space created to allow for these discussions to happen, served as a means to continue these discussions beyond the classroom. By Kamala taking the chance to bring up these difficult topics, her language ideological stance indexed a students participating in Discourse practices frame. The storyline was that students and teacher would be supportive in the sharing and healing of these losses. Kamala further analyzed this on-line interaction between the students (lines 1-5).

```
01:    In this example, students created their own space to communally create a community of
02:    learners that supported one another outside of the classroom domain. This community of
03:    learners was evident given that students were reflecting on what they learned in the
04:    classroom (i.e., grieving, loss, and coping mechanisms) outside of the classroom domain
05:    (i.e., as evidenced through social media). [Final Report]
```

She interpreted these practices as students creating their own space where they reflected on what was going on in the classroom and brought it into the out of school domain (line 1-5). Kamala stepped into a space of uncertainty by allowing these difficult discussions to take place. Rather than distance herself, she decided to share a significant loss in her own life. Only through her sharing did students find it okay to share their own experiences. Kamala indexed a critical alternative racial ideological stance by instead of seeing difference from her students, she recognized similarities in loss, grief, and coping. Therefore, the storyline was that these different cultural/racial/ethnic groups could connect in experiences and begin to build solidarity. This countered the naturalization of racial matters frame.

5.2.2.2 *Home visit.*

Kamala actively tried to build a relationship with every student in her classroom. This included those students who she was having a difficult time getting through to. Kamala acknowledged, "Many times we unintentionally use a deficit-based approach in the classroom where we address the needs of students and problems by determining where the student has

failed" [Final Report]. One student, Raul, was consistently deemed as the behavioral problem by the school, teachers, staff, and students. As a student in Kamala's class, Raul continued to give her problems. She set up a conference with his grandma as the first step to understanding what was causing Raul to act in such a way. She recounted this story in the following narrative (lines 1-14).

```
01:    Today was an interesting day.  I've been having a difficult time with Raul.  I just have to
02:    "get through" to him, but I can't find a way.  A couple of weeks ago, I had a conference
03:    with Raul and his grandma at school.  I began by asking questions about his behavior.
04:    His response was very generic and short.  Grandma attempted to talk to him to figure out
05:    the reasons for the defiant behavior.  We quickly realized that we weren't getting
06:    anywhere.  I decided to change my line of questioning.  I asked, "do you know that I love
07:    you."  That one powerful statement obviously evoked some feelings because he began
08:    crying.  I proceeded to ask him more personal questions regarding his relationships with
09:    other family members.  As Raul was crying, I placed my right hand on his shoulder to
10:    physically show him my empathy.  As the conversation developed, I realized the root of
11:    his defiant behavior stems from his perspective of himself.  He values himself as
12:    "nothing special."  He thinks his parents do not "love" him since they spend most of their
13:    time with the other siblings (including the new addition, Elizabeth). [Teacher Field Note,
14:    Unit 1]
```

Kamala consistently had a difficult time with this student and rather than see him as simply a behavioral issue, she set up a conference with his grandma (line 1-3). During a conference with Raul and his grandma, she and his grandma tried to get at the root cause of his behavior (line 4-5). Kamala stated, "do you know I love you," which completely changed the dynamic of the meeting. Raul began crying and opened up about his pent up feelings (line 6-13). By even considering making this powerful statement, Kamala indexed being a caring teacher (Noddings, 2005). She viewed her students as more than just students. Kamala genuinely cared about them and their well-being. Also, by not just labeling Raul as a "behavioral" problem, which can be seen as a recurring practice with males of color (Ferguson, 2001), this gender ideological stance indexed an anti-sexist frame and a critical alternative racial ideological stance. Kamala challenged the biologization of culture frame with the counter storyline that males of color, such

as Raul, were not just a behavioral problem. She also challenged notions of "masculinity." The

storyline was that males of color, like Raul, were capable of so much more.

Kamala's next strategy was to build an authentic relationship with Raul. She took the

opportunity to conduct an impromptu home visit (lines 1-18).

01:     A couple of days later, I decided to chaperone Raul to the volleyball game to find out
02:     more information about the root of the problem. My student teacher (Mrs. Veronica) and
03:     I decided to drop him (and a couple of other students) home after the game. I decided to
04:     conduct a quick home visit! […] Raul was also shocked by this home visit. He had a
05:     little boy smirk on his face as he kept repeating, "You're really coming over…are you
06:     sure….man, stop messin with me!" I quickly reassured him that my purpose was to meet
07:     his family. […] Raul knocked on the door and quickly told his mom that his teacher was
08:     here. His mom, Monica, responded with confusion. As she opened the door, she seemed
09:     baffled at our presence. I reminded myself to be cognizant of my mannerisms and
10:     language. My intentions were to create a tone of "we" and "this is a team effort." As I
11:     talked about Raul's positive attributes, mom stopped me to thank us. She was expecting
12:     the worst from this home visit, yet was pleasantly alarmed by what we had to say. […]
13:     As we were wrapping up the 20 minute home visit, I noticed Raul gently caressing his
14:     younger sister, Elizabeth. Naturally, the nurturing side of Raul began to emerge. He was
15:     so gentle and sensitive with her. He was softly rocking her on his lap and kissing her
16:     forehead. This really gave me a different perspective on him! I really love all my
17:     students, but these types of experiences solidify the bond between a teacher and student.
18:     [Teacher Field Note, Unit 1]

Kamala conducted a home visit when taking Raul home from a volleyball game (line 1-2).

Despite the shock of her student teacher, Mrs. Veronica, and Raul, Kamala decided to meet his

family and to build solidarity in helping Raul with his academic goals (line 2-7, 10-12). It was

during this home visit that she saw Raul in a different way—one where he was the nurturing big

brother to his sister Elizabeth (line 13-16). Kamala's notions were challenged, as she could no

longer view students' issues as aligned with the color-blind ideological stance indexing a

biologization of culture frame. The storyline challenged was that Raul, as a product of his

environment, had many home issues. She recognized that the issues students, such as Raul, had

were not a product of their culture. Furthermore, by Kamala noticing how nurturing Raul was to

his sister, it challenged her to take a gender ideological stance indexing an anti-sexist frame. The

storyline was that Raul did not align with traditional gendered roles, as he was the nurturing brother. This challenged notions that she had of "masculinity" within the community. Kamala continued to reflect on what it meant to conduct this home visit. She spoke about (1) the evident poverty Raul and his family lived in, (2) how his father never says I love you to him and discourages hugs, and (3) how much Raul loves his sister. She monitored and changed how she acted towards him based on these experiences. Furthermore, she constantly challenged her own thinking about these issues.

5.2.3 **Jesus.**

5.2.3.1 *Struggle to build solidarity.*

Jesus struggled with building solidarity with students as he constantly attempted to maintain distance. This was evident in how the learning was organized around (1) him providing factual information, (2) students drawing on their own knowledge base, and (3) Jesus mainly engaging in conversations based on facts. This shift of when he was willing to share anything that was personal in nature about himself seemed to come based on the content of the lesson. Another significant factor in this distance was that Jesus had a difficult time transitioning to teaching the fourth grade level. He was previously placed in the middle grade levels (i.e., 6th and 7th). One example of Jesus sharing his own views and knowledge was during unit 1 with a theme of "STOP bullying." Students had just completed the activity of outlining their partners' body on a large sheet of paper and jotting down facts and interests about their partner within the outline. Jesus pushed students to understand the "why" of the activity. I documented Jesus's attempt at connecting with students in my field notes (lines 1-10).

01:     He [Jesus] clarified that the last activity about outlining the body and writing in facts
02:     about the person was not about the outlining, but getting to know their partner. He also
03:     mentioned that many times people make assumptions about each other or ideas about
04:     each other before getting to know the other. He asked questions such as "how do you

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05:     think your friends feel if you talk about them?" and "how would you feel if your friends
06:     talk about you?" [OC: It was interesting how the teacher positioned himself in this
07:     situation. He kept bringing up his own personal experiences by saying things like
08:     "sometimes I make assumptions about others" and that "I just don't like the person" and
09:     "there's just something I don't agree with about the person, but how can I make those
10:     assumptions when I don't know the person".] [Researcher Field Note, Unit 1]

Jesus attempted to point out how assumptions can be hurtful to others. He brought up his own

personal experiences about the assumptions he makes of people before getting to know them

(line 2-4). I inputted an observer comment of how he stated that he did this himself and

sometimes he doesn't like people or doesn't agree with them, but questions how he can make

those assumptions when he doesn't know the person (line 6-10). This was a timely comment

since Jesus was having difficulties with one of the new researchers and made assumptions before

getting to know this individual. In fact these assumptions went both ways. At the end of the

project, Jesus spoke with the new researcher and they came to some common understanding.

Although this shift in Jesus did not come in the classroom space, it was a significant moment to

the overall process. Going back to the lesson, by Jesus providing his own shortcomings to the

class, his language ideological stance indexed a students constructing multiple meanings frame.

The storyline was that everyone had various meanings of what it meant to make assumptions

about people. Jesus shared his understanding of these assumptions in his own life.

    5.2.3.2 *Questions and no answers.*

    The struggle of what distance to maintain became highly evident as the content of the

lessons became more difficult and more personal. During unit 2 with a theme of "puberty and

stress management," Jesus found himself constantly distancing himself when it came to

discussions about "girl stuff." The girls had many questions, but he had difficulty responding

since he did not have similar experiences. This was understandable. He encouraged students to

ask their parents any follow-up questions and at one point asked the student teacher (who is a

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woman) to respond to student questions. It was during unit 3, with a theme of "Immune system, germs, and HIV," that this distance became most evident. This can be seen in TABLE 20 during lesson 3 of unit 3. TABLE 20 provides a detailed overview (in 2 minute increments) of the lesson, with some of the resonating themes of IRE, conversational, and misconceptions. The notes section provides some context to what was happening during each 2-minute increment. Jesus foregrounded his position at the beginning of the lesson as he firmly stated that he would not go into much detail and that the 8th graders were learning this content (minute 02:00). Jesus asked students multiple questions to engage them in the discussion (minute 06:00, 08:00, 14:00, 16:00, 18:00, and 26:00) and had a couple of students read vignettes (minute 24:00, 30:00). Jesus also encouraged questions (minute 10:00, 20:00, 22:00) and responded to student questions (minute 10:00, 20:00, and 22:00). On the other hand, Jesus continued to maintain a certain distance and limit the information provided when focusing on the topics of HIV and AIDS. First, when the content became more difficult, Jesus would tell students that he was (1) not going to go into detail (minute 02:00, 08:00, 20:00), (2) that he was not discussing that right now (minute 22:00), or (3) that they would eventually learn that (indicating at the higher grade levels) (minute 08:00).

TABLE 20

CODING SHEET FOR LESSON 3 OF UNIT 3

Time	IRE	Conversational	Misconceptions	Notes
0:02:00	1			Jesus—"**What I'm going to give to you is not in much detail**, so you'll be left with questions"…"**Don't expect me to go into detail.**" "8th graders are learning this."
0:04:00	1			
0:06:00	1			Teacher—"Do any of you have any idea of what HIV is?"
0:08:00	1		1	Teacher—"Remember I told you that I'm not going to be able to explain what everything means at this point? **You will eventually learn it**." Teacher—"Other things that you're going to get into your system, **but I'm not going to go into detail about that**;" "What are some things that you guys have heard about HIV?" Student response—"boys get it;" Teacher response—"Let me tell you anybody can get HIV, it doesn't have to be boys. It doesn't have to be girls."
0:10:00	1		1	Ways of transmission. Teacher—"However, I am not going to focus on these 3 things today." Question by student; Teacher responds.
0:12:00	1		1	Jesus connects to example—says, **"I'm not saying me personally or anyone in my family."** "My sister is a nurse…"
0:14:00	1		1	Teacher—"What is the purpose of wearing the rubber gloves?"
0:16:00	1	1		Teacher—"Do you see gloves in this classroom?" "Blood in the body" "A lot of people die from blood loss." **"I don't understand what you're asking"**
0:18:00	1			Transmission of HIV/AIDS—Questions, Teacher—"Can you eat together with people who have HIV?" "Can you work with people who have HIV?" "Can you shake their hands?"
0:20:00	1	1		Question by student, Teacher responds. Teacher—"Any questions?" Student—"How does the blood get into the baby?" Teacher—"When you are delivered in your mom, there is blood involved, **I'm not going to go into further detail**," "There is blood involved." "If your mom has HIV, you are most likely going to get it" "I'm not saying it's 100%, there is a chance you might not get it."
0:22:00	1	1	1	Student asks question, Teacher responds, student asks about something else, Teacher states **"I don't know, I'm not discussing that right now**, I'm discussing HIV." "I'm talking about a baby being delivered." "Any questions?"
0:24:00	1	1	1	Student reads vignette on PowerPoint; students respond to what they would do in the situation presented; Teacher gives practical solutions about handling situation.
0:26:00	1	1		Teacher—"What is some way someone can come into contact with HIV?"
0:28:00	1	1	1	Kissing—"openings in mouth" "gums bleeding;" Student question—"When you were young did you know all this stuff?" Teacher—**"I'm not going to answer personal questions"** "I gave you my personal information."
0:30:00	1	1	1	Debunking misconceptions by providing bullet points; student read second vignette; students responded.

I noted the use of these statements in my field notes (lines 1-8).

01:     The teacher continued going through each slide, providing some information about HIV
02:     and AIDs. Students had some questions throughout, but the teacher kept saying things
03:     like "I told you I'm not going to get into that much detail" or "I'll tell you later about
04:     that" or "You will learn more about that at the higher grades." [OC: […] Students had
05:     genuine questions and wanted to know more. The teacher did not even consider this
06:     opportunity. I am not sure if it is just that the teacher did not know and not want to say
07:     that he did not know, or if he for some reason thought it would not be beneficial for him
08:     to go into more detail]. [Researcher Field Note, Unit 3]

When students had questions for Jesus, he reiterated that he was not going to explain it further or

simply let them know that the information would not be covered at this grade level, but later on

in the higher grade levels (line 2-4). I attempted to understand the teacher's motives in the

moment. I contemplated whether he did not want to admit he was unsure or if he thought it

would be too complicated for the students (line 6-8). He had stated during a later meeting that

the content was too difficult for students. Furthermore, he recounted how he had a hard time

understanding some of the supplemental video clips for unit 3, "The videos were kind of

complicated for the students to understand. I even had problems understanding what was being

presented" [Individual Report, Unit 3]. By Jesus simply providing information, with mostly

content/terminology, and little explanation, his language ideological stance indexed a students

acquiring vocabulary frame. The storyline was that the most important part of this presentation

was for students to grasp a surface level understanding of the content. This included basic

terminology and ideas.

    A second way Jesus maintained distance was by avoiding any personal information. He

did ask questions that encouraged students to provide their own knowledge and experiences "Do

any of you have any idea of what HIV is?" (minute 06:00) and "What are some things that you

guys have heard about HIV?" (minute 08:00). Jesus attempted to distance himself from the

information he provided. First, when Jesus brought up examples related to dealing with people

of HIV or AIDS, he emphasized that it was not him or his family that he was talking about

(minute 12:00). Second, he firmly stated, "I'm not going to answer personal questions" and "I

gave you my personal information" (referring to the example in minute 12:00) (minute 28:00). I

documented these moments in my field notes (lines 1-10).

01:     The question came up of "How do you know if someone has HIV?" The teacher stated,
02:     "You don't." He made sure to emphasize that even if someone did have HIV, "you can
03:     eat together, work together, shake hands." […] The teacher continued with an overview
04:     of how someone can get HIV. One student asked the teacher, "When you were younger,
05:     did you know all this?" The teacher firmly stated, "I'm not going to answer any personal
06:     questions." [OC: When I had walked in, I knew the teacher was not in a good mood. I
07:     am not sure if this affected how he interacted with his students or if he is usually like this
08:     with them. Students were curious and wanted to know more. They also wanted to know
09:     the teacher's thoughts and experiences. The teacher did not expand or share about any of
10:     this]. [Researcher Field Note, Unit 3]

As Jesus continued going through information about whether you can know if someone has HIV

and how someone can get it (line 1-4), one student asked if he knew all this information when he

was younger (line 4-5). Jesus firmly stated that he was not going to answer any personal

questions (line 5-6). I again attempted to come to some understanding of what was going on

during this lesson given the extent of the distance demonstrated. I noticed that the teacher was

not in a good mood when I walked in, so wondered if that influenced how the lesson unfolded

(line 6-8). Jesus's language ideological stance indexed a students acquiring vocabulary frame.

The storyline was that students just needed the basic information and terminology of HIV/AIDS

to come to some understanding about the topics. There were a couple of factors that Jesus did

not take into consideration. First, students had various interpretations of the content. Second,

the process of grasping what HIV/AIDS is was difficult for students since nearly all students in

the class neither had a clue nor experience with HIV/AIDS. However, just as Donovan (1998)

details, there are a multitude of issues and challenges in covering certain topics in sex education.

HIV/AIDS, contraction, and prevention are among those topics. These struggles for Jesus

between distance and solidarity with students continued throughout the action research process.

5.3   **Reorganization of Learning Around Gender Dynamics**

5.3.1   **Bianca.**

5.3.1.1 *Seating and dynamics.*

Bianca's constant reorganization of students based on seating and whose opinions were

highlighted and validated proved beneficial to the changing dynamics of classroom discussions

and outcomes. There was an immediate intentional move during unit 1. Right after Bianca's

first recorded lesson for unit 1, a shift occurred in terms of how students were seated. For

example for unit 1, for the first lesson, students were seated based on gender at the tables (Figure

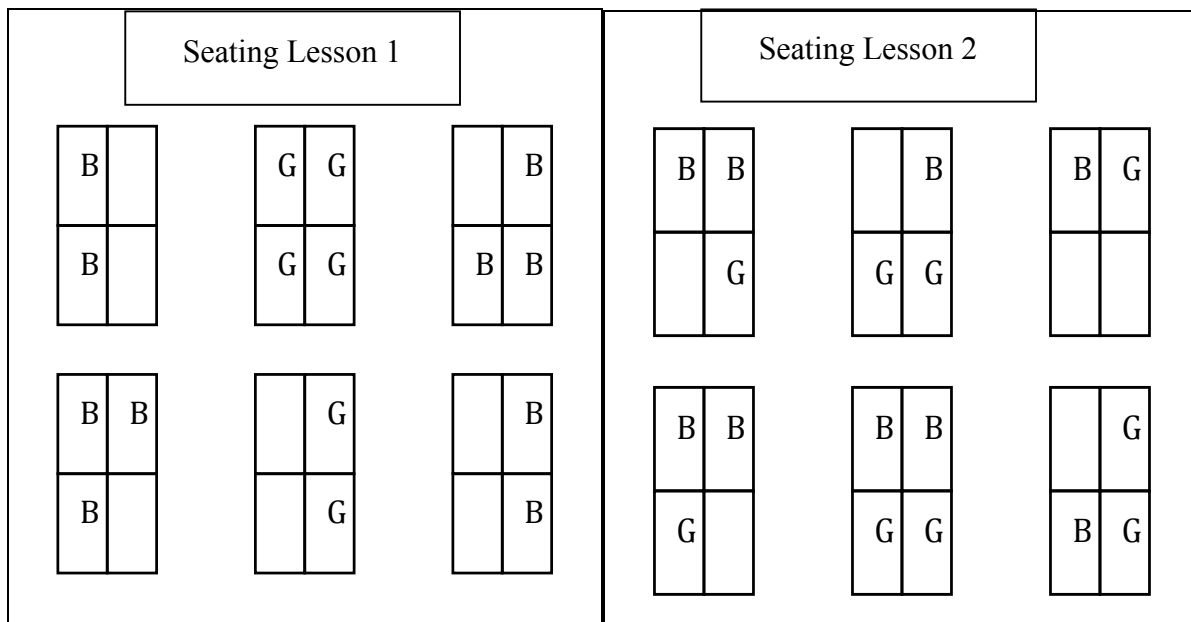16). B stands for boy and G stands for girl in Figure 16.

