Critical Consciousness in Dual Language Bilingual Education

Case Studies on Policy and Practice

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Introduction

Why This Book and Why Now

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#StandWithUkraine #AsylumRights #BlackLivesMatter #Transgender-DayOfVisibility #StopAsianHate

We write this introductory chapter amid challenges that feel insurmountable: millions of people from Ukraine, Ethiopia, and Yemen fleeing their homes due to unprovoked and civil wars; countless Central Americans pleading for asylum in the United States; and an on-going pandemic disproportionately killing people of color. Black, Brown, LGTBQ+, and other marginalized communities continue to experience violence and inequity across our educational, legal, and civil institutions time and time again.

But there is hope and love in the world too. People are welcoming refugees into their homes, youth are committing their lives to activism against racism, and new organizations are working to fairly distribute life-saving medical care. We know how to fight back against oppression. But it takes opening our hearts and minds, developing our consciousness of inequities, and figuring out how to take action. This is the heart of this book, specific to dual language bilingual education (DLBE). We strive to find answers to this question: how can we ensure equity in DLBE spaces?

Dual language bilingual programs aim to develop bilingualism, biliteracy, and sociocultural competence while meeting grade-level academic standards (Howard et al., 2018). There are at least four DLBE program models, which are traditionally defined by the student groups they imagine serving (see Definition of Terms). One of these groups is transnational and racialized language learners who are, more often than not, otherwise marginalized in US schools. Well-implemented DLBE programs, with their roots in the historical and political fight for civil and educational rights for children who speak languages other than English, have been shown to be demonstrably effective for this group (e.g., Steele et al., 2017; Umansky & Reardon, 2014).

Unfortunately, not all programs are well implemented, and they exist in spaces with colonial and racist histories, as pointed out by Guadalupe Valdés's (1997) cautionary note decades ago. Even when DLBE programs are designed specifically for racialized and transnational language learners, research has documented persistent challenges to equity (Cervantes-Soon et al., 2017). For example, studies have found a lack of access for

marginalized students; a bias toward monolingual and "standard" ways of using language; inadequate teacher and/or leadership preparation; unwelcoming family/community engagement; and conflicting policies—all of which tend to favor the English language and English-dominant students, regardless of a program's best intentions (Dorner, 2016). In short, Guadalupe Valdés's cautions (1997) still ring true today.

Given these circumstances, we believe *now* is the time to showcase what we can do—and in fact, what stakeholders have already done—to confront these challenges.

In this volume, we have collected stories from policymakers, educational leaders, family and community members, teachers, and students who have identified, named, and then shifted DLBE power imbalances through their critically conscious actions. We present their work as *case narratives*, and we include *teaching notes*, *discussion questions*, and *teaching activities* to support educators and family/community members who want to develop and enact equity in their DLBE spaces.

There is no better time for such work. We live in an ever-changing, transnational world where migration is often the result of dispossession, violence, poverty, and injustice, and where youth and families are forced to start new lives uprooted from their communities of origin. For them, multilingualism has deep significance, because the possibility to sustain their languages and develop new ones is a fundamental human right for surviving and thriving. Over 25% of US school children live in immigrant families. Bilingual programs are also growing exponentially, with over 3,600 documented in the US as of 2021 (American Councils Research Center, 2021). Let's build upon our colleagues' successes through critical consciousness.

Constructing, Rather Than Deconstructing, Through Critical Consciousness

We, the editors of this volume, developed this book project after years of working as bilingual educators and scholars and after conducting a review of research documenting inequities in one particular form of DLBE, two-way immersion (TWI). We concluded that critical consciousness should be the new, fourth goal of such programs (Cervantes-Soon et al., 2017). Here, we extend this argument to all DLBE:

> Critical consciousness involves the process of overcoming pervasive myths through an understanding of the role of power in the formation of oppressive conditions (Freire, 2007). [DLBE] teachers, students, and parents can take part and take action only to the extent that they problematize the history, culture, and societal configurations that brought them together. [DLBE] children, parents, teachers, and school leaders must work toward critical consciousness in order for the programs'

integrated groups to result in cross-cultural understanding and greater equality; each stakeholder must interrogate [their] own position, privilege, and power. By reframing [DLBE] spaces as problem-posing (Freire, 2007), we can raise critical consciousness around the discourses, macro-level inequalities, and power relations that shape [DLBE] practice, pedagogy, and policies.

