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Foreword by Ofelia García

En Comunidad

Lessons for Centering the Voices and Experiences of Bilingual Latinx Students

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A Note About the Language in This Book

In this book, we focus on school as an institution with the potential to carve out spaces where bilingual Latinx students can fully exist and be a part of the learning and teaching experience. For many U.S. Latinxs, this has not been a reality in our school experiences. Instead, we've navigated through society on the margins, felt the oppression of colonization, and internalized harmful messages about ourselves.

One way we can make school a more liberating place for bilingual Latinx students is to embrace their full linguistic repertoire: rather than privileging English, we can give students the opportunity to use features of both English and Spanish freely. Although not all Latinx students use features of Spanish—some may use Indigenous languages—this book focuses on using features of Spanish and English. You'll notice as you read that Spanish words are not italicized and that we do not consistently provide English translations. These are intentional choices: we are not working from the assumption that English is the default language. We do not want to "otherize" Spanish words and features that naturally occur in our writing. This approach—called translanguaging—is not new. Latinx children's book authors, our bilingual and multilingual K–12 students, and many bilingual educators commonly use translanguaging. Our intent in using translanguaging in this book is to convey to multilingual readers that their language practices are welcomed and accepted, to illustrate for monolingual English readers that texts that embrace bilingual language practices don't exclude them, and to encourage *all* readers to ensure that their bilingual students have this same freedom in their own writing at school.

As Newbery medalist and *New York Times* best-selling author Meg Medina explained during the 2018 National Council of Teachers

of English (NCTE) Annual Meeting, using language features of both English and Spanish shows trust in our readers: we trust that you will use your linguistic resources to navigate through the text and make meaning (Medina 2018). Acompáñennos en este camino, together in community, as we grow in our knowledge of our Latinx students' lives, languages, and learning experiences.

Centering the Voices and Experiences of Bilingual Latinx Students

What does it mean to teach students who engage in language practices that reflect the fluid use of English and Spanish? Let's take a look at a few examples.

- A teacher for over ten years, Yaritza García teaches a classroom of bilingual and multilingual learners in Harlem, New York. Her students speak English, Spanish, and Arabic. Some are from Yemen and others are from the Dominican Republic. Some

are in her Bilingual Dual Language class and others are in her monolingual classroom. She plans bilingual read-alouds and engages her middle school students with the use of iPads, accessing translation applications and creating presentations with their bilingual voices that get recorded and shared with the classroom community.

- A teacher candidate from Honduras in a New York City bilingual teacher preparation program, Carolina McCarthy, meets with a small group of students, in the first-grade Bilingual Dual Language Spanish classroom where she is conducting her student teaching placement. The classroom teacher, a former monolingual white woman who studied in Spain and continues to build on her bilingual journey, has just corrected the Central American and South American students and Carolina on their pronunciation of certain words in Spanish, along with the way they call certain items in Spanish as compared with her way. The classroom teacher has shared that her way of calling things is the "correct" way. Students are confused and Carolina is thinking of ways to affirm the students' language practices while being confident in her own language journey and Afro-Latina identity that have been shamed by the classroom teacher.
- Jane Barnes, a lead teacher for her third-grade classroom, is a white woman teaching in a culturally and linguistically diverse urban setting. She has studied Spanish enough to be able to teach her fourth-grade Bilingual Dual Language class but not enough to make her confident in reading the academic articles assigned to her in graduate coursework. She welcomes teacher candidate Marlena Miranda, who has been speaking Spanish and Italian since her childhood with her Mexican-Italian family. During the "English day" when the Bilingual Dual Language upper grades instruct in English, Ms. Barnes previews her reading workshop lesson in Spanish, has a chart up with the vocabulary terms in Spanish and in English, and while students read independently, she facilitates one small group in Spanish.
- Marlena takes note of her observations and compares these with her experience in another bilingual classroom she observed where there was a strict language separation. If students were lost, shut down, or apprehensive on either of the "Spanish-only" or "English-only" days,

they did not receive the kind of support she witnessed in this class with Ms. Barnes. Carlos, another student teacher in the room next door where the third-grade Bilingual Dual Language class is held, also takes notes. In his experience, the classroom teacher is from Puerto Rico and has studied Spanish in schools in Puerto Rico, in New York City, and in Spain. This classroom teacher also makes sure that all students have access to books in both Spanish and English. Carlos feels challenged by this use of Spanish, since his own schooling experience growing up was mostly in English.

- Valerie, a monolingual white woman, teaches bilingual and multilingual students in monolingual middle school classrooms. Valerie has just finished her first year at a middle school in a neighborhood that was quite different from where she taught for five years prior to her change of school. Previously, most students came from the Dominican Republic, and Valerie got to know the families and students really well. This time, Valerie is learning more about different cultural and linguistic practices along with policies that directly impact her students. Valerie finds refuge in poetry and writing; she engages in these herself while also sharing with her students.

These stories reveal how educators either welcome students' experiences and shape schooling to be a liberating journey or struggle to create a positive experience for all students.

We, Carla and Luz, have been some of these teachers. Before that, we were the students: both those who have been shamed, and those who have been welcomed and motivated to learn because our teachers acknowledged who we are and how we learn. We have been those teachers who at times are faced with the question, What do I do now? when a challenge arises. We have also been those teachers who seek the help of our community, colleagues, and mentors when planning instruction. Now, as bilingual teacher-educators, we join with teacher candidates in advocating with and for our bilingual Latinx students. Our experiences have been the driving force that led us to collaborate in this book, bringing together our journeys as bilingual students, teachers, and teacher-educators. We hope that this book can inspire all educators, teachers, and teacher-educators to be thoughtful in creating a welcoming, liberating, and transformative learning environment for all Latinx students.

We use the term "Latinx" as a more inclusive, gender-neutral alternative to "Latina" or "Latino." Our use of terms should be full of thoughtfulness, not for what is trending but for what looks out for the most marginalized/racialized populations. Afro-Indigenous poet and artist Alan Pelaez Lopez encourages us to ask the following questions as we use the term Latinx: "'what have I done to show up for Black, Indigenous, women and femmes of the Latin American diaspora today?' and 'why?'" (2018).

How Can We Center the Voices and Experiences of the Latinx Students in Our Classrooms?

From our work with a wide range of bilingual Latinx students, our research and scholarship, our mentorship from luminaries in the field, and our own experiences, we have identified six essential practices for teachers who center the voices and experiences of Latinx students:

Practice #1: Get to know our students' journeys.

We use *journeys* to describe those experiences that continuously shape and influence our students' realities. It may mean navigating identities that do not fit neatly into boxes that students check off on a form or questioning how others define them versus how they self-identify. Some students have had varied immigration experiences and may be growing up as the first generation in the United States. Perhaps it is a combination of experiences that include the ways their language practices have been interpreted, and other aspects of who they are, all of which impact their lives in various ways. These also reveal how students respond to issues of marginalization. As educators, we have to create meaningful spaces for the sharing and learning of all of our journeys.

Carla's story

I was about to turn five years old when I stepped foot for the first time in a school in the United States. I had just left my family in Chile and traveled with my mother so we could join my father who had been in New York for a year. That transition, as undocumented immigrants, brought out many tears and fears throughout my childhood. The rejection at times was palpable, as was the resilience I witnessed in

my parents. I remember getting lost with mamá once in Queens, New York, right in the middle of winter. This was before smartphones, and mamá feared asking for help as it could've resulted in being deported. Eventually we made our way back home, but to this day, every time I pass the street where this happened, I feel the fear and pain and can never hold back the tears.