Figure 16. Seating for lesson 1 and lesson 2

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Students were able to choose their own seating and sat with their same-sex friends. By the second lesson, students were reorganized into mix-gendered groups (Figure 18). Bianca continued reorganizing learning (in terms of where students sat, who they worked with, and activities within the lesson) as deemed necessary to both allow for deep discussions of important social issues and to encourage students to stay on task and to be respectful of other classmates' voices. For the first lesson, there were significant conversational tendencies and the addressing of relevant social issues, which will be discussed later (TABLE 21). TABLE 21 provides a detailed overview (in 2-minute increments) of lesson 1 of unit 1. There were resonating themes of FoK, IRE, conversational, race, gender, misconceptions, and challenges. The notes section provides some context to what was happening during each 2-minute increment. During this lesson there were tendencies of more of the boys than the girls to dominate the classroom space and for the notion of "some of the boys against some of the girls" to become apparent. For example, of the 56 minutes of the lesson (minute 4:00-10:00 were interrupted by the school counselor), 33% of the time included a few of the boys being redirected when gathering at the front of the room talking and "playing games" (minute 32:00), the interrupting of a girl speaking "hold on [to one of the boys] what did you say [to one of the girls]" (minute 46:00), and the challenging of a couple of the girls and a couple of the boys to the authenticity of each other's findings and suggestions (minute 36:00).

Throughout the lesson, there was a fairly equal balance of conversational and IRE discourse patterns. Students' FoK came out in the discussion throughout. Students had discussions about race, class, and gender. These discussions were aided by the mediating curricular tool of a comic that highlighted the unequal distribution of wealth in the world and

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TABLE 21

CODING SHEET FOR LESSON 1 OF UNIT 1

Time	FoK	IRE	Conversational	Race	Gender	Misconceptions	Challenge	Notes
0:02:00			I					Groups discussing comic, teacher walks around to each group
0:04:00			I					
0:10:00								Bianca reading off comic
0:12:00		I						Students give feedback of what's going on in comic
0:14:00		I						Justification—"why doesn't this make the news?"
0:16:00	I	I						Student gives example of African American child getting shot, rape example "why doesn't it make the news"
0:18:00	I		I	I	I			
0:20:00	I		I	I				Student gives example of movie "A Time to Kill" chronicling the case of a 10-year old black girl raped by two white men, their arrest, and the father's trial for murder. Racism is a central theme.
0:22:00					I	I		"White people have money"
0:24:00							I	**Boy interrupting**
0:26:00		I	I					Table work.
0:28:00			I					
0:30:00			I					Students coming up to board to add to poster board. Notions of millions vs. billions and power.
0:32:00			I		I			**Redirection: Boys, playing games, "I see you"**
0:34:00			I				I	**Girls found second richest man is Mexican; Challenge, "he doesn't help his country."**
0:36:00							I	**Boys challenge girls finding. "What is he doing with that money."**
0:38:00			I	I	I			**Redirection: "Boys where are we at." Students mention, "at least one Mexican in this world is rich." This serves as counterexample.**
0:40:00		I	I	I				
0:42:00	I	I						
0:44:00	I	I	I					Whole class discussion. Students share out.
0:46:00	I	I	I			I	I	**"Hold on what did you say"—teacher mediates discussion and no overpowering people's thoughts.**
0:48:00					I			**Redirection: "Boys please be respectful. I want to hear what you have to say but please let her talk."**
0:50:00	I		I					Discussion continues between the parallels of gang leaders and corporate leaders.
0:52:00	I		I				I	
0:54:00		I	I					
0:56:00				I		I	I	Richest man Mexican. "At least there is one Mexican in this world who is rich." "He can help us."

media censorship. Students connected their own knowledge of what makes the news, such as an African American child being shot that made the news, but many brutal rape cases, including this student's family friend, that do not make the news (minute 16:00). In conducting on-line research to support these claims, students found that the second richest man in the world was Mexican (minute 32:00 and 52:00-56:00). This served as a counterexample to previous misconceptions of all Mexicans being working class, African Americans being poor, and all Whites being rich. The dynamics of the classroom, however, also consisted of a need for redirection (minute 24:00, 32:00, 38:00-42:00, and 46:00-48:00). During this lesson, students were actively countering the color-blind ideological stance indexing the biologization of culture frame. The storyline challenged was the equating of a certain class status with certain races. This challenge was aided by Bianca's critical alternative racial ideological stance (Bonilla-Silva, 2003, 2010), which challenged students' misconceptions through counterexamples. The counter storyline was that there is an unequal distribution of wealth worldwide and that racism exists. Furthermore, Bianca's gender ideological stance indexed an egalitarian frame. The storyline was that the voices of both her girls and boys mattered. She found that she had to redirect and defuse some of the interactions that were occurring, since many of the girls grouped together and many of the boys grouped together.

5.3.1.2 *Dynamics and role shifting.*

For lesson 2 of unit 1, Bianca had reorganized the classroom into mixed-gendered groups. There were no side conversations and Bianca did not need to redirect "boys." It is important to mention here, however, that this lesson did take place after the Grief Day Assembly. Bianca had mentioned that as soon as the class got into the "real issues," all the smaller issues disappeared with the class, such as so and so talking about someone (minute 08:00). As

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TABLE 22

CODING SHEET FOR LESSON 2 OF UNIT 1

Time	FoK	IRE	Conversational	Race	Gender	Individual Work	Misconceptions	Challenge	Notes
0:02:00	1	1			1				"Guys"
0:04:00	1	1						1	Announcement "Parent Grief Day"
0:06:00								1	"Don't be so negative," Sandra–"I'm scared." "Don't be scared it's just us."
0:08:00	1								Real issues—"small issues disappeared"
0:10:00	1								Instructions for activity
0:12:00						1		1	Question: "What are the problems or issues that affect your community?"
0:14:00						1			
0:16:00						1			Student sits there until teacher walks over. Challenge meaning of issues/problems. Student at other table raises hand.
0:18:00			1					1	Teacher at one table. Student at another
0:20:00			1						table keeps hand raised.
0:22:00			1						
0:24:00	1	1							Teacher reads and validates Jesus's letter.
0:26:00	1			1					
0:28:00	1			1					
0:30:00	1		1						Students talk in groups about letter.
0:32:00					1			1	Juan "Four reasons why people fight in war—politics, economics, land, religion."
0:34:00	1							1	"Atheist," "God," "crucifix"
0:36:00	1		1					1	Student defending letter; "missing point"
0:38:00	1		1						
0:40:00	1		1						
0:42:00							1	1	Teacher acknowledged wording of question—"makes a negative reference"
0:44:00	1								"Chiraq"
0:46:00	1							1	"They hitlered us" "They brainwashed us"
0:48:00	1		1						gangs vs. crews
0:50:00	1		1						gangs
0:52:00	1		1						"the rainbow is dangerous"
0:54:00	1	1	1						
0:56:00								1	Jesus—"They're going through this, economic, poverty." Walks up to board, points, and makes point.
0:58:00	1		1						
1:00:00	1		1					1	leaders of gangs; family in gangs
1:02:00	1		1					1	war on the streets

evidenced in TABLE 22, Bianca opened with an announcement about Parent Grief Day (minute 04:00). Students provided some feedback, before they got into the lesson for the day. Within this lesson, there was a significant amount of time dedicated to conversational discourse patterns (minute 16:00-22:00, 34:00-40:00, 42:00-52:00, and 56:00-1:02:00). Challenging also occurred throughout, but this time in a way to begin a debate. Challenging occurred student to teacher (minute 16:00), student to student (minute 34:00-36:00), and teacher to student. FoK was important to the conversational content. Students drew on knowledge of their community, war, religion, gangs, and reasons why people join gangs. Again, by Bianca encouraging these "hot topic" (i.e., war, religion, gangs) conversations to occur in her classroom, she indexed a critical alternative racial ideological stance. She challenged the minimization of racial matters frame through the storyline that these topics could be a part of the classroom conversation. A particular storyline was that these issues exist because of structural inequities. Furthermore, through her intentional move of reorganizing students into mixed-gendered groups, this gender ideological stance indexed an anti-sexist frame. The storyline was that the girls and boys should work together around these debates. Furthermore, regrouping students by mixed-gender would discourage students from falling into the "girls versus boys" mentality.

5.3.1.2.1   *Role shifting Jesus*.

Bianca noticed how she emphasized connecting with the majority of her male students. This came in the form of constantly validating many of their points and providing activities where a majority of the male students were experts. The dynamic made it so that there were more male students who were vocal and the majority of those who were vocal demonstrated a modality of certainty when providing their points. This meant that these students did not hesitate in expressing their viewpoint. There were also significant shifts in many of Bianca's male

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students during unit 1. For example, during lesson 2 of unit 1, as shown in TABLE 22 above, a

huge shift in one of Bianca's male students, Jesus, was central to our reflections. Bianca used

Jesus's letter to the president as a discussion piece (minute 26:00). Reading Jesus's letter to the

class was an impromptu addition. During the activity of jotting down notes about "What are the

problems or issues in your community?," Jesus asked Bianca if he could go get his letter from his