<div align="right">(Cervantes-Soon et al., 2017, p. 419)</div>

Central to developing such consciousness is cyclical *praxis*. Our goal is not to simply deconstruct, but to reconstruct—to call out inequality and then work to rebuild more just systems—and to do so continuously over time. In turn, we have theorized how DLBE stakeholders can develop critical consciousness through four actions (Palmer et al., 2019): (1) historicizing our communities and ourselves, (2) critical listening, (3) embracing discomfort, and (4) interrogating power. In our most recent work, we have identified additional practices that are the result of critical consciousness at work and that also contribute to its ongoing development: (5) affirming identities, (6) *acompañamiento*, and (7) translanguaging (Heiman et al., forthcoming).

- *Historicizing communities and ourselves* means deconstructing mainstream explanations of the past, foregrounding communities' local histories and ways of knowing, situating ourselves within our own socio-historical paths, and uncovering previously invisibilized narratives of struggle. This also means to examine the colonial legacies that frame the constructs, discourses, policies, tools, standards, and materials that we use daily in our work.
- *Critical listening* considers ways of engaging students, educators, and families with one another for meaningful and transformative connection through developing curiosity and attention, sharing, caring, reciprocity, and responsivity. Critical listening means amplifying silenced voices and taking them seriously to shape our programs.
- *Embracing discomfort* entails practicing how to experience and learn from the inevitable unsettled feelings that emerge from recognizing, reflecting on, and acting against the ways in which one's privilege, sense of entitlement, or silence reify and reproduce social injustice.
- *Interrogating power* is about calling out oppression and working to push those in power to take note of injustice and to transform systems. It also involves interrogating our own power and privilege and our role in perpetuating or disrupting inequities.
- *Affirming identities* means making sure everything about a school centers and affirms the histories and cultures of those who might otherwise be marginalized by structures of power: the curriculum, policies, instructional practices, and ways of being in schools should reflect and honor students and their communities.

- *Acompañamiento*, an idea identified by Sepúlveda (2011), calls up solidarity; it literally means *keeping company* or *accompaniment*. It means ensuring there are spaces and opportunities for co-conspirators (often those with more power in society) to be present with those who have been marginalized, to become bodies standing alongside each other as they take critically conscious actions.
- *Translanguaging* for critical consciousness means embracing the bilingual and vernacular languaging practices of bi/multilingual communities and radically centering these practices (rather than monolingual "standard" or "academic" language practices) in school (Sánchez & García, 2022).

Perhaps most importantly, we have moved from conceiving of critical consciousness as another pillar or goal to advocating for it as the very foundation of DLBE (Heiman et al., forthcoming).

How to Use This Book (Review of Chapters)

This book includes examples of critical consciousness in action at four levels of stakeholders: (1) policy, (2) leadership, (3) families and communities, and (4) teaching and teacher learning. In most of these case examples, authors use pseudonyms, although some decided to use actual names for places or individuals. And while some case examples are based on actual events, others are amalgams of the authors' experiences. In addition, although language equity is a theme throughout the book, many chapters address more than just language equity or linguistically marginalized students and families. Our authors explore, for example, issues of anti-Black racism (Chapters 10 and 18), digital access (Chapter 15), Indigenous knowledges (Chapter 17), gender identity (Chapter 19), disability (Chapter 20), and other intersections that are as much a part of the dynamics of DLBE programs as they are in any educational space. Work toward justice in DLBE schools must account for the various intersectional identities of those who inhabit them.

As we introduce each chapter here, readers may begin to notice that the development of consciousness and stakeholders' related actions fall on a continuum. Some chapters portray the beginning steps of this work, while in other contexts, stakeholders have already taken action and begun to experience results, for instance, through new policy or practice. We invite readers to engage with each chapter as inspiration and aspiration, not as regulation; there is no one defined "recipe" for this work (Flores et al., 2021; Pacheco & Chávez-Moreno, 2021; Bartolomé, 1994). Context matters, and so we encourage educators to consider what fits their contexts and how they might adapt the ideas therein for their own situations. Besides describing each chapter in the sections that follow, we also provide Table 0.1 as a summary of each chapter's geographic context, DLBE program type, and grade level of students.