Toward the latter part of my elementary school years, my abuelita from my dad's side joined us from Chile. This was the first time we had someone from our family back in Chile live with us in New York. It made a huge difference as the transition leaving our entire family behind was a very lonely one. Papá was super happy to have his mom in our midst, but worked so hard that only mamá and abuelita were able to attend my school events.

Luz's story

My father first arrived in San Jose, California, on his own, while my mom and I stayed in Mexico. He started out as a custodian at an office building and cleaned offices after hours, late into the night. He arrived with ten dollars in his pocket, and since it took several weeks for him to get his first paycheck, he would eat leftovers he would find from office meetings and parties earlier that day. Later, when I asked him about that experience when he first moved to San Jose, I will never forget how I felt when he told me about the time that he was so hungry that he picked up a half-eaten apple from the garbage bin in an office he was cleaning. My mother and I joined him before my first birthday. Sometimes my mother went to help him clean so that he could finish faster, and on those days, they left me in the care of a neighbor. We shared an apartment with others, and when my father had some of his savings stolen from a jacket pocket (he didn't have a bank account then), my mother told him that she was going back to Mexico and taking me with her. We had been together in San Jose for less than a year. For the next several years, my father went back and forth from California to Mexico to see us at least once a year.

In discussing these stories from our lives, we must acknowledge our privilege in being reunited with our family and in eventually becoming documented. There are many children who experience extended or permanent family separation, and the trauma that ensues must not be ignored throughout their schooling.

What this means in our work

Teaching approaches for bilingual or multilingual Latinx students that focus on strategies often fail to contextualize the students' experiences. Even the terms used to label our students exemplify this practice, for example, *English Language Learner* (ELL). In this text, in our research, and in our work with schools we use the term *Emergent Bilingual Learner* (EBL) to describe those students who are at the beginning

of the bilingual journey or bilingual continuum (García 2009). Although our stories are not representative of *all* Latinx students, we share these as examples of our own lived experiences and their impact on our school life. Family relationships, documentation, and socioemotional factors are just a few, but important, aspects of our students' multifaceted journeys. Consider these questions both from your own and your students' perspectives. These can help you develop your knowledge of yourself and possibly your students.

- How would you describe your journey through schooling?
- How would you describe your relationships with family and community?
- How would you describe the way you navigate the many aspects of your identities?
- Where are the areas of privilege in your journey? Where are the areas where you've been disadvantaged?

Practice #2: Understand our students' language practices.

We use the phrase *language practices* to highlight how we engage with language and how languaging is a process that is performed differently depending on context. This helps us describe how we use language to communicate, convey emotions, and create or support relationships. Our language practices reflect our linguistic resources, some of which may be nurtured in our schooling or suppressed. A bilingual child, for instance, may have language features categorized as Spanish or English in their repertoire, and thus their language practices often involve the use of all of those features as they seek to communicate, make connections, and negotiate relationships.

Carla's story

I remember leaving my elementary school classroom and joining other kids for a few minutes a day and sitting in a small room that looked like a closet. There, we would use our Spanish as we translated words. At La Escuela Argentina, a Saturday program in Spanish that was held in my neighborhood, I learned Argentinian songs, learned words from their regional varieties of Spanish, performed traditional folklore dances, learned their history, and participated in class. From middle school through high school, I developed my linguistic repertoire and my confidence when translating workshops, classes, and sermons at our local church. I also helped my parents in conversations with doctors, bank representatives, computer companies, and employers. Whether it was about bills, their jobs, or advocating for our rights, I

translated and conveyed information. I was the family's interpreter, and I was learning a lot about the world very fast. Later in graduate school I learned about this being called "language and cultural brokering" and it is a common practice with children of immigrants (Orellana 2009). It was tough for me to read this as a researcher and an adult, noticing how common it is, how researchers interpret these practices as a skill, and how growing up it was rare to feel as if my schooling embraced this at all.

Now as a teacher-educator, I hear the common stories from bilingual Latinx teacher candidates and inservice teachers who feel like something was lost as their schooling developed their English but not their Spanish. Bilingual programs were either nonexistent in their schools or, if they existed, families were not informed about their benefits and feared their children falling behind, placing them in monolingual programs. Now in a graduate program, reading and writing in Spanish is not only a challenge for these teachers but also an emotional point as they realize the impact that monolingual schooling had on their identity and drive to become bilingual educators, especially when the ways they speak Spanish are questioned or shamed in their schools. They sit in the same classrooms as white teacher candidates and inservice teachers who took courses in Spanish in high school and/or college, and several had opportunities to travel to Spanish-speaking countries for study abroad. White teacher candidates are more comfortable writing papers for graduate courses in Spanish, and their ways of speaking Spanish are welcomed in their schools.

Luz's story

When I was seven years old, we finally joined my father in Los Angeles in a tiny studio apartment. By this time, I had two brothers, and we were a family of five. My father was no longer cleaning office buildings in Los Angeles, he was now an auto electrician, a skill he learned from my grandfather. "Tienes que escribir una oración," said Harvey, my classmate at my new local elementary school in Los Angeles. It was my first day of school. "¿Oración?" I thought it was an odd request from the teacher to ask me to write a "prayer," but I began writing the "Our Father" prayer in my notebook: "Padre Nuestro, que estás en el cielo . . ." "¡No, eso no! ¡Una oración usando estas palabras!" Harvey exclaimed and pointed to some foreign list of words. I was embarrassed. I had no idea what those words meant that I was supposed to be using in a sentence. I don't think I had even heard of the word *oración* in Spanish before; I knew how to write sentences well, but I just had not heard that word *oración* in that context before. In Mexico, I started school at three years old, so I learned to read and write early. My third-grade teacher was a monolingual English speaker but knew to sit me next to Harvey, my bilingual buddy. I was fortunate to have arrived several years before Californians voted for Proposition 227, which placed heavy restrictions on bilingual education and

virtually eliminated these programs in the state. (CA Proposition 58 was passed in 2016, which lifted the ban on bilingual education and reversed Proposition 227.) Still, my elementary school's version of a bilingual program was getting pulled out of class several times a week for Spanish literacy. It was not the most supportive system, but it allowed me a space to be myself, to amplify my voice, and to show what I could do.

Even from a young age, and as the oldest of four children (my sister was born soon after we reunited with my dad), I was the family's official interpreter. I was given the task to answer phone calls from utility companies, speak to my dad's clients on the phone, read correspondence from creditors, and talk to cashiers at stores, among many other types of language brokering (Orellana 2009) that needed to be done.

What this means in our work

Too often, bilingual students are viewed as "lacking," as needing to "develop academic vocabulary," as "English Language Learners," and not as sophisticated speakers and interpreters of complex language practices. Understanding *all* of the ways that our students engage in multiple literacies across language practices means validating the varied experiences and funds of knowledge (Moll et al. 1992) of bilingual students. We need spaces that center our language practices, which in turn can enable us to experience success in these same spaces. Marjorie Faulstich Orellana's (2009) research on the role of children of immigrant parents as language and cultural brokers also shows the complex language practices of children and how these practices build empathy for diverse experiences. We must listen to the language experiences of bilingual Latinx students, including those who do not consider themselves bilingual or have felt stifled in their bilingual journey. Whether it is due to assimilationist survival tactics from generations of discrimination experienced by loved ones or formal schooling that did not provide support in the development of their bilingual identities, it is important that they, too, are acknowledged.