locker since everything was in there. The letter read, in part (lines 1-22):

```
01:     Dear Mr. President,
02:
03:     Humanity was created equally.  God didn't make us perfect.  And when he tried to fix his
04:     mistakes, humanity repaid him by crucifying him because his rival gave humanity the one
05:     thing that would lead us to our own destruction.  His rival gave us greed and that has
06:     been the cause of every war. […]  God made us equal and gave us this planet so that we
07:     can share the planet.  But I guess greed causes every war and don't give me kill or be
08:     killed. […]  God made us in this planet, but when he made us he also made death.  So
09:     we're not eternal.  And he made other planets, stars, and space so we wouldn't be lonely.
10:     So I wouldn't doubt that there might be other life out there that think the same way I do.
11:     If we didn't have borders people could go work wherever they wanted and do the one
12:     thing God gave us all.  I'm not saying get rid of laws, I'm just saying have the right to
13:     freedom.  I'm tired of seeing and hearing how people have horrible lives and war,
14:     poverty.  I just want peace, freedom, compassion.  Everyone has the right to live their life
15:     the way they want to.  I'm not telling you how to live your life.  I plan on becoming a
16:     doctor. […]  Now if all nations came together to become one official united nation, the
17:     terrorists wouldn't have a country to fight for or ends.  The continents would be able to
18:     share the resources equally.  This would create many new jobs and the world would be
19:     able to focus on bigger issues like our atmosphere and how humanity is killing our air
20:     supplies and by that I mean our trees. […]  So I hope you do something about what I
21:     wrote you.  I know what I'm going to do with my life, how about you?  Sincerely, soon to
22:     be M.D. Jesus Rodriguez. [Lesson 2, Unit 1]
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One student stated that he did not expect that letter to come out of Jesus because "He's so quiet."

Jesus wanted Bianca to read the letter because he did not want to. Within the letter, Jesus

discussed our imperfections (line 3), how greed is what God's rival gave us (line 5), and greed as

the root cause of conflict and war (line 5-7). Jesus also touched on the problem with borders

(line 10-12) and how he wanted peace, freedom, and compassion (line 13-14). After the letter

was read aloud by Bianca, a few students outwardly validated Jesus stating "That was crazy" and

"Dude that was bomb" [student comments, unit 1]. However, during the conversation to follow Jesus still had to defend what he wrote (minute 34:00-36:00). Some students brought up how Jesus made reference to religious ideas including "God" and the "crucifix." Students challenged this reference including how it excluded other religions and how people who do not believe in God, such as Atheists, might not consider anything else he says based on these references (minute 34:00). Rather than Jesus becoming complacent to others' challenges, he stood his ground on his references and attempted to further explain his reasoning for including these references (minute 36:00). Bianca stepped in to mediate the discussion (lines 1-8).

01:	**Bianca:**	Now remember, actually, actually guys I want to go back, so we threw this
02:		up there. You mentioned religion. He did say God right. So in some
03:		form he has a point of view on religion. Cool.
04:		[…]
05:	**Hector:**	I think what he really wanted to do was the message he wanted to portray.
06:		He didn't mean religion. He wasn't focusing on religion. Everything is
07:		being misinterpreted. He was trying to send out a message. [Lesson 2,
08:		Unit 1]

Bianca attempted to refocus the point of Jesus's letter (line 1-3). A couple of students continued to challenge the content, while Jesus stood his ground. This was before Hector, a classmate, brought the class back on track with the purpose of the letter (line 5-7). He specifically pointed to how religion was not the focus (line 6) and how his classmates were misinterpreting the message Jesus was trying to convey (line 6-7). This was a significant moment since (1) it was not Bianca who was able to redirect the conversation, but one of the students and (2) students supported each other's ideas, even during instances of debate. The learning environment created by Bianca and the students aided this debate and role shift to take place. Therefore, this example points to how the space created by Bianca portrayed a language ideological stance indexing a participants (including the teacher) participating in Discourse practices frame. The storyline was

that all participants could equally contribute, challenge, and redirect the dialogue. This was evident as Hector was able to redirect the dialogue to explain Jesus's intended message.

This shift for Jesus continued until the end of the lesson, as the discussion continued into war between countries and war within communities (in reference to gang activity). We better understand how this shift by Jesus unfolded through a narrative with one teller (i.e., Bianca), high tellability, embedded, with a certain moral stance by the narrator (lines 1-20):

01:     He's really, really quiet. Hardly ever says a thing. Very, very shy. Comes time for the
02:     letter, so then I'm like hey you guys got into a conversation over here, can you share out?
03:     And then Angel and the kids are like total shift, the kids are like "wow, yeah he had some
04:     great things in the letter," like "wow this is some really cool stuff." And I was like "well
05:     Angel what did you think? You, know, did you know Jesus thought like that?" They
06:     were like "nah man, Ms. Bianca, I didn't think he knew all that. I didn't know he thought
07:     that." So bam, Jesus was validated in that sense. Juan gives his, from his funds of
08:     knowledge, he's taking an [advanced program] so he's reading on his own on
09:     globalization and all these other issues. So he puts four reasons on the board of why we
10:     go to war. Jesus is like "Ms. Bianca, Ms. Bianca." In the transcript, trying to get my
11:     attention, trying to get my attention. Other kids are talking, so we're kinda over here.
12:     Literally gets up off his chair, walks on over to the board, and he's like "this is the reason
13:     right here, they're suffering from economics," "the reason why they are joining gangs
14:     and doing this is because they don't have money." I'm sitting by the cart like "God, he
15:     just got up from his chair, literally walked in front of all his peers while they're all trying
16:     to say something, and he's just "this is it guys, this is the reason why." So I sat there for
17:     a bit. I was like "oh my God. Did this just happen?" And to watch it. To me it was like
18:     go back and watch it and pinpoint him trying to call my attention, call my attention. I'm
19:     not, I'm not. And he's like "okay fine, don't call me, I'm gonna go ahead and do it."
20:     [Focus Group Interview 2]

Bianca had known Jesus to be very quiet and shy (line 1-2). Jesus's shift in presenting his ideas was validated by other students (line 3-7). Jesus even had enough courage to add to the discussion presented by Juan related to the four reasons for war (line 7-14). He tried to get Bianca's attention (line 9-10). When this did not happen, he went up to the board in front of his peers (with a modality of certainty) to state that the reason for gang activity is because these members are suffering from economics (line 11-14). Bianca reflected on her own role, as well as her thoughts and feelings of witnessing this shift (line 14-19). Bianca's role during this lesson

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(as an equal participant) and her reflection on these moments indexed a language ideological stance in alignment with a students participating in Discourse practices frame. The storyline was that student input mattered and their knowledge base served as a mediating tool to communicate this input. The teacher took a facilitating role. If she missed a students' attempt to contribute to the meaning making, she was "okay" with students providing that input. The shift in Jesus would have not been possible if Bianca had not created a learning environment where it was acceptable for him to walk up to the board to inform his peers of his viewpoint.

5.3.1.4 *Missed opportunity Sandra.*

While we collectively recognized the shift in Jesus in terms of participation, modality, and expert role, we ended up missing some of those less obvious examples of students. For example, Maria was asked to jot notes for the group. Each time, one person was chosen to take notes for the whole class, it was a female student. The student who took notes hardly contributed to the discussion. Instead, this individual simply wrote what others stated. This gender ideological stance of assigning the task of note taking to solely female students indexed an egalitarian frame. The storyline was that equal opportunities were provided to all students, although some assigned tasks reaffirmed traditional gendered roles. In this case, the designated note taker for the class was always one of the girls. Another example was earlier in the same lesson where Jesus demonstrated huge shifts (TABLE 22). At an earlier point in the lesson, one female EL student, Sandra, wanted to give input. When Bianca asked her to share, she stated, "I'm scared." Bianca attempted to reassure her "Don't be scared it's just us" (minute 06:00). This moment was important as we reflected on Sandra's role shifts. Bianca recollected how the dynamics of gendered interactions were shifting by the end of unit 2 (lines 1-13).

01:      I definitely felt that the girls stepped up a lot this time around. I know that Juanita,

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02:     Maria, they were able to feel more confident in that space, and give their opinion and not.
03:     Even like Sandra who typically would answer and participate, it got to the point where
04:     she doesn't shy away from her answer now. She's saying it. Where typically I would
05:     have to like, "what did you say Sandra, can you say that a little louder." And then it's
06:     like, now she's just saying it, so I'm not having to pry at it and get it out of her. So I
07:     know that in general the girls have it established that they have this. Maria who typically
08:     will sit there quietly, she had something to contribute and she raised her hand and she
09:     contributed and she, in different times, even going back to unit 1, that was the start of her
10:     giving her opinions. Because at the beginning it was like I'll try it and the boys pushed
11:     back a little bit. Like Ervin, her and Ervin were aligned for a little bit, Kevin pushed
12:     back on her so she was like "uh okay." Whereas this time it was like no, this is what I
13:     think. [Focus Group Interview 3]

Bianca pointed to shifts in some her female students from unit 1 to unit 2. Bianca acknowledged

how there was push back from some of the boys in unit 1 towards one student Maria (line 10-

11). However, in unit 2 there were shifts in terms of the confidence by these students within the

space and in their responses, which demonstrated a modality of certainty (line 1-7). A couple of

examples were Sandra (line 3-6) and Maria (line 7-12). By Bianca acknowledging and

encouraging these dynamic shifts, this gender ideological stance indexed an anti-sexist frame.

The storyline was that the female students' shifts were just as important as the male students'

shifts. Furthermore, the organization of learning was key to allowing these role shifts to occur

for her female students. An alternate interpretation is that Bianca's gender ideological stance

indexed an egalitarian frame. The storyline was that she recognized these different shifts by her

girls and boys. She spoke about these shifts as naturally unfolding in her classroom, rather than

her actively providing a space for these role shifts.

These shifts in being a part of the dialogue carried through into unit 3. Sandra, the same

student who stated, "I'm scared" in sharing her opinion in unit 1, was actively debating an

important issue in unit 3. The discussion was about whether or not the test administered to

students as criteria to get into a high school was fair[34]. Juan was defending the test. Other

students pointed to his upbringing and how not all students were afforded such opportunities

(lines 1-18).

01:	**Juanita:**	We're just saying you have better experiences than us. We didn't get that.
03:	**Juan:**	How do you even know?
04:	**Perla:**	A lot of students have a lot of problems in their life. And I'm not saying
05:		that you don't have any problems, it's just that we don't have as much as
06:		some other kids have. Like if we want to do something, we can't do that
07:		maybe because of money or because of, we have to do other things in our
08:		life, like we have to take care of family or we have to take care of our
09:		cousins or little sisters or brothers. We can't always necessarily do what
10:		we want to.
11:	**Juan:**	Sandra if you really want to do something good, then you search for your
12:		own help.
13:	**Sandra:**	But you have people who they do school, who are done, rather than
14:	**Juan:**	My mom's the first to graduate.
15:	**Sandra:**	Who actually. Okay then you [have someone to look up to].
16:	**Angel**:	[I'm sure if you weren't exposed to those type of environments] you
17:		wouldn't be the way you are now. I'm more than positive you wouldn't
18:		be the way you are now. [Lesson 3, Unit 3]

Juanita and Perla attempted to explain to Juan that they have different experiences that may not

allow them to do whatever they want (line 1-10). Perla went on to clarify that she was not saying

that he does not have any problems (line 4-5). Juan singled out Sandra by stating that she should

search for the help if she wanted to do something good (line 11-12). Sandra then pointed to the

role models in Juan's life (line 13-15). Angel, through overlapping talk with Sandra, continued

in line with the point that Juan was exposed to a positive environment (line 16-18). Bianca did

not interrupt this dynamic interaction and found that students were communicating with each

other rather than looking to her for affirmation in their comments. Therefore, Bianca's language

ideological stance indexed a students participating in Discourse practices frame. The storyline

was that students could defer to their knowledge base and each other as co-participants to

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[34] In this school district, some high schools, such as the selective enrollment high schools, have an application process to be considered for enrollment. Criteria might include an entrance exam, 7^{th} grade test scores, and 7^{th} grade grades.

communicate about the fairness of the testing system. Bianca reflected on this dynamic in an

individual report (lines 1-5):

01:     Juan comes from a home where his mother is an educator and has instilled in him the
02:     importance of academics. He takes the standpoint of defending the selective enrollment
03:     process and states, "it's a fair process…we all have the same amount of chances, it's
04:     weather or not you study for the test." This statement causes students to push back on,
05:     with Bianca's encouragement.   [Individual Report, Unit 3]

Bianca acknowledged that Juan has a mother who is an educator (line 1). This had shaped not

only his experiences, but also the way he views educational opportunities (line 2-5). She

encouraged students to push back on Juan's statement (line 5-6). Juan's color-blind ideological

stance indexed an abstract liberalism frame. The storyline was that meritocracy should be

considered over other social and structural issues. Bianca attempted to insert a more critical

alternative racial ideological stance by encouraging students to challenge the meritocracy

viewpoint. This alternate storyline was demonstrated in her reflection on how students pushed

back with her encouragement (line 4-5).

The discussion continued with Sandra maintaining her certainty throughout. She

prompted with the question "Why do they have selective enrollment schools?" (lines 1-13)

01:     **Sandra:**   Why do they have selective enrollment schools?
02:     **James:**   I know.
03:     **Sandra:**   You can't even get into that school. Like I'm not good enough. Like.
04:     **Juan:**   Well maybe you should try more harder on the test. [*motions with hands*
05:                     *to add emphasis*]
06:     **Sandra:**   No, but I'm just saying like why are there selective enrollments. Can you
07:                     explain that to me?
08:     **Juan:**   There are selective enrollments to advance those who are already
09:                     advanced.
10:     **Sandra:**   Well there are really, really smart kids in this classroom that didn't get
11:                     selected.
12:     **Juan:**   I didn't get into there either.
13:     **Sandra:**   Exactly that's what I'm saying.   [Lesson 3, Unit 3]

Sandra expressed how she felt with selective enrollment schools "Like I'm not good enough" (line 3). Juan challenged her stating that she just needed to try harder on the test (line 4). Rather than push back on Juan's comment, Sandra asked him to clarify why there are selective enrollment schools (line 6-7). Once Juan gave his reason for why they exist (line 8-9), she pointed out that there are still "really smart kids" in the classroom that were not selected (line 10-11). Juan defended himself by stating that he did not get in either (line 12). Sandra saw this as reaffirming her point and demonstrated a modality of certainty by stating "Exactly that's what I'm saying" (line 13). Again, the structure of the activity and the space created for students to engage in these discussions provided an opportunity for these dynamic interactions to happen. By Bianca creating these opportunities, her gender ideological stance indexed an anti-sexist frame. The storyline was that the organization of learning (i.e., mixed-gendered), how students were positioned, and how she positioned herself (allowing the dialogue to unfold without interrupting), allowed students to actively participate as conscious actors in this anti-sexist environment. This became an anti-sexist environment since some of the girls began to feel more confident in the space to voice their opinion. Furthermore, this organization of learning allowed students to be part of these discourse communities. Therefore, Bianca's language ideological stance indexed a students participating in Discourse practices frame. The storyline was that students were learning to communicate through debate about these issues.

    5.3.2 **Kamala.**

    5.3.2.1 *Salient student identity markers.*

During unit 2, the reorganization of learning by Kamala shaped the salient student identity markers that came to the fore. The reorganization included (1) the structure of activities, (2) shift in teacher authority, and (3) evident student roles. As Kamala was planning for how she

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might take a more integrative approach to the unit (in this case structuring the lesson with mathematics), she planned how she would negotiate her own anxiety of mathematics and be able to accomplish this in her classroom given her limited experiences with the content. Bianca and Kamala discussed how Kamala could defer to students who were strong in mathematics as the experts.

5.3.2.1.1   *Math experts*.

One salient identity marker was the "math expert" label. Two male students were positioned within this role by Kamala and reaffirmed by classmates in two different ways. First, both of these students were deferred to for the "right answers" to these mathematical problems. Second, classmates did not question their answers nor their way of solving the problems. This was evident in both the implicit and explicit positioning of students as experts. For example, one student, Alonzo, was typically deferred to in order to share his calculations or explanation of his problem solving. Students were highly aware of this positioning. When Kamala had an open discussion about why not all students were jumping in to participate, some students mentioned, "Alonzo is always right" [Focus Group Interview 4]. During the first recorded lesson for unit 2, many students raised their hand to provide a response, but Alonzo continued to be called on to provide precise answers/calculations or to explain his thinking (lines 1-10).

01:	**Kamala:**	Can someone give me some sort of explanation to why you went over
02:		your budget? Yes. [to Alonzo]
03:	**Alonzo:**	Well the first time for our breakfast we had bacon, bread, butter, coffee,
04:		eggs, oranges, and sugar and then lunch. And that was $3.50. Then for
05:		our meal today our price was $6.01.
06:	**Kamala:**	Meal per day. And what did you realize? With your first menu?
07:	**Alonzo:**	That was a lot because then for one year we spend $2,163.60 on food for a
08:		year.
09:	**Kamala:**	And how much over budget did you go.
10:	**Alonzo:**	$2,003.40 [Lesson 1, Unit 2]

Kamala pointed to Alonzo to provide an explanation of why his group went over their budget (line 1-2). She was comfortable enough to probe further by asking what he realized by those calculations (line 6). Kamala moving on to the next question, "How much over budget did you go" (line 9) demonstrated a satisfaction with the response Alonzo had given (line 7-8). Her gender ideological stance indexed an egalitarian frame. The storyline was that she provided opportunities for all students, although positioned them in certain ways in certain situations. For example, with Alonzo, he was positioned as the mathematics expert. On the other hand, by having students draw conclusions from the menu they created, her language ideological stance indexed a students constructing multiple meanings frame. The storyline was that students would draw varying conclusions based on their calculations. Furthermore, as was briefly mentioned earlier in Kamala's whole class discussion on why certain students participate and others do not, Kamala indexed a willingness to better understand which salient identity markers were evident for students.

The positioning of two male students as the mathematics experts was also evident in another lesson. Students were applying the simple interest formula (lines 1-20).

01:	**Kamala:**	So let's look at example one. Alonzo can you read number one for us?
02:	**Alonzo:**	[*reads question*]
03:	**Kamala:**	How much will he be paying back? So do the first calculation. Letter A
04:		says, "Calculate the interest paid." So what are my calculations going to
05:		be? So as a class how are we going to figure this out? [3 sec] Take a few
06:		minutes to take this in. How are we going to calculate this out? Calculate
07:		the interest paid? How are we going to calculate the interest David?
08:	**David:**	Find the 6% of the $1,000.
09:	**Kamala:**	Excellent.
10:	**David:**	And then multiple by 9.
11:	**Kamala:**	Why 9? [3 sec] Because that's the time you're borrowing. Tell me what I
12:		should do first. How do we get the interest? What numbers should I plug
13:		in? How am I going to get the interest? P, R, T. So give me some
14:		numbers to plug in, uh, uh, David?
15:	**David:**	Any numbers?
16:	**Kamala:**	The numbers according to this, according to our first scenario.

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17:	**David:**	P is 1,000.
18:	**Kamala:**	Uh huh so the initial, the principal amount we are borrowing is 1,000.
19:	**David:**	And then the interest is the 6%.
20:	**Kamala:**	So what should I do? [Lesson 2, Unit 2]

Kamala called on both of her "math students" to assist in solving the problem. First she called on Alonzo to read the problem to the class (line 2) and then she called on David to talk the rest of the class through the solving of the problem by calculating the amount they would need to pay in interest (line 8). David took on the role of providing specific numbers needed to input into the simple interest formula P (principal amount) = R (rate) x T (time). David became a bit stuck shifting into a more uncertain position in explaining how to convert and multiply the 6% of interest. Other students seemed to pick up on this uncertainty by David and chimed in to add to his problem solving strategy (lines 1-43).

21:	**Ashley:**	Times it.
22:	**Marty:**	By 6%.
23:	**David:**	Times 6%.
24:	**Kamala:**	What does that 6% look like?
25:		[*David looks to other side of room*]
26:	**Marty:**	.06
27:	**Alonzo:**	Times 9.
28:	**Kamala:**	So what does that come out to be?
29:	**Alonzo:**	It should be 60.
30:	**Kamala:**	Alonzo say that again. 60.
31:	**Alonzo:**	And then you gotta multiply 60 times 9, which is 540.
32:	**Kamala:**	Excellent. Just like David had said we're going to multiply 60 times 9 and
33:		what does that equal.
34:	**Alonzo:**	540.
35:	**Kamala:**	540. So the interest we are paying is $540. So David since I know you're
36:		so good at math if we know the interest is 540, what is our total balance
37:		going to be? How do we figure out the total balance?
38:	**David:**	You weigh it.
39:	**Kamala:**	You weigh it, yes, to get the total balance. What would you do to get the
40:		total balance. How would you calculate that?
41:	**David:**	You add the interest plus the percent [1 sec] no plus the principal. Add the
42:		interest plus the principal.
43:	**Kamala:**	Excellent. [Lesson 2, Unit 2]

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Other students chimed in to fill in David's explanation (line 21-22, 26). Alonzo took on the expert role in finishing up solving the problem by reiterating what David had stated earlier, to multiply the percent of the principal amount by 9 (line 27-31). Kamala praised Alonzo "Excellent" (line 32). David then again was positioned in the expert role, "So David since I know you're so good at math if we know the interest…." (line 35-37). He completed explaining how to find the total balance (line 41-42). Kamala then validated David's response (line 43). Again, Kamala's gender ideological stance indexed an egalitarian frame. The storyline was that she provided equal opportunities for students to be a part of the problem solving process. However, by positioning her two male students as the mathematics experts and praising their work, it reaffirmed traditional views of mathematics and mathematicians as "masculine." On the other hand, by having students collectively participate in the problem solving process in order to draw conclusions, Kamala's language ideological stance indexed a students constructing multiple meanings frame. The storyline was that students would come to multiple conclusions and develop varying meanings based on their group calculations. They would then apply these meanings appropriately.

5.3.2.1.1   *Gendered roles.*

Another important salient identity was traditional gendered roles. For example, Kamala had mixed-gendered grouping in her classroom. This was evident both in table grouping and in developing partnerships. During unit 2, this mixed-gendered grouping of tables, and in effect mixed-gendered partnerships, shaped the gender dynamics. Figure 17 depicts how students were organized during unit 2. Seating for lesson 1 included special education students working at the back table of the room with the special education teacher. B stands for boy and G stands for girl in Figure 17.
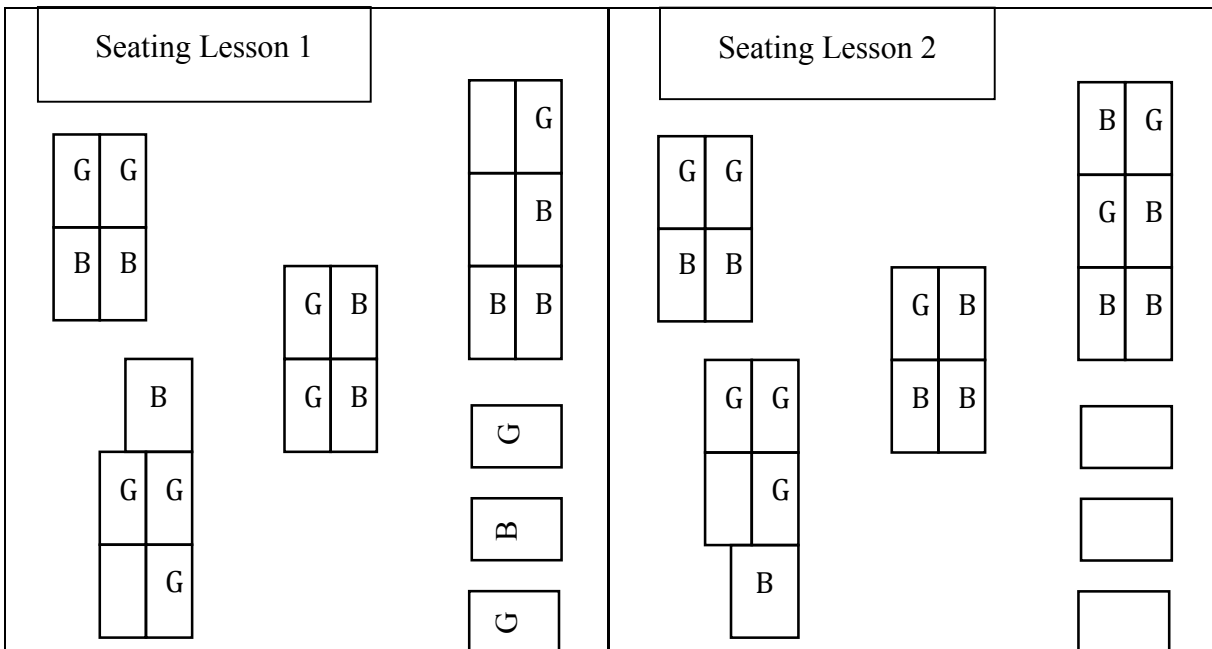
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Figure 17. Mixed-gendered groups for unit 2

While Kamala's way of grouping students demonstrated inclusive and anti-sexist practices, where in depth discussions occurred, it also had an unforeseen consequence. This consequence was particular to activities on (1) cost of living, (2) working on minimum wage, and (3) determining the cost of a meal. First, there were traditional gendered roles that came up related to the division of labor. Since only one student from each partnership was going to work, in mixed-gendered partnerships, the male student tended to be labeled the breadwinner. Kamala pointed to this dynamic with one of her student partnerships—two students who were dating at the time (lines 1-10).

01:     Yeah I think for unit 2 both [girls and boys] had a lot to say. I think there was a lot of
02:     gender stereotypes going on. Especially when we were doing the, what can you afford in
03:     the 1920s. The division of labor. Especially if a boy and girl were grouped together on
04:     purpose. Well you're going to stay home because one person is going to work. So I'm
05:     going to make the money. The boy would make the money. And I think some things

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06:      were said, "oh we can't afford that." So somebody's, Edward said to his partner and he
07:      brought it up to Melanie, which they were dating at the time ironically. And he's like,
08:      "you know, you need to go out and get a job I can't make all the money." It was
09:      interesting how they decided that he was going to go work and he decided that he was
10:      going to be the one to get that $5 a day job. [Focus Group Interview 3]

Kamala acknowledged that both girls and boys contributed to the discussion (line 1), although

"gender stereotypes" came to the fore (line 2). This was particularly evident as students worked

on the activity of what they could afford in the 1920s (line 2-3). She noticed that in the

intentionally mixed partnerships (line 3-4), when one person needed to work, it tended to be the

boy in the group who would take on this role (line 4-5). She saw this dynamic in the partnership

with Edward and Melanie when he was working the $5 a day job and he stated that Melanie

would need to get a job too (line 6-8). Secondly, traditional gendered roles were evident in terms

of (1) what students ate, (2) where they would shop, and (3) what was important to them in

grocery shopping. Kamala reflected on this dynamic as well (lines 1-19).

01:      He also said something when they were planning their menu. Well I need my meat. So
02:      that to me meant, "oh men eat meat. And need their beef and chicken or whatever
03:      they're going to eat." And she had said, "well I need dishwashing liquid." That's like so
04:      interesting how they fall into this role so quickly without any talk. The only thing they
05:      had to do was come up with the menu. There were hundreds of different examples of just
06:      gender. I believe gender identity just stuck out to me. And a lot of it related to them, like
07:      the grocery shopping, getting this and the calculation because they do that. A lot of
08:      "well I shop at Aldi, I would never shop over here" and girls saying, "well I go with my
09:      mom over here" and boys saying, "yeah I don't like going shopping." The gender thing
10:      came so quickly because "boys don't go shopping, that's not what boys do," but the girls
11:      were so talkative about when they go shopping and how often. The boys would never go
12:      to Aldis, it's not coco puffs, it's whatever the name is. So funds of knowledge. But of
13:      course all of this, the boys were still talking about, it was just so interesting the cereal and
14:      the meats and the cheeses. I don't know why it was so masculine or something. The
15:      girls were so into their "well I need to get dishwashing liquid and toilet paper, we need
16:      toilet paper." Like it was just so interesting. But the girls were very vocal. So how do
17:      we solve this issue that we can't afford this, "don't have any kids." That was the one
18:      thing that the girls I think initiated. So I think that was interesting. Not the boys, but the
19:      girls. [Focus Group Interview 3]

Kamala pointed out some of her male students' tendency to talk about the foods needed—meats, chicken, and cheese (line 1-3, 13-14). Some of her female students discussed how they needed dishwashing liquid and toilet paper for the house (line 3-4, 14-16). Some of her male students did not shop because it was not the masculine thing to do (line 9-10). Alternatively some of her female students knew everything there was to know about shopping (line 10-11). Although pointing to tendencies as absolutes, Kamala's gender ideological stance indexed an anti-sexist frame by acknowledging these "gendered stereotypes." In this case the storyline was that students drew on their FoK and fell into these traditional gendered roles. Kamala recognized this tension between FoK, what students experience in their daily life that reaffirms these traditional gendered roles, and her obligation to provide some alternative gender roles. Some of the girls and some of the boys contributed to possible solutions if they could not afford to live off of a particular budget. A few girls brought up the idea of not having any more kids (line 16-17). This was an important finding by Kamala since girls initiating this solution points to reproductive ownership. Through a storyline of pointing out these traditional gendered roles and providing alternative viewpoints, Kamala's gender ideological stance indexed an anti-sexist frame. Furthermore, by Kamala organizing learning so that students could participate in this Discourse community, where they drew on the content and their FoK to come to some conclusions, Kamala's language ideological stance indexed a students participating in Discourse practices frame. The storyline was that students were able to mathematize this real-life situation and come to conclusions and solutions collectively.

5.3.3 **Jesus.**

5.3.3.1 *Grouping and dynamics.*

There were various ways in which students were grouped at tables from unit 1 to unit 2

and unit 3 (Figure 18). B stands for boy and G stands for girl in Figure 18. During unit 1,

students were grouped by gender. All girls were on one side of the room and all boys were on

the other side of the room. One boy was seated away from the entire group. For unit 2, Jesus

provided a presentation to all the girls during one lesson, gave a lesson to all the boys during the

second lesson, and took a mixed gendered approach with one boy seated at the back of the

classroom for the final lesson. For unit 3, the mixed gendered grouping continued, although the

one boy who was usually seated away from the group was included at one of the table groupings.

There were both positive and negative aspects that were evidenced from these groupings based

on the context. For example, during unit 2, Jesus's intention was to provide multiple

opportunities for students' to have a safe and comfortable space. Jesus documented this

intentional move (lines 1-11).

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01:    I identified a time and space that would allow the class to be separated by gender.  Once
02:    the class has been separated review with them the questions in the student "Question
03:    Box."  Tell the students that the box is there for them to post any questions they don't
04:    want to make out in the open.  Explain that about two weeks ago we learned about how
05:    hormones go to work in the body to create the physical changes of puberty and the social
06:    and emotional changes of adolescence.  Explain that today's lesson will help students
07:    understand those changes better, and learn about some of the health practices associated
08:    with puberty.  Both groups will have the chance to learn more about male and female
09:    changes of puberty.  By separating students into groups by sex, they will have the
10:    opportunity to ask questions in a safe, comfortable environment. [Teacher Field Note,
11:    Unit 2]
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Jesus organized learning around having a space for same gendered students to discuss changes

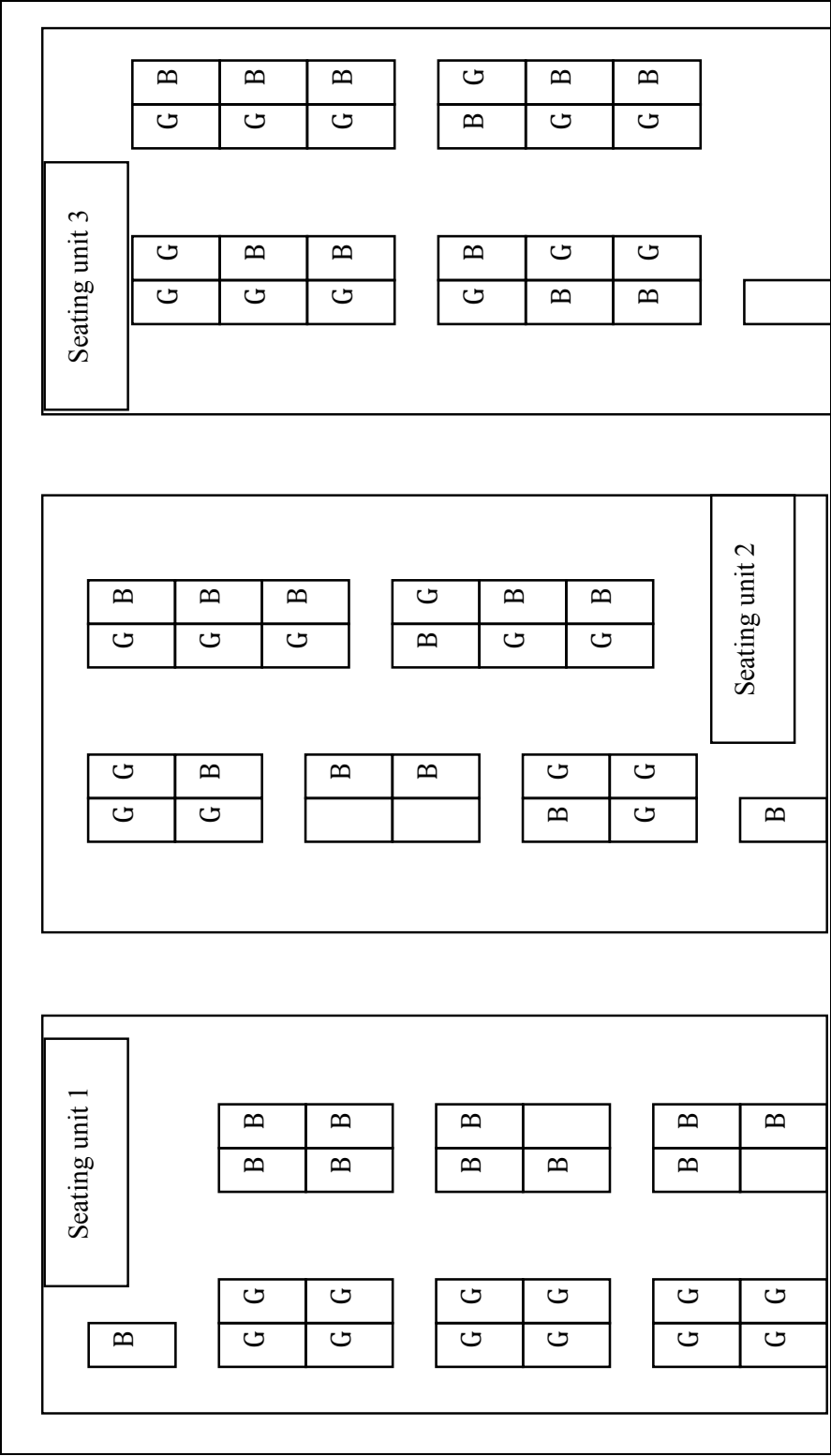specific to them (line 1-2). He also provided a Question Box for students to continue asking

Figure 18. Seating unit 1, unit 2, and unit 3

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questions (line 2-3). Since the content was about puberty and changes, Jesus felt that separating

students would provide a safe, comfortable environment (line 8-10). Jesus's gender ideological

stance indexed an egalitarian frame. The storyline was Jesus acknowledging and addressing this

need to have a safe space for these gendered groups, and therefore grouping students based on

this need. Jesus would then discuss these differences related to these gendered bodies.

Jesus further recognized that when he separated students when talking about puberty,

they were able "to share information about what is going on with their bodies" [Teacher Field

Note, Unit 2]. He also found that some misconceptions were coming up that came from friends

and family members. He intended to address these misconceptions. As a collective, Jesus,

Bianca, and Kamala addressed these misconceptions in their group report (lines 1-12).

01:     In unit two, cultural markers that students live with became obvious. We realized that we
02:     have to take into account the cultural beliefs and upbringings. For example, in Jesus's
03:     unit on puberty, when the topic of same sex relationships was introduced, students were
04:     open to female to female relationships, yet refused to accept male to male relationships.
05:     After deeper questioning and reflection, we came to realize that the Mexican culture has
06:     set gender specific roles like the "machista"[35] ideologies. Men have been expected to be
07:     authoritarian and aggressive while women are to be more submissive. During our
08:     debriefing session, Bianca recalled the priest make statements such as "Esposas,
09:     sometanse a sus propios esponsos como al Senor" efesios 5:22-24, which translates to
10:     "wives, submit to your husbands as to the Lord." These cultural gender role distinctions
11:     should be taken into account, as we are exposed to our student's funds of knowledge.
12:     [Group Report, Unit 2]

The group noticed cultural markers when it came to same sex relationships (line 1-5). They

determined that this finding was based on cultural conflicts. Through knowledge of the

"machista" ideology in Mexican culture (line 7-8), the group came to the conclusion that cultural

gender role distinctions should be taken into account when considering students' funds of

knowledge (line 12-14). This was an important consideration as teachers acknowledged this

dominate ideology in the community. They reflected what Gloria Anzaldúa (2002) stated,

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[35] "machista" or "machismo" refers to a strong or aggressive sense of "masculine" pride.

"Personal experiences—revised and in other ways redrawn—become a lens with which to reread and rewrite the cultural stories into which we are born" (p. 559). Jesus, for example, did not allow this tendency to cloud the way he understood tensions in the community. Jesus's approach was to recognize the cultural tensions with gendered norms and actively address them in the lesson. He indexed a critical alternative racial ideological stance, where he challenged the storyline of the normalization of the "machista" ideology. Furthermore, by providing these counter narratives of gender and heteronormativity, Jesus's gender ideological stance indexed an anti-sexist frame. The storyline was rewriting acceptable romantic relationships for males.

5.3.3.2 *Intentional non-grouping.*

By unit 3, when students were asked to work on tasks where they could group themselves with students from other tables, Jesus justified his reasoning for no longer intentionally grouping students (lines 1-10).

01:     In my case, I stopped putting boys and girls together. So I let them choose whoever they
02:     wanted to work with for their projects. And usually all the boys get together and usually
03:     all the girls get together. All the bilingual kids get together. But it's, I don't know how
04:     exactly they choose who's in their group or not. They usually leave a person out. Like
05:     Anthony is usually left out. He's like on his own. But they set up their own groups.
06:     They decide who's going to be working with them. If they don't like them, some of them
07:     tend to go with other groups. Because together, boys and girls don't work together in
08:     groups. I don't know if it's because they've known each other for a while or. I honestly
09:     don't know. Usually if I mix them, the girls tend to shy away from the whole thing.
10:     They don't want to participate. [Focus Group Interview 3]

Jesus decided to stop grouping students in mixed-gendered groups because he felt that girls tended to shy away from the projects and not participate when they were grouped in this way (line 1-2, 9-10). This intentional act by Jesus of not grouping students by mix-gender so that the girls could equally participate indexed a gender ideological stance in alignment with an anti-sexist frame. The storyline was that Jesus needed to intervene so that his girls would not shy away from the activity. An alternate interpretation is that Jesus's gender ideological stance

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indexed an egalitarian frame. The alternate storyline was that Jesus acknowledged that girls were shying away, although understood that giving students the option to group themselves might accelerate student separation based on gender and cliques. This was evident as most of the boys tended to get together and most of the girls tended to get together (line 2-3). This grouping relates to research in the field of psychology, which points to the tendency of individuals to choose same-sex playmates as early 3 years of age (Maccoby, 1998). These separations are only escalated when students enter institutional settings such as schools. As students grouped by same-sex students who they liked, it caused the exclusion of a couple of students (line 4-7). Jesus pointed this out and although did not address this issue immediately, he reflected on it for future planning.

Bianca, Kamala, and Jesus took various approaches to organizing and reorganizing learning in the classroom. This allowed for cooperative learning to emerge and/or accelerated the separation of students, mostly based on gender. I also observed this tendency of inclusion and exclusion in Jesus's classroom, which I reflected on in my field notes (lines 1-6).

01:     Students were allowed to choose their own groups [specifically for this activity]. [OC:
02:     The teacher had mentioned later that he realized when he allowed students to group
03:     themselves they grouped based on gender, cliques, and ended up excluding certain
04:     students. One boy that was initially excluded kept going to the teacher to ask what to do.
05:     The teacher made jokes about the situation until the student put his head down and
06:     looked like he was going to cry]. [Researcher Field Note, Unit 3]

I recounted how students tended to group themselves by gender and cliques and therefore excluded some students completely (line 2-4). One student kept going to the teacher to ask what to do since he was not included in any group (line 4). As the teacher tried to make light of the situation by making jokes, the student eventually went back to his desk seemingly about to cry from the situation (line 5-6). By Jesus not addressing this situation immediately, his gender ideological stance indexed an egalitarian frame. The storyline was that he recognized that by

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allowing students to group themselves, it inadvertently accelerated student separation. Most

students chose to group by gender and cliques. In effect, a couple of students, such as Anthony,

were excluded. Jesus stated that he purposely decided not to group students anymore, which

showed his intentionality. This intentional move of deciding to no longer group students

provided insights into future planning. Furthermore, it indexed Jesus's attempts for both girls

and boys to equally participate initially. Jesus would at this point need to devise a new strategy

to reverse these separations.

5.5   Creation of a Transformative Learning Environment

5.5.1   Bianca.

5.5.1.1 *Intentional classroom dynamics.*

Bianca was intentional about all elements in her classroom. This intentionality was

demonstrated through Bianca's explicit talk about what she did in her classroom and why she did

those things in her classroom. She welcomed tension and change. She eagerly took on a

teacher-researcher role in continuously reflecting on and analyzing her practices. Bianca

reflected on the transformative nature of her intentional moves over the course of the school year

(lines 1-10).