Policy

In this section, we take a broad view of policy, understanding it as a social and cultural process that happens over time. That is, policy is not merely a legislative act or statement by a school district; it is a set of actions taken by multiple stakeholders, including teachers (Menken & García, 2010) and families (Dorner, 2012), who are all shaped by their particular contexts (Levinson et al., 2009). Enacting policy includes allocating resources, inventing procedures, exchanging ideas, and reorganizing relationships (Ball et al., 2012); these "enactments" can occur within classrooms, schools, districts, and larger government offices.

Three of the chapters present case studies of systemic policy change enacted at the district or school level. We start with Chapter 1, by Elena Izquierdo, who shares the story of a district on the Texas border that significantly redesigned its education for designated English learners after uncovering gross impropriety and unethical behavior by leaders across the system. This case introduces us to Deputy Superintendent Matilde, who led her district through critical conversations and historicizing to develop dual language bilingual education as *the model* for all their English learners.

The next two chapters examine significant policy changes at the school level. Chapter 2 by Ayanna Cooper presents the development of Toussaint L'Ouverture Academy, a Haitian-Creole/English two-way immersion program housed within an elementary school in Boston. Named for the leader of the Haitian revolution—heralded as the only successful revolt of enslaved peoples in history—Cooper's case examines how educators and community members together revolutionized education for their children, and have fought to keep the revolution going. As the program expanded year by year, interrogating power, critical listening, and historicizing were each essential to confronting policy challenges, from curriculum development to teacher preparation, and developing a program centered on linguistic social justice.

Meanwhile, the case narrative in Chapter 3 by Esmeralda Alday, Olivia Hernández, and Kathryn I. Henderson tells the story of one Texas school district that implemented a unique dual language program at the high school level, despite not having a DL feeder program. Feeling there was no time to waste, the development and enactment of critical consciousness allowed educators here to "fundamentally change the academic trajectories of students" who had been marginalized over time, never having had any access to academic content or instruction in their home language until this major policy shift.

The remaining three chapters in this section present policy enactment within DLBE schools and programs, specifically how groups of educators came together to analyze or transform policies through their critical consciousness. In Chapter 4, Dina López and Tatyana Kleyn take us to a dual language bilingual school in New York City, where all students learn in both Spanish and English. Here, the authors present a case study in which

the teacher is centered as the critically conscious policymaker who responds to a parent who resists her classroom storybook reading about a family that includes one parent who is undocumented. This case demonstrates how together teachers and school leaders can take a "firm stance" in policy, creating a climate and mission statements that support teachers' work as critical pedagogues and policymakers and underscore the role of schools to prepare students "to critically engage with privilege and inequity."

In Chapter 5, we see another kind of partnership for critical consciousness. Karla Venegas, Nelson Flores, and Jennifer Phuong present how school leaders in a hyper-segregated and long-standing Latinx neighborhood in Philadelphia came together with researchers to critically interrogate their policies and practices. Specifically, they considered how they were labeling students in deficit-oriented and confusing ways, all of which obscured "the joy and genius of our linguistically diverse children." Through analyses of ethnographic data from the research team, the school- and university-based educators together activated critical listening and engaged with discomfort as they sought to understand and figure out how to change the way their school viewed students who were simultaneously labeled as "English learners" and "English-dominant."

Finally, in Chapter 6, Verónica E. Valdez, M. Garrett Delavan, and Juan A. Freire present another case of educators coming together to interrogate policy and practice. This chapter, which is set in a two-way strand program in Utah, tells the story of Andrea and Kim, who started a professional learning community and led their colleagues to critique DLBE state policies, in order to transform them. They discussed student recruitment and enrollment, promotional materials and media, required teacher credentials, and language separation policies. After their critically conscious work together, the educators not only felt empowered to think more deeply about DLBE equity for youth designated as English learners, but they also made material changes for them.

Taken together, the cases in this first section provide inspiration and direction for educational stakeholders across the policy system; they are stakeholders that can, as Chapter 3 points out, change the trajectories of racialized and transnational language learners. The next section focuses specifically on educational leaders and their work at critical consciousness in DLBE.

Leadership

School leaders make an indelible impact on the schools, districts, and communities where they serve. Regardless of whether they enact a servant or transformational leadership-based style, and regardless of their place in an organizational hierarchy, leaders are front and center in creating school environments that raise the critical consciousness of *all* stakeholders around social justice issues (Rodriguez & Crawford, 2022; Theoharis, 2007). The

specific focus of this section is how K–12 district and school leaders handle and overcome—sometimes creatively—the various obstacles to build and support DLBE programs. Together, these chapters provide powerful lessons and strategies leaders have used to facilitate DLBE programs that challenge and push against Eurocentric and English-dominant forms of schooling.