Consider these questions:

- What are your language practices? What languages make up your linguistic repertoire?
- Has your schooling supported or silenced your language practices? Why?
- How do your language practices inform your teaching?
- How would you describe your beliefs about teaching (your pedagogical stance) when it comes to working with emergent bilingual children?

Practice #3: Understand our students' (and their families') traditions of literacies.

In this book, we take a broad view of literacy, following the legacies of sociocultural approaches. These approaches consider that literacies happen in context, for example, the various practices that families engage in, such as oral traditions, including storytelling, proverbs, and elder and community wisdom that have been passed down through generations. These also include digital literacies as well as literacies most commonly associated with youth culture: you may have students who can fully explain the use of social media platforms, online gaming communities, music-related literacies (hip-hop, K-pop), and the informational how-to videos they watch repeatedly to learn more about their interests.

Carla's story

During the school week, I would try my best to make something out of what I heard and read in school. "Hi, Dad!" came really quickly when I was five. Papá would sit with me every day and help me with math homework after he got home from his job at a local restaurant. From the second I walked into our home, I did not feel behind. I did not feel like I struggled or lacked anything as I was made to feel during the school day. "¿Vamos a comer charquicán?" I'd ask my parents or abuelita. "¿Mi hijita cómo le fue en el colegio? ¿Tiene muchas tareas? ¡Cuéntenos!" They would ask me to tell them about my day in school. I would listen to mamá's stories and impersonations. I would tell stories about my school day, follow papá's instructions on cooking a Chilean meal, and listen to music. Sometimes, papá would show us a Bible study he was working on or how translations differed. At other times, we would listen to a sermon or a song and write out notes or the lyrics because I would practice these in Spanish and English in preparation for rehearsals with the church choir. My favorite activity (after singing) was walking over to the movie rental store and looking for films that had subtitles in Spanish. We would watch these films in English and read the subtitles. In other words, before I did my homework—or sometimes afterward on movie nights—I was already engaged in multiple literacy practices.

I will forever be grateful to Professor Anaida Pascual-Morán, who came from Puerto Rico to Princeton, New Jersey, to teach a liberating pedagogies course. And Professor Ernest Morrell, who at Teachers College engaged graduate students in a course on critical literacies. As an adult, I have been able to witness educators who are aware of students' multiple literacies and create curricula with this awareness. As a student in their classrooms, I have experienced how transformative it can be for instructors to really see our full humanity.

Luz's story

As a mother of a biracial and bicultural son, one of my main priorities has been to build a library for him with rich bilingual children's literature. At minimum, we read one book in Spanish and one book in English before bedtime. Of course, he always pushes for more, partly also because he wants to delay bedtime as much as possible, and I usually oblige. When I insist on turning off the lights, he usually has one more request that I similarly can never deny, "Can you tell me a story? ¡Un cuento!" And I make up a cuento bilingually on the spot, "Había una vez . . ." Remi is usually the protagonist and hero. This always brings me back to my own mother's stories. We didn't have books for bedtime stories. Some may believe our family was literacy-deprived since we didn't really have books, except for my mom's romance novels. But our mother always told us cuentos. And we would always beg for more traditional folktales, but our favorite was our family's oral history. She told us stories of her and my father's childhood in Mexico, cuentos of that time that her mamá Lupe, her grandmother, was kidnapped by a young man (my great-grandfather) who liked her, "se la robó," she would say, and she was later forced to marry him and give up the love of her life to preserve her integrity, as the old ways demanded. I have come to see just how rich my family was in literacy, even though we didn't have many books.

What this means in our work

Too often, emergent bilingual or multilingual students and their families are considered—and even labeled—illiterate. Sometimes, speakers who engage in using features of Spanish and English are even deemed to be "semilingual." This kind of language does not validate the many literacies with which our students engage at home and in their communities. In addition to our experiences shared here, we can see our students engaged in multiple literacies when they navigate across social media and digital media and know how to use these and other ways of communication across different contexts. For example, when taking students on a trip to a museum or to see a play or musical, we all are engaging in multiple literacies.

Worse, this notion of emergent bilinguals or multilinguals as "semilingual" reflects a perspective that views bilingualism as a deficit. Although our individual experiences are not representative of all kinds of literacy experiences, they can give an idea of how bilingual students' literacy practices can, in fact, be far more complex than those students are asked to show in English-only settings.

Consider these questions:

- What are some of the multiple literacy practices you grew up with in your home and community?

- Were any of your own literacy practices present in your schooling? If so, why do you think these were welcomed? If not, why do you think these were not integrated in your school experiences?
- What do you know of your students' multiple literacy practices? How can you learn even more about these practices?
- How do you consider your students' multiple literacy practices in your planning and teaching?

Practice #4: Affirm, be in solidarity with, and help create awareness of our students' language practices.

Sonia Nieto, one of the key figures in the field of equity in schooling, has encouraged educators to seek beyond "tolerance" in our work with children, especially language-minoritized students. Affirming our students' language practices means that we must get to know and validate their backgrounds and journeys and, most importantly in our work with Latinx students, learn about the varied experiences. In other words, in both of the following examples from our stories, language is intimately connected to place. Although this has been central to our understanding of ourselves, language practices, and family identities, it is also a privilege that we have had to be able to travel back and forth. We must be thoughtful in learning about different experiences so that we can be in full solidarity with students who may not have the same privileges or opportunities. Also, as thoughtful, critical thinkers, we can and should consider the reasons why we may have had opportunities our students have not.

Carla's story

My family is always thankful that I can return to Chile on visits and participate in gatherings. They love that I got to sit with abuelito and listen to him describe how he created his model wooden boats. They love that I got to sit with abuelita and learn how to make "calzones rotos," fried "broken underwear" (goodies with sugar). They love that I got to sing at events and heal through music in Spanish and in English. It never fails that when I hear Violeta Parra's, Víctor Jara's, or Mercedes Sosa's songs in Spanish, something within me is called back. I feel a profound connection, one that takes me to memories of family gatherings around a guitar, one that stops me in my tracks and reminds me of my raíces, my roots. Being able to have these moments with my family and engage thoughtfully using my full linguistic repertoire has been life-altering. I understand more of where I come from and have a better sense of what motivates me in my life.

I remember my elementary school choir instructor, who welcomed these language practices. My high school Advanced Placement Spanish teacher, Ms. Lo, was another adult in a school setting who helped me develop my bilingual identity. In my graduate school experience in a teacher preparation program, my instructors in a Multicultural Education course and in a course that was fully taught in Spanish, encouraged me to write my stories, lesson plans, and papers in Spanish. Taking courses in Spanish, having assignments that encouraged me to write in Spanish, and teaching in Spanish all validated a more expansive view of my identity and my role not only in the field of education, but also in this country.

Luz's story

Language was and continues to be a large part of my identity, as it is for many of us. My family was instrumental in developing in my siblings and me a strong cultural identity, and one of the most significant ways this happened was through our annual trips to Mexico. My favorite part was spending time with my cousins, and to connect and communicate with them, we needed to speak Spanish. That was reason enough to sustain and take pride in my language. Our yearly road trips are part of my fondest childhood memories. I looked forward to it all year. And when we arrived after two days on the road, we were free. Although schooling for me did not provide spaces that engaged me in conversations with my home language and cultural practices, I felt that the support from my family and close connection to Mexico filled that void. Yet, I recognize that this is not the case for all students. Schools should be a place where all kids can feel validated, one that does not feel widely separated from home, and where children can choose to be their fullest selves.