```
01:     Through this research, my students have developed a sense of confidence in their identity
02:     and it has allowed students to push themselves beyond their comfort zone. For instance
03:     as I reflect back on Unit 1, I was at the forefront of the planning. In Unit 2, the text
04:     ["Portrayal of a City"] allowed students to open up. Yet by Unit 3, the students became
05:     the teachers of their research, as they presented on their own project. They have begun to
06:     question the world around them and reflect on the messages it conveys to them and their
07:     community. I have found that it is important to help our students see themselves as the
08:     mathematicians they are. Mathematics can be that content that helps one see the potential
09:     they already hold within. They are natural problem solvers that draw conclusions from
10:     the information presented. [Final Report]
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Bianca acknowledged the confidence built in students over the course of the school year (line 1-

2). She pointed out how by unit 3, students took ownership of their learning by conducting

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research on their own projects (line 4-5). Bianca pushed for students to (1) question the world around them (line 5-6), (2) to see themselves as mathematicians by drawing on this domain to understand the world around them (line 7-9), and (3) to draw conclusions from the information presented (line 9-10). By Bianca organizing learning around projects and students understanding the world through the mediating tool of mathematics, her language ideological stance indexed a students participating in Discourse practices frame. The storyline was that students would draw on various mediational tools (i.e., mathematics, research, etc.) to participate in this Discourse community where they were positioned as "teachers." Furthermore, her work aligned with Gutstein's (2006a) work of facilitating the process of students "reading and writing the world" with mathematics.

Bianca continuously negotiated her role and the role of her students within the classroom space. This negotiation culminated in her final report (lines 1-6).

01:     I wanted to create an environment that allowed students to lead the discussion through
02:     their perspectives and experiences. It was with a clear intention that I wanted to move to
03:     the role of a facilitator and allow the students to navigate the discussion. I wanted to
04:     move away from the image that the teacher is the holder of all knowledge, as I have
05:     learned through experience that it is a false assumption. In doing so, during unit 1 I
06:     intentionally convinced Carl to develop and present a lesson on poverty. [Final Report]

Bianca wanted to create an environment where students led the discussion (line 1-2), where she became the facilitator (line 3), and where all involved would move away from seeing her as the only holder of knowledge (line 3-5). She indexed this approach in one way by convincing Carl to develop and present a lesson on poverty (line 5-6). This idea stemmed from an earlier lesson where students brought up misconceptions of race and class. Carl was offended that he was grouped with "rich White people." He had stated that his classmates were "racist." Bianca took this opportunity to ask why he felt that was racist and encouraged him to put together a lesson to begin a dialogue around these misconceptions. Bianca's approach indexed a critical alternative

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racial ideological stance. She encouraged students to engage in this dialogue where Carl's color-blind ideological stance indexed a minimization of racism frame. Here, two storylines were challenged. The first storyline was that all White people were rich, all Mexicans were working-class, and all African Americans were poor. The second storyline was that although not all White people were rich, not all Mexicans were working-class, and not all African Americans were poor, that there were other factors, such as racism, that needed to also be a part of the conversation.

Carl engaged in a meaningful dialogue with his classmates about misconceptions of racial and class relations. This served as a way to help each other learn more about the complexities in how these constructs overlap (lines 1-11).

01:    The next morning Carl came in early to share with me the lesson he had created. During
02:    his after school program he shared with the teacher that he needed a computer from my
03:    room because he had to do some research for my class. He had the students categorize
04:    Asian, Native American, Latino, White, and Black, from rich to poor. Room 115 had 11
05:    students that selected White as the richest, and 2 selected Asian as the richest. Room 110
06:    had 17 students that selected white, 3 students selected Native American, and 1 selected
07:    Asian. Carl proceeded to hand out the article "Poverty by the Numbers" by National
08:    Center for Children in Poverty. Students were asked to reflect on the reading. They
09:    acknowledged that not ALL White people are rich. We acknowledged stereotypes within
10:    the classroom. It was interesting to watch the students' reactions and Carl opened the
11:    conversation for students to share what they wrote. [Teacher Field Note, Unit 1]

Carl prepared for the lesson during his after school program (line 1-3). The lesson consisted of Carl asking students to categorize Asian, Native American, Latino, White, and Black in order from richest to poorest (line 3-4). There were varying numbers of students who chose Whites as the richest, Asians as the richest, and Native Americans as the richest (line 4-7). Carl passed out an article on children in poverty (line 7-8). Students shared out what they wrote down and engaged in a dialogue that led to a deeper understanding of children in poverty as it relates to racial identification (line 8-11). Carl presenting this lesson on race and class indexed a color-

blind ideological stance that invoked a minimization of racism frame. The storyline was that

White people are poor too. However, since Carl presented reliable statistics on children in

poverty in the U.S., and gauged how his classmates interpreted the relationship of race and class,

this opened up a space where students could be challenged and come to new understandings.

Students' misconceptions were disputed by one of their own classmates, which allowed them to

align with a language ideological stance that indexed a students participating in Discourse

practices frame. The storyline was that students' misconceptions were challenged through

evidence provided by Carl. This mediating tool allowed for an open dialogue where new

understandings came to the fore. Students were able to view Carl (as one of the few White

students in the school) through an alternate lens.

5.5.1.2 *Intentional messages conveyed.*

Bianca, even before the program, understood that her role as an educator went beyond

simply providing some type of knowledge for students. As a mathematics teacher, now

attempting to take an integrative approach to her curriculum to help build academic identities in

students in general, she reflected on her obligation (lines 1-8).

```
01:     We have to make sure that all of our students are provided with the rigorous curriculum
02:     they are entitled to as thinkers and learners.  It is important that we move to serve all our
03:     students, rather than just the "gifted" or "advanced" students.  We have accepted people
04:     saying, "I am not a math person" for too long.  As educators, we have to help our students
05:     see themselves in the curriculum and be comfortable asking questions to clarify their
06:     thinking.  We have to make rigorous and relevant curriculum available and accessible to
07:     all our students.  We must reflect on the curriculum that is presented and recognize the
08:     messages that are being presented. [Individual Report, Unit 3]
```

Bianca advocated for a rigorous curriculum (line 1), which included access to the classical

knowledge of mathematics (Gutstein, 2012). She recognized that educators should not simply

focus on those advanced students and not accept someone not being a math person (line 2-4)

(Martin, 2006). This was highly evident throughout the school year as Bianca had high

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expectations for all of her students. She constantly reorganized learning and changed the

trajectory of her lessons based on students' needs and desires. She also acknowledged how

valuable reflection and analysis of curriculum and discursive practices are (line 7-8).

By unit 3, Bianca was hyper aware of how the messages she conveyed to students were

important. Students were about to make an important decision that would affect their

preparation for future plans of college and career (lines 1-11).

```
01:    Through the course of unit 3, I learned to be reflective of the messages I convey to my
02:    students.  For example, the negative connotation that the staff at the school uses when
03:    they speak about going to Hidalgo High School, plays into the students' misconceptions
04:    about the high school.  The students shared their perception of how going to Hidalgo is a
05:    "punishment."  As a mathematics teacher, I rely on the data, and the data for the 2014
06:    school year shows that one student out of the thirty-six in the eighth grade class, was
07:    accepted to a selective enrollment high school.  Over fifty percent will be attending
08:    charter schools in the fall.  Only four of our students will be attending Hidalgo in the fall.
09:    Reflecting on what is available at the charter schools versus what is available at Hidalgo,
10:    our students are receiving less at the charter school than they would at Hidalgo. [Final
11:    Report]
```

Bianca knew that the messages she conveyed to students were important in shaping their minds

and opinions. Even some of the staff at the school would speak negatively about Hidalgo High

School, which contributed to the notion of it being a form of punishment (line 2-5). Only four

students would be attending this neighborhood school, more than 50% would be attending

charter schools, and only one student was accepted into a selective enrollment school (line 7-8).