Chapter 7 by Sandra Leu Bonnano is situated in a Spanish-English elementary school that serves a majority Latinx population and also a mix of students who identify as white, Black, Asian, and Pacific Islander. This case portrays a bilingual principal, Amy Howards, who identifies as a white ally and who strives to honor Latinx community members' cultural values and practices, but whose teachers resist shifting the school from a monolingual model of practice to being fully bilingual. Howards's challenge is moving her school from professing a commitment to social justice to embodying it; this includes self-reflection, interpersonal work on school norms, and institutionalizing a focus on valuing the agency, knowledges, and lived experiences of school community members. Leu Bonnano supplements the case study with a critical consciousness framework that leaders can use to help catalyze and sustain linguistic and cultural diversity.

Chapter 8 by Olivia Hernández and Kathryn I. Henderson shifts readers from the building level to a district-wide view of the process of DLBE expansion. This case, situated in an urban Texas district led by author Hernández, demonstrates the importance of leaders' willingness to engage in critical listening and discomfort in the planning process. District leaders aimed to redesign their programs from a transitional bilingual education model, which moves students toward English-only instruction, to a fully DLBE model. They formed a bilingual redesign committee to facilitate the process, build communal support for the expansion, and ensure program sustainability through *collaborative decision-making*. Critical to the committee's success was group engagement in *pláticas* (dialogues), in which multifaceted, reflective conversations incorporated listening, inquiry, storytelling, and creation.

Next, Chapters 9, 10, and 11 present examples of educational leaders' using critical consciousness to work through and overcome conflict. Chapter 9 by David DeMatthews and Leyla Olana takes place in the southwestern US in an urban, predominantly Latinx and Black community undergoing gentrification, along with simultaneous school consolidation and the development of new DLBE programs. An elementary school principal, Principal Reveles, must navigate the complex socioeconomic and racial dynamics inside and outside the school and cultivate trust with teachers and families. To enhance collective input on his school's DLBE program, Reveles creates a bilingual leadership team that brings together diverse family members; bilingual, general, and special education teachers; a district administrator; and a leader in the parent-teacher association. Paramount to the leadership team's success is Reveles's setting core goals for the new DLBE program to prioritize linguistically marginalized students, be research-based,

and incorporate team members' diverse knowledges and perspectives of the school's past, present, and future.

Meanwhile, Chapter 10 by Rhonda J. Broussard, Faith R. Kares, Nicole Caridad Ralston, and Maria Patrizia Santos explicitly interrogates how leaders can prioritize centering Black students in DLBE programs. They stress the urgent need for anti-racist policies and practices that encourage efforts to hire, promote, and retain Black leaders. Central to their case is Victor, a Black principal and the only leader of color in an open-enrollment, French-language charter school with a majority Black population on the Gulf Coast. He strives to activate critical consciousness to move "fixed mindsets" with his DLBE colleagues but struggles: white supremacy culture has become ingrained in both white and Black American teachers who stigmatize Black English and whose identities and experiences do not match those of the school's students. Despite soliciting and providing feedback and prioritizing an anti-racist environment, the hoped-for changes prove elusive. Without additional support and critically conscious partners, Victor leaves the principalship. This powerful narrative underscores the imperative for districts to have critically conscious policies and practices that recruit, retain, and promote Black leaders. It also points to how all educational stakeholders must engage in critical consciousness efforts if equity is to be realized.

Chapter 11 by Michael Bacon and Van Truong, both acting principals, is set in the Pacific Northwest. This case interrogates how and why certain languages (e.g., Spanish, Mandarin) are coveted and commodified by white families at the expense of less commonly taught languages like Vietnamese, which better represents the community and community needs in the district. In this case, school principals and district leaders together recognize that Vietnamese emerging bilingual students are the second largest language group in the district, but they resist implementing a two-way immersion program with their cultural, academic, and linguistic needs in mind. Instead, they rationalize that not enough white and non-Vietnamese families would join such a program. The district commits to racial equity work and a new racially just education policy over time. This coincides with Vietnamese community leaders, including a Vietnamese American leader who steps into an ESL director position, advocating for their community's needs and representation in DLBE programs. Like Chapter 10, this case study exemplifies how diverse leaders who mirror and defend their communities are necessary at senior leadership levels and also how communities can organize to successfully advocate for DLBE programs that reflect their languages and culture.