What this means in our work

Angela Valenzuela's (1999) seminal research on subtractive schooling sheds light on how experiences that fail to honor students' cultural and linguistic practices have lasting effects, both academically and emotionally. In moving beyond respect for language practices, we can help students think about the role of language and power in our lives, how they connect to who they are, their past, their present, and their future. This helps us all process not only what we do with our language practices but also how we feel. In the words of scholar, author, poet, and activist Gloria Anzaldúa (1987):

> *So, if you want to really hurt me, talk badly about my language. Ethnic identity is twin skin to linguistic identity—I am my language. Until I can take pride in my language, I cannot take pride in myself . . . Until I am free to write bilingually and to switch codes without having always to translate, while I still have to speak English or Spanish when I would rather speak*

> *Spanglish, and as long as I have to accommodate the English speakers rather than having them accommodate me, my tongue will be illegitimate.* (59)

Consider these questions:

- What are some of the connections between your language practices and your cultural practices?
- What are your students' language practices?
- What cultural practices are accepted, validated, and celebrated in your school? What examples show what is accepted compared with what is silenced?
- How can you engage students in a discussion on the important links between language and culture?

Practice #5: See the connections between school and government policies and their direct effects on our students' lives.

Educators have to be aware of the policies, political climate, and national narratives that impact our students. Figure 1.1 (page 19) identifies some policies that have negatively impacted Latinx students' lives.

Carla's story

I was not in a bilingual program growing up. There were no Bilingual Dual Language or Transitional Bilingual programs in my schools (I went to two different elementary schools). Although my formal schooling was structured by very fixed and separate language use (English during the week, Spanish on Saturdays), my daily life and informal schooling reflected a different reality. My language practices were much more fluid. My experiences outside of the classroom reflected multiple literacies (I could read and interpret songs, religious texts, credit card bills, computer manuals, stories) where my bilingual practices were central to my identity, relationships, and understanding of the world. I love that I can be my full self and express myself in settings that reflect this reality. Unfortunately, this kind of freedom to be your full self is not allowed for all children in educational spaces. As a bilingual speaker, this meant that growing up, I moved fluidly using features of Spanish and English. There was no distinct "Spanish" or "English." In other words, I pulled from a language repertoire that had regional varieties of Spanish (from Valparaíso and Viña del Mar, Chile to Queens and El Barrio in New York City) and English (from Queens to Harlem and the Bronx in New York City).

Luz's story

My family's ability to move freely back and forth from Mexico to the United States was critical in developing a positive cultural self-identity. It is a right that many people do not get to exercise. I grew up in a time before the extensive militarization of the border. My dad had a green card that he was able to attain through the Immigration Reform and Control Act of 1986 ("Amnesty Act") during the Reagan era. My mom had a Mexican passport with a visa, and although one of my brothers and I were undocumented, we simply said, "American citizen" to the border agent as we crossed the border. That was enough to get us through back then; kids didn't have to show any documentation. Nevertheless, I grew up being hyperaware of my undocumented status. I remember feeling nervous even as a third grader when my mother filled in a random string of nine numbers in school documents and other official paperwork that asked for a social security number. It took years for my father to become an American citizen, and eventually that facilitated our pathway to citizenship. The fears that came along with my undocumented status were never acknowledged in school, despite serving a largely immigrant population.

What this means in our work

Maybe your story has some similarities to our experiences or maybe our stories remind you of one of your students' journeys. Or maybe this was a unique experience to you but now you are starting to understand the complexity of Latinx students' experiences. Every experience is unique, and we share ours in this chapter to highlight how these experiences are impacted by policies. We must acknowledge that for many, there is no pathway to citizenship. There is no "line" for our students and families to join to seek authorization. Also, decades-long U.S. intervention in many of our Latinx students and families' home countries has caused long-lasting political and economic destabilization. As educators in the United States, we must recognize the impact that U.S. policies have had and continue to have on our students' lives.

Teaching is not a neutral act. Our words, our actions, and even our silence on issues that matter to our students and families reveal our beliefs about humanity and teaching.

Consider these questions:

- How have you been personally affected by broader sociopolitical policies?
- How have your students been affected by current policies?
- How have you been affected by some of the same policies that impact your students? Why might these policies target you and/or your students?
- How is your teaching impacted by these policies?

Practice #6: Understand that our students live in the intersections of many cultural practices and identities.

Our understanding of our students' identities and systems of oppression are informed by the foundational work of Kimberlé Crenshaw, professor at UCLA and Columbia Law School. Crenshaw uses the term *intersectionality* to "denote the various ways in which race and gender interact to shape the multiple dimensions of Black women's employment experiences" (Crenshaw 1991, 1244). We consider the intersection of race, gender, class, sexuality, ability, language practices, and documented status—among other ways of self-identifying—as we learn about the marginalization of Latinx students in both bilingual/multilingual and monolingual classrooms.

Carla's story

My favorite moments with my sixth graders were the times we read poetry together and wrote our own. I'll never forget the time we read "Soy como soy y qué" by Raquel Valle Sentíes (2005) along with other poems in our poetry packets on the topic of identities, immigration, migration, and growing up. The line "dos culturas que chocan entre sí/two cultures that come up against one another" from Sentíes' poem deeply resonated with our classroom community. I shared with students the strong connection I felt to my homeland in Chile and to my community in New York. I also shared how I felt when I returned to Chile and how there was something that was pulling me back to New York even though I loved my family and missed them very much. In their poems, students expressed their own forging of their hybrid identities, creating bilingual anthologies with poems on the topics of growing up and being bilingual, along with family, community, home, and other topics of their choice. Through our classroom community conversations, reading poetry, writing poetry, and reading memoirs of experiences like ours, we were able to process what were sometimes revealed to be traumatic experiences. Although there was beauty in how we helped one another and how we became aware of the different factors that contributed to our healing and self-defining approach, there was tension. We acknowledged the pain, the changes, the tension, and the beauty.

Luz's story

My upbringing, alongside my constant connection to my homeland, as well as having learned in college the rich history of Mexico, has helped me make sense of the world and helped ground me in who I am. Schooling, as it is for so many youth of color, has brought both enriching as well as oppressive experiences. I have been fortunate to mostly have had teachers who knew how to make me feel like my voice mattered. Although I didn't really learn the history of my people until college, it

was not too late. I learned about the complex societies in ancient Mexico, the connections between globalization and the mass migration to the United States from Mexico and other parts of Latin America during much of the twentieth century, and the Chicano movement and struggle that began in the 1960s and continues today.

Learning this changed my perspective of the world and brought so much clarity into my life, and because of this I can be more grounded into who I am and be in connection with my community. As Blackstock (2011) and Cross (2007) explain, this community actualization leads to cultural perpetuity. In other words, self-actualization is not the end goal. We must listen to the wisdom of our elders, to indigenous epistemologies, or other ways of knowing. This framework allows children and youth to feel safe, respected, and loved and sustains their deep connections with their raíces.

What this means in our work

U.S. Latinxs do not have to entirely identify with Chilean culture, Mexican culture, or other cultures, with limited definitions of what it means to be an "American." As Anzaldúa (1987) reminds us, U.S. Latinxs are a "borderlands" people, not entirely one or the other, but a hybrid of both, with a unique and powerful identity.

Consider these questions:

- How do you self-identify (race, ethnicity, language, sexuality, ability, religion, etc.)? How do these identities intersect?
- Were your identities sustained in school? If yes, how do you think schools sustained these identities? If not, why not?
- How do your students self-identify? How do their identities intersect?
- How does your school perceive students' identities?
- How do your identities impact your teaching practice?