Bianca knew that Hidalgo had more to offer students than charter schools did (line 9-10). By

Bianca recognizing that the school was reaffirming the negative views of Hidalgo and seeking to

counter these misconceptions, she indexed a critical alternative racial ideological stance. The

storyline challenged was that Hidalgo High School was a "bad school" and should be seen as a

"from of punishment." Bianca went on to elaborate on what exactly Hidalgo had to offer

students, such as "the I.B. program, A.P. courses, sports teams, an arts program, and a bilingual

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environment" [Final Report]. She stated "Through this program I have come to realize the importance of language in student identity" [Final Report]. Bianca's position on the importance of students being exposed to a bilingual environment indexed a language ideological stance in alignment with a heteroglossia frame. The storyline was that a bilingual environment is necessary for student identity. She went on to admit that she was a part of the problem in "advocating for the false idea of student 'choice' in the selection process" [Final Report]. Bianca indexed a critical alternative racial ideological stance. She drew on the storyline that there is structural/systematic discrimination in "school choice" and pointed to the inaccurate framing of Hidalgo as negative. Bianca viewed herself as being a part of the problem previously in advocating for this perceived "choice."

Ultimately, Bianca saw significant changes in herself and her students. This was particularly evident when it came to advocacy and wanting to be a part of some change. After unit 3, when students were able to reflect on their next step in life—going to high school—they made connections with what they were doing in the classroom. Bianca reflected on this in trying to think of what their next steps should be as a school (lines 1-13).

```
01:    I think with the last unit, with discussing Hidalgo and looking at our community and their
02:    community high school, I think the change, at least from my perception. The students
03:    that I have going to Hidalgo, I think that after this unit they have a different view of their
04:    role there. Like you are a part of that change, you are a part of making sure we keep
05:    doing great. You go in there, you bring your school, you know and you do the best you
06:    can. But the students going elsewhere also began to recognize that by you going
07:    elsewhere, that's one of the reasons why we are still dealing with issues, that we can
08:    probably help change, but you're not taking part in that. But, for me, what it also showed
09:    me was, you're gonna have kids because it's happened and they said it that it's happened,
10:    that they go to charters, but end up at Hidalgo. So that they kind of see if this happened
11:    and it's not a "oh my goodness, end of world," it's a, "okay that wasn't the space for
12:    you." Now in this space what are you going to do here? What are you going to do?
13:    How are you going to help support and bring about change? [Focus Group Interview 4]
```

Bianca recounted that students began to view their role differently (line 3-4). Those that were going to attend Hidalgo in the year to come would do the best they could within that context (line

4-6). Furthermore, for those students who would be attending another school and if they ended up in Hidalgo, they knew that it was not the end of the world (line 8-11). Students would see themselves as agents of change and figure out how they were going to be a part of that change for Hidalgo and for the community (line 11-13). Therefore, Bianca continued to index a critical alternative racial ideological stance. She challenged the biologization of culture frame, with a storyline that intentionally challenged students' misconceptions of Hidalgo (which serves a predominantly Mexican/Mexican-American working class community) through counterexamples. Furthermore, her relationship with her students aligns with Gutstein's (2006b) work of building political relationships with students as an aspect of social justice pedagogy.

5.5.2 **Kamala.**

5.5.2.1 *IRE versus conversational.*

For Kamala, the organization of learning consisted of how students were organized in terms of (1) who they worked with, (2) the activities students participated in, (3) the amount of time dedicated to teacher direction (in line with teacher authority or IRE) and student conversation, and (4) the teachers overall positioning within these dynamic interactions. For example, during unit 1, Kamala nearly dominated the entire trajectory of each unit through the initiation of the conversation, a response by a student or students, and some type of rephrasing of students responses and/or evaluation of what was said [recounted by Kamala]. Unit 2 saw a couple of intentional moves by Kamala to shift the time dedicated to teacher direction, student direction, and whole class direction. These intentional moves were conveyed by Kamala's explicit talk about what she did in the classroom and why she did it. Kamala reorganized the learning based on "partnerships" and a "learning circle." The use of these classroom formations

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TABLE 23

CODING SHEETS FOR LESSON 1, LESSON 2, AND LESSON 3 (RESPECTIVELY) FOR UNIT 2

Lesson 1

Time	IRE	Conversational
0:02:00	I	
0:04:00	I	
0:06:00		I
0:08:00		I
0:10:00		I
0:12:00		I
0:14:00		I
0:16:00		I
0:18:00		I
0:20:00	I	
0:22:00	I	
0:24:00	I	
0:26:00	I	
0:28:00	I	
0:30:00		I
0:32:00		I
0:34:00		I
0:36:00		I
0:38:00	I	
0:40:00	I	
0:42:00	I	
0:44:00	I	
0:46:00	I	
0:48:00		I
0:50:00		I
0:52:00		I
0:54:00	I	
0:56:00	I	
0:58:00		I
1:00:00	I	I

Lesson 2

Time	IRE	Conversational
0:02:00	I	
0:04:00	I	
0:06:00	I	
0:08:00	I	
0:10:00	I	
0:12:00	I	
0:14:00	I	
0:16:00	I	
0:18:00	I	
0:20:00	I	
0:22:00	I	
0:24:00	I	
0:26:00	I	
0:28:00	I	
0:30:00	I	
0:32:00	I	I
0:34:00	I	I
0:36:00		I
0:38:00	I	I
0:40:00		I
0:42:00		I
0:44:00		I
0:46:00	I	I
0:48:00	I	I
0:50:00	I	I
0:52:00	I	I
0:54:00	I	I
0:56:00	I	I
0:58:00		
1:00:00		

Lesson 3 (Unit 2)

Time	IRE	Conversational
0:02:00	I	
0:04:00	I	
0:06:00	I	I
0:08:00	I	
0:10:00		I
0:12:00	I	I
0:14:00	I	
0:16:00		I
0:18:00		I
0:20:00		I
0:22:00	I	I
0:24:00	I	I
0:26:00		I
0:28:00		I
0:30:00		I
0:32:00		I
0:34:00	I	
0:36:00	I	I
0:38:00		
0:40:00		I
0:42:00		I
0:44:00		I
0:46:00	I	I
0:48:00	I	I
0:50:00		I
0:52:00		I
0:54:00		I
0:56:00		I
0:58:00		I
1:00:00	I	I

allowed for shifts from IRE to some conversational discourse patterns. TABLE 23 depicts

excerpts from the coding sheets of IRE and conversational discourse. The first coding sheet is

from lesson 1 of unit 2. The second coding sheet in TABLE 23 represents discursive practices

for lesson 2, while the third coding sheet is from lesson 3. Whereas for the first video recorded

lesson there was about 2 minute-10 minute increments shifting from IRE to conversational

discursive practices almost equally (e.g., minute 02:00-06:00, 16:00-28:00, 38:00-46:00, 54:00-

56:00 IRE and minute 06:00-18:00, 30:00-36:00, 48:00-52:00 conversational), lesson two

demonstrated long stretches of IRE and a significant stretch of conversational discourse (e.g.,

minute 02:00-34:00, 46:00-56:00 IRE and minute 32:00-56:00 conversational). Lesson three

demonstrated the largest shifts in that conversational discourse dominated the discursive

practices throughout the lesson (e.g., minute 02:00-08:00, 12:00-14:00, 22:00-24:00, 34:00-

36:00, 46:00-48:00 IRE and minute 10:00-12:00, 16:00-36:00, 40:00-44:00, 48:00-58:00

conversational). Part of this shift was the structure of the lesson. For example, some

information (such as calculating salary based on the minimum wage of this Midwest state and

calculating how much money should be used for food based on the recommended budget) was

similar to some of the calculations done during a previous lesson. This meant that there was not

as much time needed to review the logistics for the lesson. Second, Kamala provided students

with more time to work with their partner or as a table on the activities at hand. This

reorganization of learning ultimately allowed for more dynamic discursive practices to come to

the fore. Kamala's shifts in the amount and quality of time dedicated to more conversational

discourse indexed a language ideological stance in alignment with a students participating in

Discourse practices frame. The storyline was that the teacher did not need to dominate the

lesson. Although some direction was needed to facilitate the process of student learning, the

"teaching" was not confined to that. Students were a part of the Discourse community. They completed the required calculations and then collectively communicated with each other mathematically to determine what these calculations meant.

5.5.2.2 *Culturally relevant pedagogy.*

Kamala was intentional about how she approached unit 2 and attempted to align her practices with those that would be deemed as culturally relevant pedagogy. This intentionality is conveyed in her explicit talk about culturally relevant pedagogy in the following transcript (lines 1-9).

01:     After analyzing student work, there was evidence that students were able to provide
02:     solutions to these real world problems by critically questioning the information presented.
03:     Here, culturally relevant pedagogy was a step into trying to not only improve the
04:     mathematics achievement of students, but also as an approach to making sure that the
05:     educational system does not continue to marginalize our students. The traditional and
06:     more widely accepted academic practices to teaching do not reflect or connect to our
07:     students' own lives, understandings, experiences and languages. Through culturally
08:     relevant pedagogy, students' culture serves as the focal point in developing instructional
09:     practices, topics, activities, and projects. [Final Report]

In analyzing student work, Kamala noticed that students were able to provide solutions to real world problems (line 1-2). She drew on culturally relevant pedagogy in approaching student learning and connecting practices and content to reflect students' lives, understandings, experiences, and languages (line 3-9). Kamala saw the potential of this pedagogy in practice as she reflected on what she noticed from students over the course of unit 2. Unit 2 demonstrated the largest shifts in herself and students. This shift was particularly important since as a Language Arts (L.A.)/Reading teacher, she was challenged to take an integrative approach to the curriculum (lines 1-22).

01:     I think there was a huge difference between reading about someone struggling with
02:     minimum wage and having a hard time versus them doing the calculations and going
03:     through the Jewel ad and coming up with a menu to eat for the whole week and realizing
04:     that I have nothing, I overspent already. I haven't even purchased the necessities as

05:     needed. Them going through that process was more powerful than me telling them that
06:     minimum wage won't cut it and them saying, "Yeah $8.25, you're not getting paid a lot."
07:     Versus them actually doing the calculations. So for me, it was an eye opener, I think it
08:     deepened their understanding of the literature and deepened their understanding of what
09:     the big message was behind it. And I never thought of bringing in that math in to that to
10:     get them to understand "man I can't survive on $5 a day in the 1920s." Like I needed
11:     them to understand it because they wouldn't understand the character, they wouldn't
12:     understand the character situation. What I would have done naturally, I would have told
13:     them that, "look you can't afford it." You can't afford $8.25 and try to pay your rent.
14:     You can't afford that. And now I took it a step further and said forget you can't afford it.
15:     Can you afford it? I'm not going to tell you, you can't afford it, but you figure out that
16:     you cannot afford it. But for me that was an eye opener, getting them to understand if
17:     you do these calculations, if you do the math, if you extract the math out of here, you will
18:     realize and you'll draw your own conclusions. And the conclusions that I as an adult
19:     draw is completely different than what they would draw. So bringing the math and
20:     science in helps me, I think, understand this whole context in a different way. It helps me
21:     to understand that in a different way. And it gives me different meaning to the literature.
22:     [Focus Group Interview 3]

Kamala acknowledged that there was a difference in her telling students that they could not

afford to live off of minimum wage, as opposed to the students making those calculations and

drawing their own conclusions (line 1-12). By integrating the mathematics and later the science,

her and her students were able to come to a heightened understanding of what it meant to live in

poverty (line 9-21). They were also able to make connections to the characters in the literature

(i.e., Deza) (line 10-12). Kamala was open to multiple discourses, as she allowed herself to be

positioned in a novice role in relation to the knowledge bases of mathematics and science.

Furthermore, within this positioning, she attempted to make the curriculum relevant to students'

lives. This approach aligns with Ladson-Billings (1994) work on culturally relevant pedagogy.

This included drawing on students' knowledge base of coming from working-class families,

many of their parents having close to minimum wage jobs, and bringing in examples that helped

students to see themselves in relation to these characters. For example, one student at one point

exclaimed, "how does my mom do it?," [student comment, unit 2] as she made a connection of

her own life living in poverty. Students engaged in countering their own misconceptions of a

color-blind ideological stance that indexed a biologization of culture frame, by aligning more and more with Kamala's critical alternative racial ideological stance. The storyline created was the centrality of the incorporation of culturally relevant opportunities. Furthermore, the discourse community created by Kamala's approaches indexed a language ideological stance in alignment with a participants (including her as the teacher) participating in Discourse practices frame. The storyline was that all participants would mathematize and communicate about their world, drawing larger connections to societal issues of poverty, the cost of living, and the insufficient minimum wage.

5.5.2.2 *Discourse and change.*

Unit 3 became a continuation of unit 2 for Kamala. This was when she developed the skills to now analyze her practices and come to some conclusions. She noticed shifts in students easily and tailored her lessons based on students' FoK (lines 1-15).

```
01:     In unit 3, by drawing on students' FOK, I experienced a shift in my understanding and
02:     execution of discourse, which was demonstrated in how students were positioned and
03:     positioned themselves in relation to the content. In some instances, students took the role
04:     of the "teacher," where they asked questions regarding political topics such as poverty,
05:     minimum wage, stereotypes about homelessness, wealth, etc. To engage students in
06:     mathematical discourse I drew from their FoK, which allows all learners to share their
07:     FoK and deepen their understanding and gives me the opportunity to understand students'
08:     depth of knowledge. Students were able to participate in discourse and draw their own
09:     conclusions that were insightful. Lessons were layered and developed with strategies,
10:     funds of knowledge and culture as the guiding source. Allowing funds of knowledge to
11:     lead the curriculum and the content taught in the classroom results in a deeper
12:     understanding of the intended unit objectives. Students' views of the curriculum changed
13:     as now instead of seeing the curriculum as just what they had to do or learn, they were
14:     able to see themselves and their own experiences and knowledge reflected in the
15:     curriculum. [Final Report]
```

Kamala saw a shift in how she understood and executed discourse in relation to her positioning and students positioning to the content (line 1-3). At times there were role shifts where students became the teachers and probed with questions related to larger social issues (line 3-5). FoK was

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at the core of these shifts, where students began to see themselves and their experiences reflected

in the curriculum, rather than the curriculum as just something they needed to do or learn (line 5-

15). Some conclusions students came to in unit 3 include the following (lines 1-17):

```
01:     "Went over our budget by $883.80 for the year.  We have good food and the 1920's are
02:     poor compared to us today.  The wages need to grow and [John] needs to find work."
03:     (Oada and John)
04:
05:     "We would only be able to afford one meal per day because our wage isn't enough to pay
06:     for three meals for four people in the family.  We can each only eat cabbage or
07:     watermelon.  We can split the watermelon or have another person come in to help."
08:     (Mark and Dave)
09:
10:     "One conclusion is that we eat expensive food.  You're going to go over either way
11:     unless  you eat watermill all day, everyday.  Also, if you get anything over or equal to
12:     seven cents, then you went over.  I would recommend that you buy cheap things." (Zurc
13:     and John D)
14:
15:     "Yes, we went over our budget.  Before things costed very little and still people couldn't
16:     afford it because they weren't paid enough.  People need to get higher wages." (Yari and
17:     Ash)                                                                    [Student Work, Unit 2]
```

Overarching conclusions students came to were (1) that they were way over their budget so they

needed a second working person in the household (line 1-2), (2) that there was only enough in

the budget for one meal for a family of four and only certain staple foods could be purchased

(line 5-7), (3) that students eat expensive foods and may need to purchase cheaper items (line 10-

12), and (4) that although prices were lower in the 1920s, people were not getting paid enough to

live comfortably (line 15-16). These responses by students, given the organization of learning,

indexed Kamala's language ideological stance in alignment with a students participating in

Discourse practices frame. The storyline was again that mathematics and literacy were

mediating tools for students to come to conclusions on the issues of poverty, minimum wage,

and cost of living.

The only difficulty Kamala saw as students made these changes, was the next steps. Students had a particular way of looking at being a part of change, and that was by participating in some type of action. Kamala reflected on this during the final focus group interview (lines 1-15).

```
01:     See my issue with this is that, I feel like they think change is something that you have to
02:     physically go out there and do because they see these vines and youtubes and people
03:     being action forward. Doing something about something. Going on the picket line,
04:     whatever it might be. So this action movement is physical action movement that's
05:     documented so feel like what do we do with this. And what I see is that, the knowledge
06:     of knowing this is powerful also. That can bring change within yourself. I'm not sure if
07:     they see that. But you knowing that this is the poverty line, that maybe there are people
08:     that fall under, that this person sitting under the viaduct maybe there is a story behind
09:     that. Or whatever, you know, that I understand my misconception and my parents have
10:     misconceptions. I can fix those or figure out a solution to this and I can do something by
11:     just knowing about it and passing that message along. They don't see power in that.
12:     They feel like I have to go out and do something. So what should I do, go give money to
13:     the poor. They see that as the solution. I don't know if that makes any sense. So what
14:     does change really look like was hard, it's still hard for them to understand. [Focus Group
15:     Interview 4]
```

Kamala acknowledged that students understood change as doing something physical that was action forward (line 1-3). This included being on the picket line or participating in a social movement (line 3-5). Kamala wanted students to also understand that knowledge itself is power and can help challenge the misconceptions of those around them (line 5-11). What change really looks like was a hard idea to grasp (line 11-14). However, Kamala continued to facilitate the process of students seeing themselves as actors in a larger society. This approach aligned with what Anzaldúa (2002) advocated for, which was the rereading and rewriting of the cultural stories. Furthermore, her notion of "knowledge is power" aligned with Foucault's (1980) work. Foucault conceptualizes the multiple aspects of "power" (that is not limited to power as oppressive) and its dynamic relationship with knowledge. Kamala indexed a critical alternative racial ideological stance by encouraging students to build a consciousness where they wanted to

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be a part of change. Therefore, her work aligned with Gutstein's (2008) approach. Her gender ideological stance indexed an anti-sexist frame. The storyline was challenging students to see themselves working together towards this change. Lastly, this process would entail building Discourse communities. Therefore, Kamala's language ideological stance indexed a students participating in Discourse practices frame. The storyline was that students would draw on this knowledge base and experiences to communicate what this change might look like.

5.5.3 **Jesus.**

5.5.3.1 *Steps to reflection.*

As the school year progressed, so did the amount of resistance from Jesus. The learning environment he created for students, the amount of time dedicated to IRE versus conversational discourse, and the authenticity of the content and activities, fluctuated based on the context. This case counters any idea of a linear process and demonstrates the complexities and highly dynamic nature of collaborating by conducting action research. It was not until I had gone through the data a few times, that a major shift became evident. Jesus became more willing to reflect on his practices and pinpoint what he could do better. Towards the end of the action research project, when teachers were asked to reflect on the entire year through a final report, Jesus came to some powerful conclusions based on his approach. First, when it came to his approach in selecting materials and content for his students, he acknowledged another approach he could have taken (lines 1-11).

```
01:    I think that this part of the unit [3] was a total "outcry for help."  When I was explaining
02:    this information to the students after providing examples and ideas and showing the
03:    videos, I thought it was going to be self-explanatory.  I found out that it flopped.  It was
04:    not a good idea to show the video to the students because the information in the video
05:    made understanding the information more complicated than in helping students
06:    understand what I had just explained.  I looked at their faces and the terminology and
07:    information being shown in the video was just not explained at the fourth grade level.  I
08:    realized that I would probably need to get rid of some of the PowerPoints.  Some of the
```

09:     slides in the PowerPoint were very technical and for the fourth grade level it was kind of
10:     confusing. I did rely very heavily on the PowerPoints at the end of the unit trying to rush
11:     it and read the information directly off of the PowerPoint. [Final Report]

Jesus acknowledged that in reference to unit 3, students were in a sense crying out for help (line 1). The videos he used to supplement the activities were beyond the students' grasp (line 3-7). Furthermore, the PowerPoints he used had too much information, rather than enough information about a particular topic (line 7-11). He characterized this unit as "a flop" (line 3). This acknowledgement indexed a sense of humility and willingness to be reflective of this unit. Jesus's language ideological stance indexed a students acquiring vocabulary frame. The storyline was that it was not enough to just provide technical information, terminology, or to draw on videos that reaffirmed the information presented. Jesus acknowledged that this "self-explanatory" approach was not helpful to student learning and was beyond their grasp.