Finally, Chapter 12 by Cristina Alfaro is the bookend for this section. It is unique and essential, since Alfaro provides a first-hand account of lessons learned over the course of three decades as a champion for bilingual education. Her inspirational account also provides insight into what it takes to engage in an ongoing struggle for justice and reclamation of language rights. She traces the roots of her *lucha* (fight) to save a dual language/English learner teacher preparation program as a university-level department chair.

When she is a young student, a white teacher punishes her for breaking a rule to not speak any other language in the classroom other than English, but ultimately, this catalyzes her efforts to critique unjust language policies and engage in work where bilingualism and biliteracy are viewed as assets. Alfaro highlights how discovering one's voice, ideological consciousness, and ideological clarity are key traits for all DLBE leaders, since they impact beliefs and pedagogical practices toward linguistically diverse students and families.

Families and Communities

The chapters in the families and communities section present a diverse range of parent, family, and community experiences and engagement with critical consciousness in DLBE. As individual cases, they span geographical, ethnolinguistic, and historical contexts to provide a picture of resilient communities whose heritage languages have been minoritized and devalued. Each individual case offers insight into the complex processes involved in the development of critical consciousness, illustrating the ways in which the journey begins as an internal interrogation of structures of inequity and how they progress and grow as individuals share their perspectives with others and engage in various actions for change. For example, Chapter 13 by Wenyang Sun centers on a Chinese immigrant mother in the southeastern US whose children are enrolled in a Mandarin/English DLBE program and who begins to recognize that the ways in which the program is framed not only prioritizes the needs and interests of white English-speaking children, but also perpetuates the construction of Asian families as model minorities and deepens divides between them and other families of color. In addition, this mother questions taken-for-granted assumptions, such as the notion that the 80:20 model is more beneficial to language-minoritized children. Through the narrative, doors of opportunity to foster critical consciousness are evident, revealing the need to create spaces for collective and dialectical interrogations, when parents like Aimei can not only share concerns and interrogate power together, but also can strategize collectively to make their voices heard and engage in transformative action.

Chapter 14, by María de los Ángeles Osorio and Jody Slavick, comes from the central western US. This case shares and contrasts the experiences of two mothers who built and acted upon their critical consciousness when community members, including a caring, experienced teacher and a "community education specialist," were deeply involved in their journeys of critical consciousness. This chapter illustrates some of the possibilities when parents, educators, and other community members begin to collaborate to raise each other's consciousness and engage in advocacy work to challenge restrictive language education policies that are aligned with English-only state assessment requirements. However, this chapter also demonstrates that, even when engaging with others, the journey of critical consciousness is

not a straight and linear path. Instead, there are challenges throughout the way that produce discomfort and sometimes even disappointment. Yet every experience can contribute to greater growth and deeper understanding of what it means to enact critical consciousness and the kind of collective work and dispositions that are necessary to engage with the tensions that emerge.

An example of such dispositions is illustrated by Yalda M. Kaveh and Cory Buckband's Chapter 15, who switch the focus to a teacher who engages in humanizing pedagogies resulting from critically conscious family engagement in the remote instruction forced by the COVID-19 lockdown. Rather than constructing the home experiences of minoritized children as substandard and deficient, or the pause from the regular school context as a pathway to learning loss, Gloria, the teacher, recognizes what children are learning at home with their families, and centers parents' knowledge and wisdom of whatever they need to do with the children during such unprec-edented times as essential and valuable. This example reveals that critically conscious family engagement can have many facets, with one being a direct influence on the day-to-day classroom experiences, curriculum, assessment, and pedagogy. Moreover, critically conscious family engagement can help us re-evaluate the vision and purposes of schooling. This case is especially significant in that we see the potential of virtual DLBE classrooms in early childhood contexts, an underexplored nexus in DLBE. This nexus is espe-cially urgent due to harmful discourses focused on learning loss and quick returns to "normalcy" in post-COVID-lockdown situations (de Royston & Vossoughi, 2021), which must be interrogated.