A New Way Forward: A Critical Bilingual Literacies Approach

To honor the voices and experiences of our bilingual Latinx students, we must approach bilingual curriculum and pedagogy with a critical lens. This approach is akin to culturally sustaining pedagogies, critical pedagogy, antiracist pedagogy, and decolonizing pedagogy, but we want to be intentional about the focus on critical lenses, bilingualism, and multiple literacies. We use the term *critical* because of the urgency to contextualize bilingual education within historical moments, particularly colonizing measures that erase the land ownership, histories, language practices,

and identities of language-minoritized communities. We need to consider the very real and visceral policies and practices implemented in and outside of schools impacting bilingual students. With the phrase *critical bilingual literacies*, we seek to *de*center Eurocentric practices in education—teaching Latinx students how to read in Spanish using methods translated from English (Escamilla, Hopewell, and Butvilofsky 2013), using children's literature that is not culturally and linguistically authentic (Riojas Clark et al. 2015), implementing strict language separation in Bilingual Dual Language programs (Palmer et al. 2014), and interpreting Latinx students' families participation in school through a deficit perspective (Valenzuela 1999)—and instead *re*center our bilingual Latinx students' knowledge and ways of being. A critical bilingual literacies approach is consistently vigilant of ways that Latinx voices are silenced, recognizes students' bilingualism, and acknowledges that there isn't just one literacy practice but many literacies with which bilingual Latinx students navigate their lives. A critical bilingual literacies approach is characterized by four guiding principles that provide a more humanizing pedagogy and help us actively resist the problems mentioned previously:

Four Guiding Principles for Teaching Bilingual Latinx Students

1. **Constantly self-reflect** on language ideologies while engaging with texts, classroom experiences, and research on bilingual practices.
2. **Practice a pedagogy that focuses on all participants' "unlearning"** the notions of *linguistic supremacy* that uphold Eurocentric notions/racialized language hierarchies (Alim and Smitherman 2012).
3. **Analyze linguistic practices, literacies, and power.**
4. **Celebrate bilingual Latinx linguistic practices** and plan content (curriculum, texts) and methods from the perspective of the bilingual learner.

If we want to provide learning experiences that will help our bilingual Latinx children to thrive, we must construct an educational narrative that places the lives and experiences of these children at the forefront of curriculum design and implementation. These are necessary for classrooms that are made up entirely of bilingual Latinx students as well as for the monolingual spaces with only a handful of bilingual Latinx students. In other words, it is imperative that schooling experiences are liberating and transformative across contexts.

This approach builds on the work of leading educators, scholars, and activists, and of the Latinx students we have learned from throughout the years. These include Gloria Anzaldúa's (1987) concept of *hybridity*; *critical pedagogy* mentors Paulo

Freire (1970), Ernest Morrell (2007), David Kirkland (2008), and Wayne Au (2011); *culturally sustaining pedagogies* as theorized by Gloria Ladson-Billings (1995), Geneva Gay (2000), and Django Paris and H. Samy Alim (2017); *raciolinguistic ideologies*, or the study of how language is racialized, as studied by Nelson Flores and Jonathan Rosa (2015); and *translanguaging* as conceptualized by our mentor, Ofelia García (2009). Translanguaging decenters white, middle-class norms of speaking, listening, reading, writing, and knowing. This goes beyond modifications of curriculum. As Ofelia García (2018) has said, "Translanguaging is not modifying linguistic behavior, but to dismantle monolingual supremacy." See pages 20–21 for more about translanguaging.

This critical bilingual literacies approach builds on the work of Paris and Alim (2017), who call for "schooling to be a site for sustaining the cultural ways of being of communities of color" (5). Figure 1.1 describes some of these practices compared with examples of oppressive education approaches.

How This Book Can Help

In this book, we provide sample sequences of lessons that are designed by and for a bilingual Latinx community. These lessons help us implement a critical bilingual literacies approach by including diverse texts and experiences that engage families, communities, and social issues and validating bilingual Latinx language practices. These lessons are held together by an investigation of linguistic practices, literacies, and power. This is done across 3–5 and 6–8 grade bands. Each sequence of lessons includes the following:

1. An organizing **topic** or theme that sustains "the cultural ways of being" (Paris and Alim 2017) and knowing of our Latinx students around issues of language practices, literacies, and power.
2. Bilingual **texts** that go beyond tolerance and toward affirming and being in solidarity with our Latinx community (Nieto 1994).
3. **Translanguaging**—defined as the linguistic practices of bilinguals, a pedagogical approach, and a means for social justice as students' language practices are honored (García and Leiva 2014).

Figure 1.1 Oppressive vs. Transformative Education Approaches

Oppressive Education Approaches	Transformative Education Approaches
English-only legislation (which eliminates bilingual education) • California Proposition 227 (1998) • Arizona Proposition 203 (2000) • Massachusetts Question 2 (2002)	Bilingual legislation • Title VII Bilingual Education Act (1968) • Aspira Consent Decree (1974) • California Proposition 58 (2016) reversing Proposition 227 (1998) • Massachusetts Language Opportunity for Our Kids (LOOK) Bill (2017) reversing Question 2 (2002)
Legislation that bans ethnic studies • Arizona HB2281	Legislation that permits or requires ethnic studies • HB2281 being struck down by a federal judge (2017) • AB2016 ethnic studies curriculum being implemented for all public high schools by 2019 (2016)
Insisting on English in school • Telling students "No Spanish allowed here" • Telling students to "speak American" • Telling students "It's English time now" in Bilingual Dual Language programs when students speak in Spanish	Honoring students' languages in school • Students engaging in conversations using their full language repertoire • Students' writing representative of their varied language practices (i.e., translations, Spanish use across drafts)
Using monolingual, monocultural/ white-normative texts • Texts not representative of students' experiences • Texts not representative of students' identities • Texts not representative of students' language practices	Using diverse texts • Texts representing multilayered experiences • Texts representing hybrid identities • Texts representing fluid language practices (translanguaging in texts)
Viewing Latinx families from a deficit perspective • Considering "Spanglish" an inferior practice • Assuming that Spanish-speaking families are not interested in their children's education • Not seeing the value of family and community partnerships, especially when these are language-minoritized families of Latinx students • Implementing family separation policies for asylum-seeking families	Validating and welcoming Latinx families • Highlighting Latinx families' language practices • Asking families for their input through meaningful participation • Valuing family and community partnerships across the school year, in classrooms and school-wide events • Implementing a humanizing approach to welcoming asylum seekers

Translanguaging

Translanguaging is when a multilingual person's full linguistic repertoire is used and honored, instead of trying to keep narrowly focused on a single language.

One aspect of translanguaging has already been described in our personal stories, where our language practices are much more fluid than that of the strict separation of languages that is often demanded in schools. Yet that only addresses translanguaging as the linguistic practices of bilinguals. Translanguaging is also the way a teacher teaches. In other words, as a pedagogical approach, translanguaging describes the method of an interactive read-aloud that is read in one language while the conversations, prompts, notes, and responses are in more than one language. For example, when Yaritza, the teacher from the beginning of our chapter, reads Duncan Tonatiuh's *Separate Is Never Equal: Sylvia Mendez and Her Family's Fight for Desegregation* (2014) to her bilingual and monolingual sixth-grade students, she creates a space for students to respond to the reading using their full linguistic repertoire. Bilingual students' notes are in Spanish and in English. Also, Yaritza's vocabulary chart with visuals is in both Spanish and English.