At the same time, Jesus saw some modifications that he could have made in helping to address student misconceptions (lines 1-15).

01:     I should have allowed the students more time for reflection and analy[sis] of the topic
02:     about sexual relationships and how that affect or benefits the community in which we as
03:     individuals are an integral part. Students need to understand they are members of a
04:     society, which is composed of many different people with different need and different
05:     backgrounds. Most of my students in this case have this idea that when it comes to
06:     relationships it's only a male and female relationship, leaving many individuals out of the
07:     picture. First, they as students need to get this idea into their minds that we have to
08:     accept other individuals as part of our society. It's great when we have families with one
09:     mom and one dad but having two moms and two dads it's also acceptable. Students need
10:     to change this mind set that we as a society should only accept a relationship where the
11:     couple is composed only of one female and a male. Because of family values and
12:     religious benefits it might not be acceptable to them but we have to find a way to deal
13:     with it in a civilized way when we see it outside of our own families. We must also
14:     accept the fact that we are not all the same way and that there might be someone in our
15:     families that [are] in relations with individuals of the same sex. [Final Report]

Jesus suggested that he could have allowed students more time to reflect and analyze complex topics. This was particularly important when it came to same-sex relationships (line 1-2). He

acknowledged students' misconceptions of what a relationship should look like—male-female—and understood how it excluded many other relationships (line 5-7). He saw the conflicts between some family values and religious beliefs with same-sex relationships, but wanted to push students to understand that they are members of a larger society and need to be able to accept people (line 7-15). By making known his reasoning for addressing same-sex relationships and knowing the conflict with family values and beliefs, Jesus indexed a critical alternative racial ideological stance and gender ideological stance invoking an anti-sexist frame. The storyline was a challenge to the notions of the "machista" ideology and the notion of heteronormativity.

   5.5.3.2 *Unintentional student transformation.*

   Jesus began by intentionally grouping students so that they can get to know one another. Jesus explicitly spoke to this intentional move of grouping students. As the units and school year progressed, he allowed students to choose their own groups. As mentioned earlier, students grouped themselves based on gender and cliques. It turned out that some students were excluded because of this. On the other hand, whether intentionally or unintentionally grouped, the EL students ended up together. Jesus reflected on this during the final focus group interview (lines 1-11).

01:    I have three that are classified as English learners, but they don't act like. I don't feel like
02:    when I'm teaching my class they need any extra support or anything like that. In the
03:    reading maybe. [3 sec] Now I don't know, I did notice that in the videos that a lot of
04:    them, they kept together and they worked in their little groups and they leave everybody
05:    else. If you notice there were two, they work together now, and they worked together
06:    before. The two, it's always the two. Like they follow each other. And if you also have,
07:    I also noticed what comes out of them especially in the skits, it's not there. Compared to
08:    the other groups, it's a great question. Because they actually do follow what I'm asking
09:    them to follow. Even though there's a lot of [inaudible] they do. Today I didn't think I
10:    gave them enough time to work on it. But if they sit together and they work on it they
11:    can come up with something that's good. [Focus Group Interview 4]

Jesus stated that he did not make any accommodations for the ELs specifically. Furthermore, he did not provide bilingual materials and did not use Spanish in any of the recorded lessons. Jesus having all materials in English and not making accommodations for his ELs indexed a language ideological stance in alignment with an English-only frame. The storyline was that all academic materials and learning needed to solely be in English. However, Jesus did not discourage the use of other languages either and did mention that he used Spanish in his classroom. This use of Spanish was just not evident in the video recorded lessons. By Jesus stating that he used Spanish in the classroom and that he did not discourage the use of Spanish, this language ideological stance indexed a heteroglossia frame. The storyline was that multiple languages and discourses were important to the learning environment.

Even though Jesus did not concentrate on his bilingual students, there was an unexpected consequence. The structure and content of the lessons allowed for student shifts to happen. First, the EL students were comfortable speaking to each other in Spanish as it related to the content being presented (lines 1-7).

01: To me when it comes to my bilingual kids I don't think I concentrated too much on them.
02: There were only three. So, but, when they were working on the skits, they did, they
03: were, discussing some of the stuff in Spanish. I did notice that. Especially with the two
04: of the kids. Now, there were two males, one female was more like with the other girls.
05: But the two males who were working on it, they were discussing some of the stuff in
06: Spanish. I didn't include anything in Spanish. And the stuff that I was discussing was
07: basically all the science related, health related. [Focus Group Interview 4]

Jesus acknowledged that he did not concentrate too much on his bilingual students (line 1). He noticed a shift as they were working on the skits. Students went through the planning phase discussing the logistics of what they would do and what they would say, along with the actual content (line 4-7). It is important to note that Jesus constantly referred to his classified EL students as bilingual students. This reference indicates an understanding that these students

know two languages and a commitment to encourage the maintenance of these two languages.

In fact, ideally, those classified as EL will eventually become bilingual as they develop

proficiency in both languages. Ofelia et al. (2008) discuss this approach in detail as they

encourage the use of the term "emergent bilinguals." This active reference of EL students as

"bilingual students" by Jesus indexed a language ideological stance in alignment with a

heteroglossia frame. The storyline was that being "bilingual" was important.

Second, his bilingual students were able to take on new and convincing roles, while also

engaging with the content. This was evident in the first skit on bullying. Hector and Michael

were classified as ELs (lines 1-10).

01:     [*Hector hits books out of Cenia's hands*]
02:     **Cenia:**   What are you doing?
03:     **Hector:**   Why?
04:     **Miguel:**   What are you doing?
05:     **Hector:**   Why? [*pulls off Miguel's backpack and fakes pushing him to the ground*]
06:     [*Cenia tries to help Miguel but Michael and Joel were blocking the way. Cenia and*
07:     *Miguel were on their feet before Hector, Michael, and Joel walked up to them. Michael*
08:     *faked pushing Miguel to the ground. Cenia tried to help Miguel, but was intimidated by*
09:     *Michael. Hector, Michael, and Joel walked away, swaying, with their chins up, and*
10:     *acting "tough."*]   [Lesson 3, Unit 1]

Hector took on the role of a bully by hitting Cenia's books out of her hands (line 1) and pulling

off Miguel's backpack and pushing him to the ground (line 5). Both Hector and Michael

continued taking on these roles as they blocked the way for the other students (line 6) and

walked away with their chins up, acting "tough" (line 9-10). Jesus reflected on this shift in his

bilingual students during the incorporation of the skits during unit 1 on STOP bullying (lines 1-

10).

01:        The last thing that I had to do was a skit on bullying and this was, everybody
02:        participated, special ed, bilingual, and I saw some of the bilingual kids actually,
03:        something came out of them when they were actually in front of the class. It was
04:        unbelievable and everybody just looked at them like "what, she never talks, she
05:        never says anything." They never say anything and it's like. Yeah but it was more

06:         like, I was more interested in the kids that I get to see everyday talking once or the
07:         ones that make a lot of problems in the classroom. I was more like with the
08:         bilingual kids, it's like saying forcefully, what are you gonna do about it. Very
09:         dramatic-wise. And I wasn't expecting to see that in those skits. It was very
10:         forceful, it was very believable. [Focus Group Interview 2]

Jesus acknowledged that the roles his bilingual students took up in the skits were unbelievable

and forced other students to notice this shift (line 3-5). Furthermore, he noticed his tendency to

focus more on the students that talked every day or the behavioral problems (line 5-7). By

witnessing this shift in front of the entire class, he was required to acknowledge these students

(line 7-10). In a way, this reflection pointed to his initial low expectations for his bilingual

students. He found that they were capable of more than he had anticipated. By providing this

opportunity for these students to come together as part of a Discourse community, Jesus's

language ideological stance indexed a students participating in Discourse practices frame. The

storyline was that his bilingual students could draw on multiple resources (i.e., language, content,

each other) to make sense of the content and to display their understanding in a creative way.

Furthermore, this opportunity challenged Jesus's preconceived notions of what his bilingual

students were capable of.

The bilingual students were able to bridge the content of unit 1 and unit 3 together when

they conducted a skit related to HIV/AIDs. Jesus was able to demonstrate his analytic skills by

reflecting and analyzing this full circle by the bilingual students. This first part is the transcript

of the skit during unit 3. Hector and Michael were classified as ELs (lines 1-9).

01:    **Miguel:**   Hey guys this is David.
02:    **Hector:**   I heard you got HIV.
03:    **Michael:**   Stay away.
04:    **Miguel:**   That's mean.
05:    **Hector and Michael:** It's true you can just catch it if you touch him.
07:    **Miguel:**   No, you can only catch it if it's in blood.
08:    **Hector and Miguel:** Oh sorry do you want to be our friends?
09:    **David:**   Sure.   [Lesson 3, Unit 3]

Jesus analyzed this skit in the following way in his final report (lines 1-7).

01:     In the transcript above, my bilingual students understood the content and the positive
02:     solutions to any bullying. This was shown as two students said, "I heard you got HIV"
03:     (line 2) and "Stay away" (line 3) and another student stated, "That's mean" (line 4). The
04:     same student clarified "No, you can only catch it if it's in the blood" (line 7). The
05:     resolution was for them to be friends (lines 8-9). Based on this transcript, it was evident
06:     they learned the material in lesson one (Bullying) and they were applying it to this
07:     situation perfectly. [Final Report]

Jesus pointed to his bilingual students not only taking up these active roles in the skit (line 1-2), but also their understanding of the concepts discussed in the lesson (line 2-4). His bilingual students made connections between unit 1 and unit 3 (line 5-7). This was a significant shift in his bilingual students. These shifts were possible when Jesus allowed students to become experts of the content. He incorporated skits as a way to achieve this. Jesus's language ideological stance indexed a students participating in Discourse practices frame. The storyline was that he acknowledged and validated these EL student shifts. Furthermore, he actively structured the activity in a way that would provide for this learning environment to transpire. These findings suggest that although Jesus said that he did not "concentrate too much on them" [Focus Group Interview 4], he demonstrated a shift in his "teacher noticing" (Sherin et al., 2011). He picked up on what his bilingual students were doing and shifted his noticing to reflect on and analyze the discursive practices of these particular students.

5.6   **Summary**

Bianca, Kamala, and Jesus indexed multiple frames in relation to the instructional practices based on their language, gender, and racial ideological stances. These stances were particular to the way they organized learning and the messages they conveyed through language use. These variations were based on the context. This finding is in alignment with Wood's (2013) study, which focused on the micro identities that became apparent in moment-to-moment

positioning. There were a number of instances when Bianca, Kamala, and Jesus took a gender ideological stance indexing an egalitarian frame. Storylines related to (1) how gendered bodies were grouped and (2) how gendered bodies were positioned. Some intentional and unintentional moves resulted in gendered groups sticking together. Thorne (1993) speaks extensively about this gender separation. On the other hand, all three teachers took a gender ideological stance indexing an anti-sexist frame. Multiple storylines became evident. First, there was a need to intervene in the organization of learning based on who students worked with. This was the case for Bianca and Jesus. Second, even when intentionally grouping students in a certain way, there was a need to address any misconceptions that came up based on these groupings. This was the case for Kamala.

Bianca and Kamala in nearly all occasions indexed a critical alternative racial ideological stance that challenged the biologization of culture frame, minimization of racism frame, and abstract liberalism frame. The storylines included that the Brun community and the neighborhood school—Hidalgo High School—was a reflection of the students. This was the case for Bianca. A second storyline was that solidarity with people who do not necessarily "look like" the students was important to develop a heightened understanding of inequities. This was the case in Bianca's and Kamala's classrooms. Bianca, Kamala, and Jesus consistently took a language ideological stance indexing a students participating in Discourse practices frame. The storyline was that students would draw on language, community knowledge, their own experiences, and the content (i.e., mathematics or science), to communicate about certain issues. This was highly evident in Jesus's classroom. Therefore, the variation in teachers' ideological stances was specific to a number of contextual factors. These variations were found across units, across lessons, and even across time frames/activities within a lesson.

6. Discussion, Conclusions, and Recommendations

"There is a connection between empathy and conscience. 'Having a heart' has to do with our capacity for empathy, out ability to feel or imagine ourselves into the world of others so that we can appreciate what things look and feel like from their perspective" (p. 140-141).

—John Neafsey (2012)

6.1   Framing What's Next

As the above quote highlights, we can never fully understand the world in which

someone lives from their perspective. We can only imagine through "having a heart." It is only

then that we can appreciate what things look and feel like from another's perspective. As

researchers and teachers, it is essential that we do just that—"have a heart" as we engage in

action research. Through the action research process, teachers and researchers engaged in

practices that brought to the fore and challenged the frames that align with certain ideological

stances. In this case, teachers' ideologies—"tacit, often unconsciously held assumptions about

students, classrooms and the academic materials to be taught" (Kagan, 1992, p. 65), and the

stances they took built upon these assumptions—were seen to be created, reinforced, and

challenged or maintained within the classroom space (Thorne, 1993). I, as a researcher, also

needed to continuously be aware of my own ideological stances and whether or not I embodied

those stances during my interactions with these teachers. Bianca posed a challenge, "We say we

believe in something, but it is not until it can be evident in our practice that we can say we live

by what we say" [Individual Report, Unit 1]. I constantly needed to come back to this reference

as I engaged in the research process and came to conclusions based on my data set. In this study,

I set out to understand the interplay of language, gender, and racial ideological stances in specific

to the classroom space. This was evident in the two preceding chapters. In this chapter, I reflect

on how the process invoked language, gender, and racial ideological stances in curriculum (i.e.,

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academic subjects and instructional materials) and instructional practices (i.e., the organization of learning and language use). These foci were especially important for three reasons: (1) curriculum is a political decision (Pinar et al., 1995/2008), (2) the organization of learning and language use can open up spaces for new and progressive identities to form (Apple & Weiss, 1986), and (3) it is important to understand the messages conveyed to students (Streitmatter, 1994). First, I discuss some of the key findings related to language, gender, and racial ideological stances in relation to curriculum. I attempt to bridge how these ideological stances interact in relation to curriculum. Second, I explore some of the key findings of language, gender, and racial ideological stances in relation to instructional practices. I focus on the patterns that emerged, as well as the micro ideological stances that became evident. Third, I attempt to bridge these findings and the theoretical and analytical frameworks I drew from to develop the New GiRL Theory. Fourth, I conclude my thoughts coming back to my reason for this study. Finally, I provide recommendations for educators, teacher professional development, and future research.

6.2   **Ideological Stances in Curriculum**

Bianca's, Kamala's, and Jesus's ideological stances became evident in the curriculum in a situational manner. As stated earlier, this finding aligns with Wood's (2013) work that focuses on those micro moments to understand identity. These stances were indexed in the content of the materials presented, in the language in which the materials were presented, when and how the materials were presented, and the way certain racial and gendered groups were portrayed within these materials. By analyzing these curricular choices, I found the three themes of: (1) the varying shifts between male centric to more inclusive curricular characters; (2) attempts to find culturally responsive curriculum; and (3) curricular choices that allow for multiple discourses.

First, teachers varied in how often and in what contexts female versus male characters were represented in curricular choices. Second, all teachers aspired for culturally responsive or culturally relevant curriculum. This curriculum would center on students' FoK. Lastly, the structure and content of activities for all teachers provided opportunities for multiple discourses. These discourses included linguistic, domain specific, and other varieties.

I found variations across units, across lessons, and even across time frames/activities within a lesson. There were a number of ways that language, gender, and racial ideological stances overlapped. All curricular materials of teachers were in English. Many of the students in the classrooms were bilingual students. This approach indexed a language ideological stance that aligns with an English-only frame. Bianca, Kamala, and Jesus attempted to negotiate the use of other languages and discourses in different ways. Through a critical alternative racial ideological stance, Bianca and Kamala centralized the experiences of Latin@s and African Americans. It was through the centralizing of these experiences that multiple discourses came to the fore. For example, Bianca's focus on a community mapping activity not only encouraged, but also required that students draw on names of community landmarks (many with Spanish names). Kamala also centralized student experiences in terms of what they eat and where they shop. Students brought in culturally significant terms to the discussion (i.e., "chorizo" and "tortillas"). Kamala validated and reused these terms. These approaches by Bianca and Kamala challenged the naturalization of racial matters frame and invoked a language ideological stance indexing a students participating in Discourse practices frame.
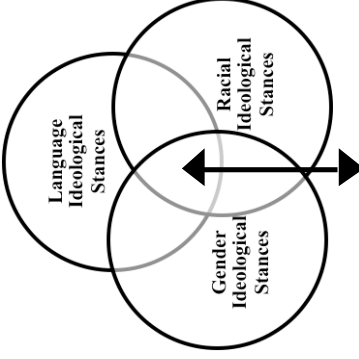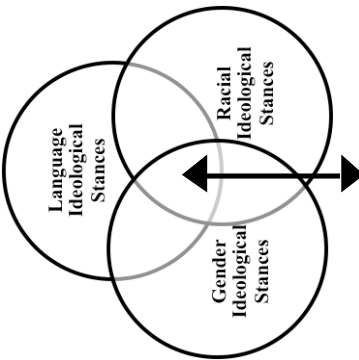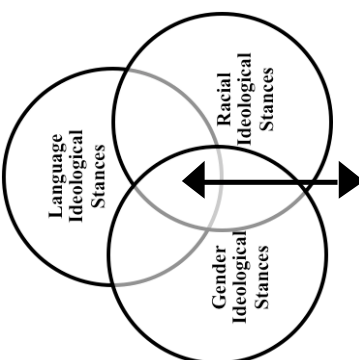
Bianca and Kamala set out for students to participate in Discourse practices. At times a bridge for that was by students constructing multiple meanings. This was evident in the use of generative themes, stories, and text selection, where students engaged in drawing conclusions

based on the information presented. Therefore, there was a dynamic relationship between negotiating when the frame of constructing multiple meanings and when the frame of Discourse practices would be highlighted. It was through these curricular choices, that notions of gender also came to the fore. Bianca's and Kamala's gender ideological stances indexed an egalitarian frame in some instances and an anti-sexist frame in other instances. These stances were based on when and how gendered bodies were depicted. For example, Kamala demonstrated equal representation and strong female African American characters as main characters. On the other hand, the roles of these gendered bodies were fragmented/isolated to women/girls in literature and men/boys in mathematics. This reaffirmed notions of "masculine" versus "feminine" fields. Bianca also went through the process of having more gender inclusive curricular choices, which moved away from the invisibility of women/girl characters and the fragmentation/isolation of women/girl characters.

Jesus at times tended to take a color-blind ideological stance indexing a naturalization of racial matters frame. His curricular choices in the video recorded lessons tended to normalize the idea of "Whiteness" and "light-skinnedness." Furthermore, Jesus's gender ideological stance indexed an egalitarian frame. He had equal representation of female and male bodies, although the positioning of these characters reaffirmed traditional gendered roles. Many female bodies were positioned in secondary roles to the main male characters. The content of Jesus's curricular choices and the activities planned, indexed a language ideological stance in alignment with a students constructing multiple meanings frame or a students participating in Discourse practices frame. These stances were based on when and whether the lesson was just for information or if it was for students to draw on meditational tools (which included the information) to create meaning through skits.