The next two chapters offer empowering illustrations of what is pos-sible when critically conscious families, community members, and educa-tors engage in transformative action. Chapter 16 by Luis "Tony" Báez and Andrew H. Hurie connects the historical trajectory of bilingual educa-tion in Milwaukee, Wisconsin, to contemporary struggles for community involvement and participation. At a Spanish-English DLBE school called Escuela Bilingüe Foster, parent committee members have been instrumen-tal in securing the ability to determine its own language allocation model, meeting with district board members and advocating for particular inter-pretations of data. These members also design and deliver one lesson to students per quarter, maintaining connections to the students and families whom they serve and represent. The parent-community engagement, col-lective action, and advocacy allowed parents to bring about positive change for their school as a whole.

Extending beyond the confines of school-sanctioned spaces, curriculum, and pedagogies, Chapter 17 by Chris Milk and Angela Valenzuela describes a case of educators, families, community members, and activists construc-tively developing a curriculum unit around *curanderas* (women healers) and *plantas medicinales* (medicinal plants) at their Saturday Spanish-language day school, Academia Cuahutli. This curriculum is full of Spanish and Indig-enous linguistic and epistemological connectivity, which challenges deficit

ideologies that typically portray the schools' families as lacking intelligence and knowledge. Most notably, educators co-designed this curriculum with families about indigenous medicine and plant knowledge and encouraged family members to share any previous experiences with their children. Central to Academia Cuahutli is a "social architecture of authentic cariño" between students, families, and educators, which values and fosters subaltern and ancestral family knowledges. In this way, Academia Cuahutli becomes an agentic and decolonizing space for DLBE students, teachers, and families, where they can delink from the coloniality of knowledge and power and the pursuit of modernity that continuously aim to shape DLBE programs.

In sum, each case highlights the importance of community expertise, knowledge, and resilience for families and educators in DLBE programs who are driven to more equitably engage with each other as co-equals and collaborators. The cases also shed light on the evolving aspect of critical consciousness, from an internal questioning to collective and strategic trans-formative action, and finally to authentic communal love and creative and autonomous agency with the power to decolonize relationships, learning, language, and knowledge. Such themes are continued in our final section on teaching and teacher learning.

Teaching and Teacher Learning

The chapters in the teaching and teacher learning section, like the previous sections, span a broad range of contexts and experiences. Taken together, they illustrate how the overlapping actions of critical consciousness can be embodied in schools through classroom practice and teacher learning. Under-standing learning, whether by students or by teachers, as co-constructed in interaction within sociocultural and historical contexts (Stillman & Ander-son, 2017), we have organized the cases in this section to more thoroughly examine what kinds of interactions can robustly support learners to develop critical consciousness as they navigate complex contexts and histories.

The first two chapters provide an intersectional lens that actively aims to interrogate binaries, to critically listen to current problems in DLBE spaces, and to accompany Black and LGBTQ+ students. Chapter 18, by Brittany L. Frieson and Vivian E. Presiado, is a logical entry point to this section. Their dreaming of DLBE contexts that center the linguistic and cultural practices and epistemologies of Black students challenges the field to historicize how this centering of Black students has not been a priority in DLBE (Sung & Allen-Handy, 2019). Their case narrative pushes us to acknowledge that too often in DLBE spaces there is a Latinx/White binary that omits and silences Black identities and voices. This points to the neces-sity of ensuring that Black lives indeed matter in DLBE and its curriculum (Frieson, 2021; Martínez et al., 2022). The curricular dreaming that Frieson and Presiado propose in this case illuminates the praxis-cycle of critical con-sciousness: through engaging with discomfort and critical listening we can

take curricular and pedagogical action that affirm Black student identities and interrogate dominative ways of being and knowing.

Meanwhile, Caitie Dougherty, Deborah Palmer, Stacie Aldana, and Mary Gilreath in Chapter 19 also interrogate traditional binaries, in this case, highlighting the complexities of engaging with the intersection of gender identity, language ideologies, and inclusive language practices. The arrival of a transgender first grader in a two-way DLBE program in Colorado, who asks the class to use "they/them pronouns" for them, spurrs a team of DLBE teachers (authors Stacie and Mary) to interrogate ideologies of linguistic purism and to lean into discomfort as they (re)invent their classroom norms and pedagogies for radical inclusion. The chapter explores the importance of *acompañamiento* not just for racialized bilingual students but for all students imbued with intersectional identities, histories, and lived realities who inhabit DLBE spaces.