When translanguaging is embedded throughout schooling, it is a means for social justice: it validates and humanizes bilingual students' learning processes (García and Leiva 2014). For example, making sure that texts are available in Spanish and English is one way we can do this in our reading workshop; another is creating spaces in our writing workshop and writing celebrations for students to create bilingual and multilingual texts. What message does it send to students when they are "allowed" to speak and read in Spanish during short conversations about texts in our classes, but when it comes to published writing or mentor texts that are read, these students are only "allowed" to use English? How do students and adults (families, administration, teachers, and other school staff) interpret literacy practices when only writing and texts in English are posted on bulletin boards and celebrated? Translanguaging disrupts this practice, decentering whiteness and monolingualism that continue to be the norm in school settings.

Translanguaging disrupts the belief that nation-states were constructed around "named" languages and instead focuses on the people who are enacting their various language practices (García 2016). Colonialism has "invented" or created these superficial boundaries around the way we language, calling them "languages," and as such, it is our role as educators of all students to acknowledge these boundaries to undo them. The lessons in this book provide examples on using translanguaging as a method of teaching, as communicative practice, and as a means for social justice so that all educators—bilingual, multilingual, or monolingual—can still disrupt monolingual norms in schools.

Yes, you can use translanguaging in your classroom even if you don't speak Spanish.

Throughout our schooling experiences and many teacher preparation programs, teachers are often considered the sole bearers of knowledge, transmitting content to students who are viewed as empty vessels. Paulo Freire (1970) called this the "banking model of education." Although this model likely is not taught explicitly, vestiges of it persist in classrooms that prioritize a set agenda over individual students' strengths and areas of growth. Although schools might not use the term *empty vessel* when describing students, we often hear "Those kids don't know," "Their families don't care," "English language learners need to develop academic language," "Those newcomers don't have vocabulary," and similar phrases that permeate faculty meetings, caregiver-teacher meetings, and instruction. Translanguaging disrupts this. Creating translanguaging spaces calls for teachers to consider students' ways of knowing and their use of their entire linguistic repertoire as valid contributions to the classroom learning community. We know from experience that there can be some discomfort in launching this work. Here are some ways to make this transition:

- Have bilingual glossaries readily accessible in the classroom.
- Use mobile applications and translation software that can dictate text.
- Pair students strategically to create bilingual texts.

continues

- Use bilingual texts for read-alouds and independent reading and practice.
- Welcome family and community members as language partners.
- Collaborate with colleagues and friends who can help in your own language learning journey.
- Extend your learning through various online outlets, including podcasts and classes, to gain a deeper insight on how your students communicate and learn.

The sequence of lessons is designed within the contexts of our particular students' experiences and realities. They contextualize the learning experiences within the broader sociopolitical climate so that we, their teachers, can understand the humanity of the children we teach and develop lessons that are specifically tailored to them. Although the sample sequence of lessons is to be considered simply a guide, the core of these lessons follows a critical bilingual literacies approach—consideration of topic, texts, and translanguaging—which is a structure that can be used universally with bilingual students. Many of these lessons can be done with a study group with your colleagues, as well as with your students. For example, teachers on a grade team can each select a lesson to read and share at a grade team meeting, or subject-area teachers at the upper grades can select different lesson sequences to read, implement, and reflect on together at faculty meetings. The book can be read as a book club text where teachers bring student work from the lessons to discuss and plan together. We recommend that you engage with this text in collaboration for two major reasons. First, the lessons in this book build on and expand our knowledge of the complexity and variety of the Latinx bilingual students' experiences through meaningful topics, texts, and translanguaging. Second, all of the lessons result in writing products. These call for reflection, analysis, and planning in collaborative spaces that meet consistently and offer ongoing support.

In Chapter 2, "Examining Language Practices and Identities," we work with our students to explore our language ideologies, as well as consider the role that these have in the classroom. Chapter 3, "Telling Our Stories," describes a sequence of lessons on storytelling anchored in our ancestors. Chapter 4, "Knowing Our Histories to Understand the Present Moment," focuses on connecting historical moments with current events. Chapter 5, "Taking an Informed Stance Against Injustice," outlines lessons for the bilingual student as a reader, writer, researcher, and advocate.

In Chapter 6, "Sustaining the Community Across the Year with Poetry," the lessons focus on ways to help make space for students' processing of trauma and sharing their resilience through poetry. Finally, Chapter 7 provides a blueprint on how to engage in this work, asserting our roles as readers, writers, researchers, and advocates. Across all of the following chapters, we center the voices of bilingual Latinx students. As this book collaboration shows, we believe in the power of community, and we hope you engage with thought partners so that we, along with Paris and Alim (2017), can get to know the language practices of communities of color as we "resist, revitalize, and reimagine" (12).

As we embark on this work, let us consider the words of Cherríe L. Moraga, Chicana writer, essayist, and playwright. To the two of us, she is one of the inspirational figures in our journeys.

> I write to remember. I make rite (ceremony) to remember.
> It is my right to remember.
>
> —*Cherríe L. Moraga, 2011*

In one way, this work is a way for the two of us—Carla and Luz—to "write to remember," as we share our favorite lessons and moments from the classroom. In another way, this work conveys the ways we all, as educators, "make rite to remember," as we go through the moves or rituals we rely on in building community and learning together with our students. Most importantly, this work reminds us of our and our bilingual Latinx students' "right to remember." When we remember and reflect on transformative moments, we continue to learn, revisit, and revitalize our personal and teaching journeys.

Examining Language Practices and Identities

Momento de aprendizaje

"¡Me acuerdo de usted! ¡Pero se me olvidó su nombre!" yelled Felipe when Carla walked into their classroom. Carla was setting up for a bilingual demonstration literacy lesson on character analysis using *El color de mis palabras* (2004) (in Spanish) and *The Color of My Words* (2001) (in English) by Lynn Joseph in this classroom in the Washington Heights neighborhood of New York City. Felipe had come up to Carla after class the year before to share how his mother was learning English along with them and how they would read books together. This time, classmates helped Felipe remember Carla's

name, and the student excitedly said, "Buenos días, Sra. España." Immediately, the administrator in the room said, "No, we don't speak Spanish in this classroom. It's an intermediate English class."

Reflecting on That Moment

As we reflect on this moment, we have wondered what contributes to the language practices, language ideologies, and teaching philosophies of both teachers and administrators. In this case, this same administrator had commented to Carla about the students in this school, saying that "those kids have no culture." Carla, an educator of color, and the principal, a white woman, had different journeys leading up to that reading lesson and their interpretations of the children in the school. For Carla, it was a really emotional moment to hear these comments about both the class and the students. Given Carla's teacher preparation journey in a bilingual program and personal experience as a bilingual speaker, she responded:

> *Que lindo que se acuerdan de mi. Yo también tengo lindos recuerdos de ustedes. Ahora, durante esta lección vamos a escribir y hablar en español y en inglés ya que ser bilingüe es muy lindo. During this lesson you can speak and write in both Spanish and English, using your discussion and the bilingual glossaries to help you translate your notes.*

The lessons in this chapter consider how a school community can address discrepancies on beliefs about language practices, allowing room for students and teachers to be listened to and the freedom to teach on these topics of language, power, and cultural histories.

First, we do this by helping educators understand our bilingual students' experiences. In other words, we begin by acknowledging that we can always learn more about the varied experiences of our Latinx students. This means unpacking and calling to task comments like "those children have no culture" or "those kids lack . . ." because when we look beneath the surface of this deficit narrative, we find a discrepancy between how Black and Brown, Indigenous, undocumented, and other minoritized communities' practices are interpreted and how those of white children are interpreted.