Therefore, the narrative above was intended to represent the overlap in the language, gender, and racial ideological stances and the frames and storylines indexed through these stances. Given the dynamic nature of these ideological stances, these conclusions suggest there are multiple ideological stances that become apparent given the contextual factors of content, FoK, student misconceptions, and resonating themes and ideas. If we look at this overlap pictorially (TABLE 24), we can better understand these moment-to-moment variations for each teacher. In the second row, under each teacher's name, we see the Venn diagram that points to this overlap. The arrow points to a magnified version of the frames that are found within the overlapping area of the Venn diagram. Derived from the narrative above of some resonating themes, for Bianca and Kamala, we see the frames of **[Eo]**, **[Dp]**, **[mm]**, **[eg]**, **[as]**, and **[car]** interacting with each other during these moment-to-moment instances. **Eo** refers to English-only, **Dp** refers to Discourse practices, **mm** refers to multiple meanings, **eg** refers to egalitarian, **as** refers to anti-sexist, and **car** refers to critical alternative racial. The overlap in frames for Jesus's Venn diagram differs. We see the frames of **[Eo]**, **[Dp]**, **[eg]**, and **[nrm]** interacting with each other during these moment-to-moment instances. **Eo** refers to English-only, **Dp** refers to Discourse practices, **eg** refers to egalitarian, and **nrm** refers to naturalization of racial matters. The storylines where these stances became evident include the content of the materials presented, the language the materials were presented in, when and how the materials were presented, and the way certain racial and gendered groups were portrayed within these materials (listed in fourth row of table).

TABLE 24

IDEOLOGICAL STANCES IN CURRICULUM

Bianca	Kamala	Jesus
[Eo], [Dp], [mm], [eg], [as], and [car]	[Eo], [Dp], [mm], [eg], [as], and [car]	[Eo], [Dp], [eg], and [nrm]
Eo = English-only, **Dp** =Discourse practices, **mm** = multiple meanings, **eg** = egalitarian, **as** = anti-sexist, **car** = critical alternative racial	**Eo** = English-only, **Dp** =Discourse practices, **mm** = multiple meanings, **eg** = egalitarian, **as** = anti-sexist, **car** = critical alternative racial	**Eo** = English-only, **Dp** = Discourse practices, **eg** = egalitarian, **nrm** = naturalization of racial matters

Storylines: content of the materials presented; language the materials were presented in; when and how the materials were presented; the way certain racial and gendered groups were portrayed within these materials.

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6.3   **Ideological Stances in Instructional Practices**

Bianca's, Kamala's, and Jesus's ideological stances became evident in instructional

practices in a situational manner as well. This was particularly in relation to the way they

organized learning and the messages they conveyed by language use. As stated earlier, this

finding aligns with Wood's (2013) work that focuses on those micro moments to understand

identity. These stances were indexed in relation to how students were seated, how the classroom

norms were set up, whose input was valued, and how the teacher and students were positioned

(role shift). By analyzing these practices, I found the three themes of: (1) the tensions in

building solidarity with students versus maintaining distance; (2) the reorganization of learning

around gender dynamics; and (3) the creation of a transformative learning environment. First,

there was a tendency for Bianca and Kamala to continuously build solidarity with and among

students. Jesus struggled with this mindset, as he maintained a sort of distance throughout.

Second, teachers' intentional reorganization of students based on gender allowed for more

inclusive or exclusive dynamics. Lastly, the environment created by Bianca and Kamala was

transformative in nature for all those involved. Jesus, who tended to be resistant to both

practices and theoretical underpinnings of the program, made small progress as well, although

did not recognize it to the extent that others had.

I found variations across units, across lessons, and even across time frames/activities

within a lesson. There were a number of ways that language, gender, and racial ideological

stances overlapped. Bianca, Kamala, and Jesus took a gender ideological stance indexing an

anti-sexist frame. They all made intentional moves in reorganizing or intentionally not

reorganizing students based on certain experiences. Bianca reorganized students based on

mixed-gendered groups by lesson 2 of unit 1 to engage students in working together, with no
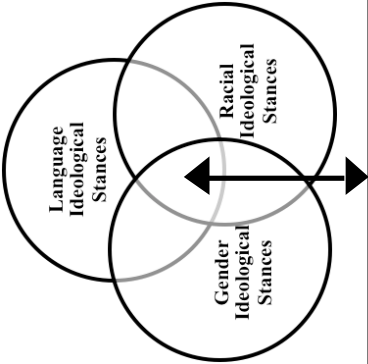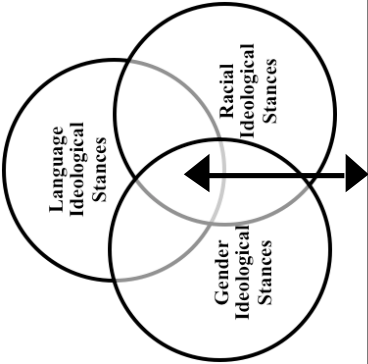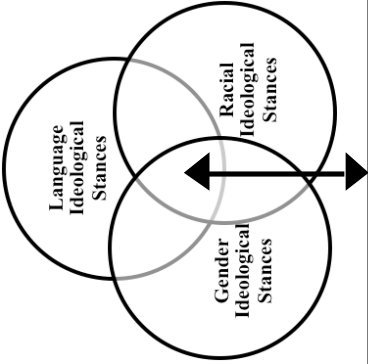
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need for redirection. Kamala constantly organized and reorganized students into mixed-gendered groups. Kamala found that in intentionally mixed-gendered groups, when it came to the content of calculating cost of living, a budget, and what students can afford, traditional gendered roles became evident. She actively acknowledged and addressed these misconceptions by providing students with counter-examples that challenged these notions. She was also challenged in how she positioned her male students as the mathematics experts. Jesus acknowledged that some of his girls were "shying away" from the activities, so decided to stop grouping them in mixed-gendered groups. However, the consequence for Jesus was that students organized themselves in same-gendered groups and cliques that excluded a couple of students. He acknowledged this for future planning.

Given the way the learning was organized, Bianca, Kamala, and Jesus consistently took a language ideological stance indexing a students participating in Discourse practices frame. Students drew on language, community knowledge, their own experiences, and the content (i.e., mathematics or science), to communicate mathematically or scientifically around certain issues. Bianca encouraged students to challenge each other and her. Students took on new roles within this encouraging learning environment. Kamala continued to reflect on her activities and how meaningful they were for her students to have them make larger connections to poverty, cost of living, minimum wage, and misconceptions. Jesus found that his bilingual students were communicating in Spanish and drawing on the information of bullying and HIV/AIDs in creating skits. They took on convincing roles in these skits. Bianca and Kamala in nearly all occasions indexed a critical alternative racial ideological stance that challenged the biologization of culture frame, minimization of racism frame, and abstract liberalism frame. This approach included building solidarity with their students and opening a space that would transform everyone.

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Bianca dedicated unit 2 to having students draw on their community knowledge, while unit 3 was dedicated to debunking misconceptions related to the Brun community and Hidalgo High School. Kamala shared her experience of the loss of her brother with her students, conducted a home visit with Raul, and stated "you know I love you" during a guardian/teacher meeting. These practices by Bianca and Kamala also pointed to the caring teacher role (Noddings, 2005; Valenzuela, 1999).

Therefore, the narrative above was intended to represent the overlap in the language, gender, and racial ideological stances and the frames and storylines indexed through these stances. Given the dynamic nature of these ideological stances, these conclusions suggest there are multiple ideological stances that become apparent given the contextual factors of content, organization of learning, FoK, learning environment, classroom norms, students' misconceptions, resonating themes and ideas, and student needs. If we again look at this overlap pictorially (TABLE 25), we can better understand these moment-to-moment variations for each teacher. In the second row, under each teacher's name, we see the Venn diagram that points to this overlap. The arrow points to a magnified version of the frames that are found within the overlapping area of the Venn diagram. Derived from the narrative above of some resonating themes, for Bianca and Kamala, we see the frames of **[Dp]**, **[as]**, and **[car]** interacting with each other during these moment-to-moment instances. **Dp** refers to Discourse practices, **as** refers to anti-sexist, and **car** refers to critical alternative racial. The overlap in frames for Jesus's Venn diagram differed slightly. We see the frames of **[Dp]**, **[eg]**, and **[as]** interacting with each other during these moment-to-moment instances. **Dp** refers to Discourse practices, **eg** refers to egalitarian, and **as** refers to anti- sexist. The storylines where these stances became evident include how students were seated, how the classroom norms were set up, whose input was

TABLE 25

IDEOLOGICAL STANCES IN INSTRUCTIONAL PRACTICES

Bianca	Kamala	Jesus
Language Ideological Stances / Racial Ideological Stances / Gender Ideological Stances **[Dp]**, **[as]**, and **[car]**	Language Ideological Stances / Racial Ideological Stances / Gender Ideological Stances **[Dp]**, **[as]**, and **[car]**	Language Ideological Stances / Racial Ideological Stances / Gender Ideological Stances **[Dp]**, **[eg]**, and **[as]**
Dp =Discourse practices, **as** = anti-sexist, **car** = critical alternative racial	**Dp** =Discourse practices, **as** = anti-sexist, **car** = critical alternative racial	**Dp** = Discourse practices, **eg** = egalitarian, **as** = anti-sexist
Storylines: how students were seated; how the classroom norms were set up; whose input was valued; how the teacher and students were positioned (role shift).		

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valued, and how the teacher and students were positioned (role shift) (listed in fourth row of table).

6.4   **Bridging these Together into the New GiRL Theory**

Here I bridge these ideological stances and frames together to form a New GiRL Theory [personal communication, Aria Razfar, February 9, 2015]. G stands for gender ideological stances. R stands for racial ideological stances. L stands for language ideological stances. i represents the intersection of these ideological stances. Figure 19 represents how the literature base views these constructs as separate. The i or intersectionality represents how these constructs need to be viewed as always in constant and dynamic relationship with each other. These stances index certain frames and storylines. Similarly to my findings, I view the various frames interacting with each other in these moment-to-moment instances. Therefore, the gender ideological frames of [d] = deficit, [gn] = gender-neutral, [eg] = egalitarian, and [as] = anti-sexist can guide these instances of understanding the implicit and explicit construction of gender in relation to the gender order. The racial ideological stance frames of [car] = critical alternative racial, [al] = abstract liberalism, [bc] biologization of culture, [nrm] = naturalization of racial matters, and [mr] = minimization of racism can guide these instances of understanding the implicit and explicit construction of race in relation to the racial order. Lastly, the language ideological frames of [Dp] = Discourse practices, [mm] = multiple meanings, [av] = acquiring vocabulary, [h] = heteroglossia, and [Eo] = English-only can guide these instances of understanding the implicit and explicit construction of language in relation to the language order. These frames are not mutually exclusive. Various frames can be invoked within these moment-to-moment instances. Therefore, it is more important to recognize these frames and the storylines that are entailed by these frames. These storylines might become evident in, for
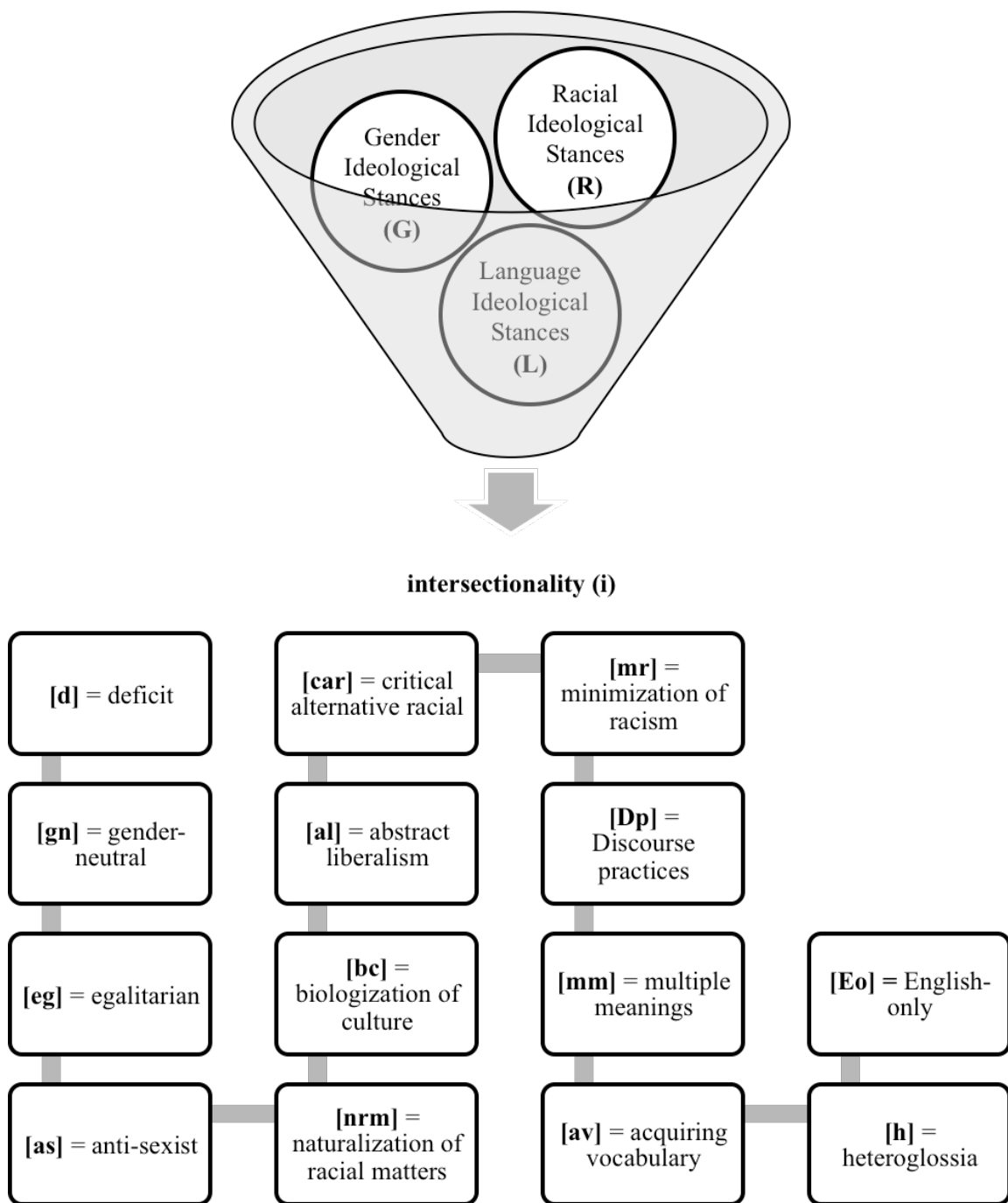
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Storylines: content of the materials presented; language the materials are presented in; when and how the materials are presented; the way certain racial and gendered groups are portrayed within these materials; how students are seated; how the classroom norms are set up; whose input is valued; how the teacher and students are positioned (role shift).

Figure 19. New GiRL Theory

example, the content of the materials presented, language the materials are presented in, when and how the materials are presented, the way certain racial and gendered groups are portrayed within these materials, how students are seated, how the classroom norms are set up, whose input is valued, and how the teacher and students are positioned (role shift).

6.5   **Conclusion**

At the time of this writing, there continues to be a high demand for teachers with an ESL/Bilingual Endorsement or Approval or expertise working with ELs. This has been evident given the rising numbers of ELs (34% in the Midwest city of this study) and funding made available for teachers to become endorsed. PROJECT was designed to provide long-term professional development for K-8 teachers working with ELs in predominantly low-income areas (Razfar, 2007). Teachers, including Bianca, Kamala, and Jesus, conducted an action research project over the course of one school year, where they developed three curricular units that drew on students' funds of knowledge (FoK) and integrated mathematics, science, and literacy. The goal of PROJECT was to provide equitable opportunities for students through linguistically, culturally, and historically meaningful means. While my study was not just inclusive to ELs, it was important to highlight the ELs' experiences within these mainstream classroom spaces.

I return here to Jesus's comment, "A lot of the bilingual kids I have, they don't tend to use it [Spanish]. They are at an age where they don't feel like the Spanish is important" [Focus Group Interview 3]. We need to continuously challenge the dominant ideologies as they relate to the messages conveyed to students and how they are internalized. The messages we convey as educators are important to negotiating, maintaining, or challenging these dominant ideologies. Here, with teaching as a political act (Gutstein, 2008; Freire, 1970; Setati, 2005), teachers take ideological stances where they demonstrate positions on controversial sociopolitical issues

(Gottipai et al., 2013). Therefore, a key aspect of teachers as reflexive and critical thinkers is for them to build awareness of these ideological stances. Particularly for teachers of the Latin@ EL population in the U.S. context, these ideological stances become paramount to explore, given the current political climate that disproportionately affects the Latin@ population (especially those individuals of Mexican descent). In approaching these challenges, we need to consider that teachers' ideologies, and in turn their ideological stances, play a central role in influencing not only teachers' values and perceptions of students, but also curriculum and instructional practices.

Therefore, the purpose of my research study was twofold: (1) through a qualitative multiple-case study design, to examine three teachers' (of ELs) explicit construction, awareness, or overt talk about language, gender, and race and (2) to explore how these ideological stances mediate curriculum and instructional practices. In this study, I detailed how these teachers' ideological stances, influenced by particular frames and storylines, mediated curriculum and instructional practices. The intersection of ideologies of language, gender, and race are complex and need further exploration (Bonilla-Silva, 2010; Cameron, 2011; Eckert & McConnell-Ginet, 2003; Spencer et al., 2003; Woolard & Schieffelin, 1994). My research study attempted to inform the field about these complexities and how there is a need to further explore how these ideological stances interact within the classroom space. My findings suggest that the way teachers planned for, approached, and reflected on language, gender, and race provided for micro moments (Wood, 2013) where varying ideological stances indexed a variety of frames and storylines.

6.6   **Implications and Recommendations**

The findings of this study have implications for teaching, teacher professional development, and future research. Recommendations for teaching include: (1) incorporating

reflection/analysis as a common practice, (2) collaboration across subjects and grade levels, (3)

building awareness of stances in curriculum, and (4) building awareness of stances in

instructional practices. For teacher professional development, recommendations include: (1) the

importance of university-school partnerships for conducting action research and (2) positioning

of teachers and researchers in the process. A recommendation for future research is to further

explore ideology through ideological stances. I will elaborate on each recommendation in turn.

6.6.1 **For educators at all levels.**

6.6.1.1 *Incorporating reflection/analysis as a common practice.*

The power of reflection/analysis cannot be overemphasized. It should be a common

practice for educators at all levels and in both formal and informal spaces. Some questions to

consider are: How did I come up with my lesson/activity for the day? What went well in the

interaction/lesson/activity? When something went well, what were some of the contextual

factors that I noticed? For example, what did the content look like? What did the activity look

like? What did I do? What did other participants do? What are areas in which I can improve

on? When something did not go as expected, what were some of the contextual factors that I

noticed? What did I notice with the participants of the interaction/lesson/activity? Did I just talk

the entire time? Were the participants a part of the discussion? Who was talking? Who was

listening? Although it might not be feasible in every situation, it would be helpful to video

record a lesson or two. This tool provides an opportunity for educators to go back over the

lesson and see those instances that they might have missed in the midst of the lesson. As

Moschkovich (2007) stated that we see what our conceptual frameworks allow us to see.

Therefore, we might miss something that only becomes evident during reflection/analysis. For

example, in Bianca's lesson where Jesus made a huge shift in terms of his participation and

modality in expressing his points, we had collectively missed Sandra's intimidation in sharing her own viewpoint. It was through the analysis of the video for the lesson that this moment became evident.

6.6.1.2 *Collaborating across subjects and grade levels.*

Educators should attempt to collaborate with other educators in designing and integrating their curriculum. These content domains should be seen as integrative in nature and as tools to understanding the world. Cross collaboration, even across grade levels can be a possibility to draw on other educators' knowledge base and expertise to achieve this goal. For example, Bianca and Kamala were able to draw on each other's expertise in integrating their curriculum. Bianca drew on Kamala's expertise to better understand how to integrate texts and how to negotiate foul language in text. Kamala drew on Bianca's expertise to determine what she would focus on for mathematics—cost of living—and how she would negotiate the uncertainty when problem-solving—drawing on students' mathematics expertise. Collaboration may be difficult at first because of time and differing approaches to collaborative learning. It is a skill that can be developed over time, so even starting with collaborating on one lesson—designing and then reflecting/analyzing the lesson after with someone, is a start.

6.6.1.3 *Building awareness of stances in curriculum.*

The curriculum conveys explicit and implicit messages. It is important to be intentional with the messages conveyed. Some questions to consider are the following: Do my curricular choices reflect my students' experiences? Am I drawing on students FoK? Am I attempting to see students' FoK as integrated with the mandated content? Am I seeing these strands as opposites? How can I begin to view FoK and the mandated content as integrated? What racial/ethnic groups are evident in my curricular choices? What roles do these racial/ethnic

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groups assume in these curricular choices? Do my curricular choices counter or reinforce

stereotypes? Although it is important to have an overrepresentation of curricular choices that

reflect students' experiences and racial/ethnic groups, it is also important for them to see and

understand other racial/ethnic groups' experiences. This also allows students the opportunity to

see connections and to see themselves as part of a larger society. For example, Bianca and

Kamala actively incorporated curricular choices (including texts and articles) that drew on the

African American experience in the U.S. This was important for students to see connections

with other communities, particularly in this highly segregated context. Do my curricular choices

provide for multiple discourses—linguistic, disciplinary, etc.? Although all teachers'

instructional materials were in English, the structure and content of the activities allowed for

multiple discourses. This was not limited to linguistic. Are gendered bodies evident in my

curricular choices? What role do these gendered bodies assume? Are racial/ethnic group and/or

gendered bodies used more for curricular choices when it comes to particular subject areas? For

example, when it came to literature, Kamala had female characters. When it came to

mathematics, male students were the majority of characters used in mathematical problems.

Kamala, did however, draw on students FoK in developing her curriculum.

　　　6.6.1.4 *Building awareness of stances in instructional practices.*

　　　The organization of learning has implications for how the dynamic of the classroom

unfolds. Some questions to consider are the following: How do I group students, if at all?

Although sometimes is in important for adults to step in to ensure that students are working

collectively and do not separate by race, gender, and cliques (see Thorne, 1993), it is equally

important to recognize how groups work together. Mixed-gendered, mixed-race, and mixed-

linguistic ability groups are beneficial to helping students learn how to collaborate with students

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who identify differently than themselves. It is important to recognize when issues arise from the reorganization of learning. For example, Jesus had stopped grouping students by mixed-gender because he stated that the "girls tend to shy away from the whole thing" [Focus Group Interview 3]. When he stopped grouping students, they tended to group by gender or language and tended to exclude someone [Focus Group Interview 3]. His bilingual students were grouped together intentionally initially and grouped themselves together when given the opportunity. The question to ask would be, in what situations did the girls tend to shy away? How might I be able to regroup students so that they learn to work with other students and not exclude anyone? For Kamala as well, she intentionally grouped students into mixed-gendered groups. She found that based on the activity, some traditional gendered roles came to the fore. She actively debunked these misconceptions when they came up. The question to ask would be, if student misconceptions or tensions come up when working with students who identify differently than them, how might I address this? It is imperative that we, as educators, debunk misconceptions.

6.6.2 **For teacher professional development.**

6.6.2.1 *University-school partnerships for conducting action research.*

University-school partnerships are important to continuously bridging the research realm with the practical realm. Furthermore, the university has resources that can be tapped into to help facilitate the process of these partnerships. Action research, as a method of inquiry in the classroom, can be enhanced through these university-school partnerships. By researchers and teachers working together toward a common goal, the outcomes can be transformative in nature for all participants. It is also important to build these partnerships with an open mind. Not all partnerships are perfect. In fact, meaningful collaborations and partnerships include working through tensions to come to new and heightened understandings. Furthermore, through this

process, it is important to continuously challenge teachers' language, gender, and racial ideological stances. This does not include just addressing these various constructs at the surface level or as fragmented pieces as part of professional development programs, but meaningfully throughout. Even if teachers do not work with linguistically or racially diverse students, the messages teachers convey to students have implications for how they interact with the world around them. If all students are presented with are reaffirmations of language, gender, and/or racial stereotypes, then there are no opportunities to write new and progressive stories.

6.6.2.2 *Positioning of teachers and researchers in the process.*

It is important for researchers and teacher educators to be aware of how they are positioning themselves and how they are positioning teachers. There is a need to balance the two approaches as outlined by Simon and Tzur (1999). By simply relying on what the field says about teaching, there may be a tendency to demonize teachers or point to inadequacies. Here it is important to recognize that research is not necessarily conducted in the same or similar context in which the teachers work. Furthermore, since the classroom is a complex and dynamic environment, something that works for these classrooms may not look the same as something that works for these other classrooms. Therefore, it is important to provide principles or guiding ideas/tools, rather than provide a "this is how it should be done." This approach includes breaking down any tendency to want the "right answer" or "what to do." The second approach takes into account teacher stories. Solely focusing on the practical aspect does not provide insights into the field of research. Research can be useful as a meditational tool to teacher professional development. Teachers own realities and context should be considered throughout this process. Within this process, just as teachers might be expected to reflect and analyze on practices, this tool of reflection and analysis can be useful for researchers and teacher educators.

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For example, I found it extremely helpful to continuously reflect on my interactions with the

teachers. I analyzed what I said, how I said it, and how I mediated certain situations.

Furthermore, I brainstormed ways in which I might have been able to mediate a situation

differently or thought about what I could do for the next weekly meeting or focus group

interview, etc.

6.6.3   **For future research.**

6.6.3.1 *Exploring ideology through ideological stances.*

Bonilla-Silva (2003, 2010) provided a framework to explore racial ideologies. I found

that the framework of frames, style, and storylines could also apply to understanding other

ideologies where there are evident dominant ideologies and counter-ideologies. This framework

can help further research to understanding frames related to language ideologies and gender

ideologies. Furthermore, if we take ideology as evident in what people do, it is important to

explore ideology as ideological stances (Gottipai et al., 2013). In the classroom space, as

evidenced earlier, these ideological stances become apparent in curriculum and instructional

practices. Therefore, future research should consider exploring teachers' ideological stances in

the classroom space. Some questions to consider are what frames are indexed in relation to

language, gender, and race in the classroom space? How do teachers construct language, gender,

and race in curriculum design? How do teachers construct language, gender, and race in

instructional practices? Although my study is limited in nature, it begins to understand the

relationship of these dynamic ideological stances. Further research can place a larger focus on

one lesson in particular to make sense of any resonating frames related to language, gender, and

race. This approach would be in line with Wood's (2013) work that recognizes the importance

of macro-identities, but also suggests looking at micro-identities through moment-to-moment

positioning. These studies should be informed by multiple data sources, such as planning, executing, and reflection pieces. Since teachers thoughts, beliefs, assumptions, etc. might not always match practices (Garrahy, 2001), it is important to build claims based on a number of various sources. For ideological stances, these micro shifts can be evident in even one lesson that consists of multiple activities (as was demonstrated in my own findings).

By understanding these ideological stances in planning, executing, and reflection/analysis, we can better understand how these ideological stances evolve in curriculum and instructional practices. Furthermore, this study provides a goal for long-term professional development, which is to constantly challenge ideological stances that align with the dominant ideologies. This extends not only to teachers, but also to us as researchers.

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Appendix A. PROJECT focus group #1 questions

4. Language questions:
    i. How do you define language?
    ii. How do you define culture?

5. Tell me about your own experiences as a second language learner? Or if you are not a second language learner, how does that impact how you relate to ELL issues? Can you tell me about a time being an ELL impacted learning math or science? How have you used a child's primary language in science or math to make learning more accessible?

6. Could you tell me a memorable math or science experience? When did you feel an affinity or aversion to math and/or science?

7. How would you define scientific language? How can you help students learn the language of science?

8. How would you define mathematical language? How can you help students learn the language of math?

9. What kinds of errors, linguistic or conceptual, have you experienced with your students? How do you deal with it?

10. What is 'standard English'? How important is it to know 'standard English' to do science and math?

11. Do you think it is more or less difficult for dialect-speakers and/or second language learners to learn science and/or math? Explain why or why not.

    How do you feel about students <u>speaking</u> in non-standard English or another language during science and/or math class?

    How do you feel about students <u>writing</u> in non-standard English or another language in science class?

12. Questions about action research:
    i. What do you see as key issues or challenges in conducting action research?
    ii. How do you feel about working in a cohort? What are some of the challenges or strengths?

13. How does discourse analysis impact how you see yourself? Please provide stories and examples of your own practice.

Appendix B. PROJECT focus group interviews 2, 3, and 4 questions

1. Language questions:
    i. How is your thinking of language changing?
    ii. How do you see students using language in your classroom?
    iii. How have your activities promoted multiple language use?

2. Teaching questions:
    i. Tell me about the planning process for unit 1 [2 or 3]?
    ii. Tell me about how you learned about your students' funds of knowledge?
    iii. How did you draw on students' funds of knowledge while teaching unit 1 [2 or 3]?
    iv. Have your views on teaching math and science changed?

3. Analysis questions:
    1. Talk about the analytic process for unit 1 [2 or 3]:
        i. What did you learn by using the tally sheets (excel spreadsheet)?
        ii. What did you learn doing the transcription?
        iii. How did you use the transcripts in your analysis?
        iv. What modifications to the analysis process would you make?
        v. How does discourse analysis impact how you see yourself?

4. Since you have done unit 1 [2 or 3], what do you think about
    i. developing curriculum?
    ii. integrating science, math, and literacy?
    iii. working with English language learners?

5. Action research questions:
    i. What do you see as key issues or challenges in conducting action research?
    ii. What are some of the challenges of implementing the units?
    iii. Do you feel these units are bringing about change in the students?
    iv. Have you noticed any changes in students (are they excited about the project?)
    v. Do you feel empowered by this type of teaching?
    vi. Are students taking ownership?
    vii. What have been some of the challenges of trying to bring about change?

Appendix C. Language attitude survey

This survey is not a test. It was designed to introduce you to the kinds of issues you will see over the next two years in PROJECT. There are two sections: a survey and open response questions.

In section A, read each statement and check a box based on how much you agree or disagree with the statement.

SECTION A: SURVEY

IN MY OPINION…	Strongly Agree			Strongly Disagree		
	6	5	4	3	2	1
1. Good language has more grammatical rules than bad language.	○	○	○	○	○	○
2. All languages change over time.	○	○	○	○	○	○
3. Normal speech is better than speech with an accent.	○	○	○	○	○	○
4. The English language is not as pure as it used to be.	○	○	○	○	○	○
5. My speech is more effective when my grammar is correct.	○	○	○	○	○	○
6. The ideal form of language is written.	○	○	○	○	○	○

	Strongly Agree			Strongly Disagree		
	6	5	4	3	2	1
7. Language controls the way we think.	○	○	○	○	○	○
8. In a particular language, you can say things that can't be said in other languages.	○	○	○	○	○	○
9. Some languages are more effective for business transactions than others.	○	○	○	○	○	○
10. Some languages are more complicated than others.	○	○	○	○	○	○
11. All human languages have equivalent words for some things, such as colors.	○	○	○	○	○	○

	Strongly Agree			Strongly Disagree		
	6	5	4	3	2	1
12. You can tell a lot about a person by the way they talk.	○	○	○	○	○	○
13. My language use at home is different from my language use at work.	○	○	○	○	○	○
14. Learning to do a new job can involve learning new ways to use language.	○	○	○	○	○	○
15. I adapt the way I talk depending on the people involved.	○	○	○	○	○	○
16. Communication difficulties cause interpersonal problems.	○	○	○	○	○	○
17. Communication difficulties cause political problems.	○	○	○	○	○	○

	Strongly Agree			Strongly Disagree		
	6	5	4	3	2	1
18. Math is a universal language.	○	○	○	○	○	○
19. English proficiency is not critical to learning math and science.	○	○	○	○	○	○
20. Children transfer subject matter from their first language to a second language.	○	○	○	○	○	○
21. Math is acultural.	○	○	○	○	○	○
22. Teachers should focus on teaching English first and then teach content.	○	○	○	○	○	○
23. Zero is universal.	○	○	○	○	○	○

In section B, read each question and the sub-questions carefully and write a response.

SECTION B: OPEN RESPONSE

1. How do you define language?

Appendix C (continued). Language attitude survey

2. What role do students' home language experiences play in math and science class?

3. Does science have its own language? Explain why or why not.

If you answered **yes** to number 3, please answer 3a, 3b, and 3c.

    a. How did you learn the language of science?

    b. How do students learn the language of science?

    c. How can teachers help students learn the language of science?

4. Does math have its own language? Explain why or why not.

Appendix C (continued). Language attitude survey

If you answered **yes** to number 4, please answer 4a, 4b, and 4c.

    a. If math has its own language, how did you learn the language of math?

    b. How do students learn the language of math?

    c. How can teachers help students learn the language of math?

5. What is 'standard English'? How important is it to know 'standard English' to do science and math?

    a. Do you think it is more or less difficult for dialect-speakers and/or second language learners to learn science and/or math? Explain why or why not.

    b. How do you feel about students <u>speaking</u> in non-standard English or another language during science and/or math class?

   c. How do you feel about students <u>writing</u> in non-standard English or another language in science class?

6. Is there a difference between written and spoken language? Explain why or why not.

7. What do you consider errors? Please give examples.

   a. How do you deal with errors or how do you choose to correct certain aspects of language?

Appendix D. Outline of final report

I.   Introduction
     a. Introduction to the Topic
             i.   Identify problem/area of interest
             ii. Provide background information
     b. Purpose Statement
             i.   State purpose
             ii. Put purpose in form of research question(s)
     c. Importance of the Study
             i.   Tell why this study is important
             ii. Provide examples
     d. Definition of Terms

II. Conceptual Framework
     a. Action Research
     b. Discourse Analysis
     c. Bilingual Education
     d. Third Space
     e. Funds of Knowledge
     f. Sociocultural/Activity Theory

III. Methods
     a. Participants
             i.   Describe people involved (Self, Students in general and chart of focal
                  students, maybe other faculty/administration)
             ii. Describe the site: classroom, school and community
     b. Materials
             i.   Describe Curriculum (units 1-3)
             ii. Describe Measuring devices
     c. Procedures
             i.   Describe length of study
             ii. Describe how you collected, how much, how often (FN, Transcripts, coding
                  sheets, etc.)
     d. Analysis
             i.   Describing how you organized and analyzed your data – qualitative &
                  quantitative data

IV. Findings
     a. Restate research question(s)
     b. Describe data that answers question(s)
     c. Describe themes, categories and patterns for changes in self and students (see
         organization of findings chart)
     d. Use field notes, coding tallies, transcript excepts and other data to illustrate examples
         of each theme
     e. Use tables, graphs, student work as appropriate

      f.   Use headings and subheadings to make the structure readily apparent.

V.   Discussion <u>(Executive Summary – will be written with your school cohort)</u>
      a. Overview of the Study
      b. Findings of Change in Site (within school cohort and community, such as administration, parents, etc.)
      c. Conclusions/ Implications for Self
      d. Recommendations
      e. Limitations

Appendix E. Terminology and definitions

Language Ideological Stances: Language ideologies have been defined at a more general level as "shared bodies of commonsense notions about the nature of language in the world" (Rumsey, 1990, p. 346). Rather, ideologies can be understood as social constructs—"they are ways of understanding the world that emerge from interaction with particular (public) representations of it" (Cameron, 2011, p. 584).

Heteroglossia: "the drawing upon a diverse repertoire of linguistic and discursive forms in their everyday cultural practices" (Kryratzis et al., 2010, p. 457).

Acquiring Vocabulary: The first approach focuses on second language learners acquiring content related vocabulary (Moschkovich, 2002). Here, a teacher might place a focus on student computations or the solving traditional problems.

Constructing Multiple Meanings: The second approach focuses on how the same term can have multiple meanings (Moschkovich, 2002). Here, a teacher might expect students to learn to use these multiple meanings appropriately. A student's language use can help them to move closer to the mathematics register (i.e., the set of conventions specific to mathematical communication (Pimm, 1987)).

Participating in Discourse practices: The last approach focuses on the resources bilingual students use to communicate mathematically (and scientifically) (Moschkovich, 2002). This approach draws on Gee's (2008) notion of Discourses. Here, a teacher might emphasize students "mathematizing and communicating" together (Moschkovich, 2002). Students draw on multiple resources throughout this process.

Gender Ideological Stances: "gender ideologies—hegemonic beliefs about normative behaviors and practices that are associated with, enactment of which construct one as, a normal, appropriate and acceptable male or female member of society" (Spencer et al., 2003, p. 1777).

Deficit: Deficit practices, whether explicit or implicit, focus on what students' lack based on gender. For example, a teacher may view "girls" as not being interested in a subject area because they do not raise their hand to provide an answer. Or a teacher may view "boys" as not being interested because they are being disruptive.

Gender-neutral: Gender-neutral practices do not consider gender as a factor or an issue to be addressed. For example, a teacher may not even consider gender in the planning or executing of lessons.

Egalitarian: Egalitarian practices seek for the equal treatment of gender in various aspects. For example, a teacher may consider gender in curricular choices and/or in the organization of learning, but does not debunk misconceptions of gender. These misconceptions include notions of traditional gendered roles.

Anti-Sexist: Anti-sexist practices actively push for gender equity, even if that does not always look "equal." For example, a teacher might include counterexamples to traditional views of gendered practices such as female doctors, mathematicians, and scientists, as well as male nurses. Furthermore, a teacher might reorganize the learning space to encourage girls and boys to interact and work together towards a common goal.

Racial Ideological Stances: "racially-based frameworks used by actors to explain and justify (dominant race) or challenge (subordinate race or races) the racial status quo" (Bonilla-Silva, 2003, p. 65).

Abstract liberalism: Abstract liberalism refers to the principles of liberalism extending to matters of race to maintain certain situations (Bonilla-Silva, 2010). For example, anti-affirmative action initiatives claim that race should not be used as criteria for making decisions.

Biologization of culture: Biologization of culture refers to referring to culture as an explanation for one's status in society (Bonilla-Silva, 2010). For example "Blacks are just lazy and don't want to work" and "Mexicans are stealing our jobs and don't pay taxes."

Naturalization of racial matters: Naturalization of racial matters refers to naturalization as influencing the racial order (Bonilla-Silva, 2010). For example, suggesting that segregation of people exists because they naturally draw people of the same race/ethnicity.

Minimization of racism: Lastly, the minimization of racism refers to the idea of structural discrimination as limited or declining (Bonilla-Silva, 2010). For example, the notion exists that Barack Obama's election to presidency suggested a post-racial society where African Americans and whites had an equal chance of becoming president.

Ideological stances: Ideological stance is a term most often used to understand a person's stance on a certain issue in relation to affiliation with a political party (Gottipai et al., 2013). Gottipai et al. (2013) takes ideological stances to refer to the stances people take on controversial sociopolitical issues.

Frames: Bonilla-Silva (2003, 2010) defines "frames" as topics that maintain or challenge a particular order. I focused on the language order, the gender order, and the racial order.

Style: Style refers to the rhetorical strategies and idiosyncratic linguistic manners used to articulate racial viewpoints (Bonilla-Silva, 2010).

Storylines: Storylines refer to recurring narratives that become a part of the folklore (Bonilla-Silva, 2003, 2010).

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