Second, these lessons help us understand and implement teaching methods that provide bilingual Latinx students with a more humanizing way to learn. We reflect, discuss, revisit, and rethink beliefs about language practices and how these are connected to our identity. For all children, and bilingual children specifically, these lessons help them see the connections between how we communicate with our varied language practices and how we view ourselves. Do children feel confident

when speaking in Spanish? If yes, why? If not, what contributes to feelings of shame or discomfort? We advise that you engage with the texts and reflection protocol in community with other educators during a study group, grade team meeting, or faculty meeting first, before implementing in the classroom. This is crucial given that the transformative topics and texts presented in these paired lessons require critical thinking around issues of language and power, help us question which practices and people are privileged, and challenge us to unpack and reveal our own teaching stance. Hundreds of educators (and students) have already embarked on this journey of reflection and practice with us through these lessons. It is with urgency, hope, and joy that we share these lessons with you.

Introducing the Paired Lessons

Figure 2.1 Steps for a Close Reading on Language Practices and Identities

These lessons give us opportunities to reflect on our ideas about language through multiple readings of transformative texts. As educators and authors Chris Lehman and Kate Roberts (2014) note, "Powerful literacy strategies tend to be powerful life strategies" (6). The first lesson focuses on bilingual language practices and identity. The second addresses the tension between bilingual language practices, identity, and pressures in society. Both lessons begin with an initial reading and use Lehman and Roberts' three steps for close reading. These are followed by a process that guides us to consider bilingual practices and issues of identity in our classrooms. Finally, the lessons culminate by considering actions we might take to improve our students' experiences in our classroom and school (see Figure 2.1). Although each lesson is built around a specific text for the purpose of explanation, the lessons also include recommendations for alternate texts. All of the texts have to do with bilingual language practices and identity and include translanguaging in some way, helping us consider how our experiences shape the way we understand bilingual language practices, as well as how our language practices shape the way we think. As of the printing of this book, all of the texts mentioned in the lessons are available online or in print.

Supporting Translanguaging in Paired Lessons

- Deliver the lesson in English, in Spanish, or using features of both.
- Use the text(s) recommended to allow students to either hear one language and read the words in another or hear more than one language in one text. Both of the recommended introductory texts provide these opportunities and have an English translation.
- Encourage students to:
  - *Discuss (in small groups and as a whole class) the texts using their entire linguistic repertoire.*
  - *Take notes on the text using their entire linguistic repertoire.*
- Accept and celebrate students' discussions and writing of their ideas as they use all the features of their language repertoire.

LESSON [1]

Connecting Our Language Practices to Our Identities

This lesson is an introduction to bilingual language practices and identity: family, culture, and place/land as connected to identity.

Preparing to Teach: Considering the Texts

Because this will be the students' first experience with the lesson protocol, we recommend a highly accessible form of text, such as videos or picture books. Selecting such a text—one that represents a practice of some language-minoritized communities—both validates the practice and provides much-needed representation.

In modeling the lesson, we use a short clip from "Earthworks: Miguel Chapter 1" (Pimentel 2017a), which includes a family speaking in both Spanish and English. In this series of six chapters or mini-episodes (from six to under fifteen minutes each), singer-songwriter and producer Miguel travels through Michoacán, Mexico, with his father and brother, visiting family, getting to know the land, and connecting through music. In these six minutes, we are introduced to Miguel, his family, the purpose of their trip, and the role of music in their lives. We also get to know about Miguel's connection to Mexico. The clip begins with images of Mexico and moves to a scene when Miguel and his father and brother all visit a family radio station where Miguel speaks in Spanish and they sing together. Other excerpts from subsequent chapters in this series elaborate on this with connections to land, learning from the land, and living in a way that this relationship is nurtured.

Although the lesson is modeled using the short clip from "Earthworks: Miguel Chapter 1," this lesson can also be used with the alternate texts listed. Middle-grade teachers can use the text in this lesson or may choose alternate texts from the lists below. Grades 3–5 teachers can use the digital text or picture books suggested in the following lists.

Alternate Digital Text Options for Grades 6–8

- "Earthworks: Miguel Chapter 3" (Pimentel 2017b) (video in English with conversations in Spanish)
- Ana Tijoux's "Antipatriarca" (2015) (song or music video in Spanish)
- Calle 13's "Latinoamérica" (elvecindariocalle13 2011) (song or music video in Spanish)
- Episode 11: "The Paper Menagerie" by Ken Liu in *LeVar Burton Reads* podcast (Burton 2017) (clip from podcast in English)
- *Radio Ambulante* episode "Recién llegados" (NPR 2017) (clip from podcast in Spanish)

Alternate Digital Text Options for Grades 3–5

- Clip from a *Victor and Valentino* episode (multilingual animated Cartoon Network program)
- Clip from a *Nina's World* episode (multilingual animated YouTube video)
- Clip from a *Maya & Miguel* episode (multilingual animated PBS Kids program)
- *Immersion* (2009) short film by Richard Levien (Media That Matters)

Alternate Texts for Grades 3–5

- *Marisol McDonald and the Clash Bash/Marisol McDonald y la fiesta sin igual* (2013) by Monica Brown
- *Mama's Nightingale: A Story of Immigration and Separation* (2015) by Edwidge Danticat
- *Juana & Lucas* (2016) by Juana Medina
- *Mango, abuela y yo* (2015) and *Mango, Abuela, and Me* (2015) by Meg Medina
- *Martí's Song for Freedom/Martí y sus versos por la libertad* (2017) by Emma Otheguy

Step 1: Initial Viewing

Set up the context and purpose of the activity first. Share with students that you will use the text to have a discussion on bilingual language practices and identities, focusing on the factors that contribute to learning about where they come from, their stories, their identities, and their language practices. Next, watch the video clip without any interruptions (if you are using "Earthworks," show Chapter 1 from minute 1:55 through 7:43). Immediately after this first viewing, ask students to discuss their observations in small groups (keeping the groups to two to four students encourages all members to share) for about five minutes. Make sure one person in each group is documenting the observations, because these will be compared with what students share *after* they return to the text several times. You can ask students some guiding questions to get them thinking about the content of the video: *Why did Miguel go on this trip? Why did he ask his father and brother to join him? What are they learning in this scene?*

Step 2: Use a Close Reading Lens

Now, tell students that you will watch again, this time focusing on the words that Miguel uses, and pausing to note them. You can access a transcript of this clip on the video's YouTube page. Prompt students to look for words that evoke strong emotions, words that evoke strong images, and words that convey a clear idea (Lehman and Roberts 2014). Each group will note down the words, or you can give them a copy of the partial transcript in Figure 2.2 for them to follow along as they watch the video clip from minute 1:55 to 3:47.

> Music is in my blood. Growing up, music was always in my family. Most people think of me solely as a Black artist but there's a reason why my name is Miguel. My father is from Mexico and in search for a better life, he and his family came to the U.S., so until now, I haven't been able to come back. That's why I took my dad and my brother with me: to find the Mexico we've been missing, to see the challenges it's facing, the people that are affected, and the cultures some people are fighting to preserve. We are here to find their stories, as well as my family's [story], and my own.
>
> *—Singer, songwriter, producer Miguel in "Earthworks: Chapter 1" (Pimentel 2017a)*

Figure 2.2 Miguel's Introduction to Michoacán Visit

Once you pause at the end of this introduction, have groups briefly discuss the words/phrases that they wrote down. You might choose to first explain how you would take down some phrases. At this point, you might pick one group or lens to highlight and give some examples. Then, have the class follow your lead. See Figure 2.3 for an example of what groups might gather.

Figure 2.3 Sample Observations Using Close Reading Lenses

Words That Evoke Strong Emotions	Words That Evoke Strong Images	Words That Convey a Clear Idea
"Music is in my blood" "solely as a Black artist" "search for a better life" "I haven't been able to come back" "cultures some people are fighting to preserve"	"music was always in my family" "the people that are affected"	"[music is] where it all started for me" "My father is from Mexico and in search for a better life, he and his family came to the U.S." "We are here to find their stories, as well as my family's [story], and my own"

Step 3: Identify Patterns

For the next step, ask students to consider noticing what the words they've noted have in common. They can use highlighters or write these on sticky notes and sort. Another option is to have them use the class chart with the three lenses/columns and look across to move the words/phrases into other boxes (for those with interactive SMARTBoard capabilities) to label with a category or pattern. If students took notes digitally and you projected them to the class so all could see (or if they all have devices where they can see other groups' observations), then students can highlight the patterns they notice, assigning a different color to each observation. Some teachers have done this by writing the phrases on sentence strips and having students participate by moving them around. See Figure 2.4 as an example of what it might look like if students identified patterns such as family, Mexico, music, and identity. Students often notice the emerging themes in this text even after watching for only a few minutes. However, if you feel that students need more practice, then you can view other video clips from the series.

Figure 2.4 Sample Patterns

Family	Mexico	Music	Identity
"music was always in my family" "That's why I took my dad and my brother with me: to find the Mexico we've been missing"	"I haven't been able to come back" "cultures some people are fighting to preserve"	"music was always in my family" "Music is in my blood"	"[music is] where it all started for me" "solely as a Black artist" "We are here to find their stories, as well as my family's [story], and my own"

Step 4: Develop Statements

Provide some guiding questions to help students put together their patterns of observations (such as language, family, music, identity, or Mexico) into developed statements. For example, you might ask: *What is Miguel saying about family, Mexico, music, and the connections to who he is—to his identity?* Let students continue discussing in groups for a few minutes before bringing the whole class together and have representatives share out the groups' understandings. During this lesson, some students have said that this text reveals how music connects us to our families and our cultures (as we saw with the narration and the scene at the radio station). Others have said that this also reveals how we are more than one thing or that our identities are varied, noticing how family, Mexico, and music are all a part of who Miguel is as an artist, a person, a son, and a brother. Most students who engage with this text, though, have noticed how language is a part of the identity of bilingual beings and sometimes we have been shamed for the way we speak in schools, at home, or with friends.

Step 5: Considering Our Own Stances

Our purpose with the first four steps with the text was to think not only about *how* the authors of texts develop ideas (using the protocol to help us as readers in our analysis), but also how these specific understandings revealed by the texts impact our own ideas about bilingual language practices and identity. Now it's time to open up a discussion about language practices, as a whole class, in small groups, or with partners. Sometimes simply posing a question about the text and language is all a class will need at this point; something like *Did you notice the moment when Miguel spoke and sang with his family in Spanish at the radio station?* may be enough to start a vibrant discussion that leads to

comments on identity and bilingual language practices. Or we can pose questions that point more directly at identity and bilingual language practices:

- *What role do language practices play in Miguel's life?*
- *How does the way Miguel and his family use their language practices connect them to each other? To their cultures?*
- *What have we discussed today that relates to how you view your own bilingualism?*
- *Why do you think this about being bilingual?*

Whichever path you choose, the goal is the same: to help students synthesize the insights they've developed from their close reading of the text with their own stances and beliefs.

Step 6: Applying What We've Learned

At this point, we want students to reflect on the ways their classroom and/or school environment support or do not support bilingual language practices, followed by any recommendations. You can have students respond in a T-chart (see Figure 2.5) or in a paragraph in response to a question. You can post the following questions as options for reflections, sharing your response to one of them with the class, and asking students to respond in writing. Translanguaging can also be welcomed in students' responses.

- *How does our classroom and school either support or not support bilingual language practices?*
- *How do different groups of students or teachers feel about the ways the classroom and/or school address (or do not address) language practices?*
- *How do we experience language practices outside of school? How do those spaces outside of school support or not support our bilingual identities?*
- *What recommendations do you have for the classroom (lessons, activities, texts), larger school environment (signs, staff, translations, meetings with families, assemblies), and other learning spaces (home, community centers, after-school spaces, etc.) that would support bilingual language practices?*

You can collect their written responses to help you get a sense of how students' understanding of the text helped them form their own ideas and recommendations. You can also use these responses in planning the lessons that follow. Even if your learning community already implements liberating language practices, hearing the students' own interpretations of schooling is constructive to our growth as educators. It could be that bilingual students do not feel as welcomed in after-school programs, extracurricular

activities, or spaces with families and friends as they do in the classroom. Hearing these perspectives is the first step in helping students navigate this dilemma and considering how you can create a welcoming space. Students' frankness might catch some of us off guard, but it may also inform our teaching.

Finally, give some time for students to hear from you about how this text has impacted your own understandings. Figure 2.5 presents some starting points to consider from the text and from our own teaching practice as we reflect on our "aha" moments from this engagement with the text. You can choose to start with a topic from the column labeled "Understandings from the Text," such as music, place, family, or language, asking students to share how their own understandings of this topic have changed, grown, or been affirmed as they engaged with this text. For more support, you can show one row from Figure 2.5 as an example and have students complete others in small groups. Our own responses in Figure 2.5 consider our understandings of the text and our life, in this case, our classroom/teaching practices. We can also invite students to help us to consider further actions we can take. How we respond to the texts and to our students reveals our pedagogical stance. This is an opportunity to show students that we are working toward "a translanguaging stance [that] always sees the bilingual child's complex language repertoire as a resource, never as a deficit" (García, Ibarra Johnson, and Seltzer 2017, 27).

Figure 2.5 Sample Life Applications Based on Viewing Miguel's Text

Understandings from the Text	Actions I Can Take Based on This New Understanding
Miguel and his family used music to connect with his history, family, and present gathering with family. (Music)	• I can ask students if this is the case with them. I can ask, "Is there any music that helps you connect with your family?" I can ask students to help me use this in my teaching. • I can ask students if there are other things that help them connect with their family. Food? Language? Hobbies?
Miguel's first visit to see a place connected to his history, family, and identity was an emotional experience. (Place)	• I can get to know where my students are from and what kind of meaning these places have for my students. • I can provide space (lessons, units) for students to write about these places and teach us about them.
It was important for Miguel to experience this trip with family. (Family)	• I can consider ways to connect the classroom experience with families. How am I integrating them into the school day, units of study, lessons, presentations?
Miguel tried his best to communicate with family, and when he could not find the words in Spanish to express himself, he used English and his father helped with translating. (Language)	• I can think about how I react to students who need translations. What do I feel? What do I say? • I can plan to have translation tools in the classroom. • I can engage in translanguaging practices myself and welcome students' translanguaging practices as well. • I can ask for support from colleagues, students, families, and other experts in bilingual language practices. • I can set up students to work in heterogeneous partnerships or triads so that together they can translate in discussion and for writing tasks.
Miguel comments on how his fans see him "solely as Black" and this trip gave him the opportunity to connect with his Mexican roots. (Identity)	• I can ask students to name the ways they self-identify, the reasons for their choices, and why they matter. • I can learn more about Afro-Latinx identity and Afro-Latinidad. • I can seek information on the history of anti-Blackness, its connections to colonialism, and how the Latinx community resists or responds.