The next two cases offer insight into the ways that professionals—including teachers, leaders, and instructional coaches—interact in DLBE schools to learn together and to engage in the actions of critical consciousness for enhancing classroom practices. In Chapter 19, Steve Daniel Przymus shares the story of a team of teachers supporting each other to interrogate and move to change the ways we view and ultimately teach our bilingual students who have been identified with disabilities. The chapter describes a bilingual formative assessment tool called "content-based story retells" that allows teachers to listen critically for students' bilingual languaging and better understand students' full linguistic repertoires, regardless of their disability labels. Like Przymus, Caroline Hesse, Jillian La Serna, and Emily Zoeller also explore the potential for professional learning when teachers engage critically with one another. In Chapter 20, they describe what happens when a school radically rethinks the way they use their professional development time, opening teachers up to critical listening to one another's *testimonios* (Delgado Bernal et al., 2012) and moving to action based on what they learn.

The final four chapters in the teaching and teacher learning section demonstrate the need to interrogate white-stream conceptualizations of academic achievement, bilingualism/biliteracy, and intercultural competence, the three traditional goals of DLBE (Howard et al., 2018). The interrogation of DLBE's three goals in these chapters overlaps with other actions of critical consciousness and is deeply immersed in current sociopolitical contexts that directly impact racially and linguistically minoritized students: virtual learning spaces due to COVID-19 (Cioè-Peña, 2022; Ladson-Billings, 2021), deeply polarized/anti-immigrant political climates, two-way contexts prone to gentrification processes (Delavan et al., 2021), and teacher education spaces that are generative sites for critical consciousness work (Caldas, 2017; Espinoza et al., 2021).

In Chapter 22, Juan A. Freire and Judith Flores Carmona highlight the *testimonio* pedagogy in Señora García's DLBE classroom that allows her to accompany her students and their lived experiences of immigration alongside Gloria Anzaldua's *Friends from the Other Side/Amigos del Otro Lado*, a *tema* and *texto* (see Herrera & España, Chapter 24) that relates to their identities.

Carmela Valdez and Rosalyn Harvey-Torres also interrogate the sociopolitical reality of Carmela's Texas first-grade classroom during the Trump presidency. In their case, Chapter 23, children are given the opportunity to push back against the erasure they and their families are experiencing through a bilingual writer's workshop. Valdez's interrogation of the traditional writer's workshop in favor of a transgressive, translanguaging space for young bilingual children leads to a praxis-cycle that centers the voices and realities of her students. Luz Yadira Herrera and Carla España's chapter (24) offer a framework they describe as *textos*, *temas*, and translanguaging to support teachers who wish to engage in the work of critical consciousness through literacy instruction in their elementary classrooms. They share the story of Crystal, a third-grade dual language bilingual teacher in California, as she engages students with challenging critical questions and encourages them to connect with their histories through rich children's literature that draws upon their full linguistic repertoire; this narrative is a beautiful portrait of exemplary pedagogy in a dual language classroom.

Chapter 25, the final chapter in the volume, explores the role of emotions in dual language bilingual teaching, particularly in the two-way context. Brenda Santiago González and Rachel Snyder Bhansari offer insight into the emotional praxis-work that Brenda undertakes as she identifies and struggles to respond to the entrenched discourse patterns of her privileged white English-speaking fourth graders in her two-way DLBE classroom. A first-generation college graduate and a Latina teacher, Brenda draws on her powerful emotions to engage her students in critical conversations, and subsequently to interrogate her own reactions to the program's mandate to separate English and Spanish in her instruction. Like all of the teachers highlighted in the chapters in this section, Brenda demonstrates that the process of developing and enacting critical consciousness in DLBE schools and classrooms is complicated, messy, and always emerging.

Definitions of Terms

Given the breadth of perspectives and contexts represented in this volume—across states, linguistic communities, schools, and programs, each with their own history and rationale—readers will find a variety of terms used by our authors. Authors also use particular terminology for political reasons. For example, some of us have chosen to capitalize racial categories such as Black and Brown, but not white, taking inspiration from Kimberlé Crenshaw (1991), and Maite Sánchez and Ofelia García (2022). The most common program terms are defined here. As we define these terms, however, and consider the various words authors use to describe the people in their communities, we encourage readers and writers to consider the following: (1) Terms and their definitions are always limiting, never perfectly accurate, and always changing (Kibler & Valdés, 2016). (2) Terms used to reference a group of people may not be the terms individuals themselves would use. (3) Each term comes with a particular history, power, and politics that we

should question and consider. For instance, we prefer "dual language *bilingual education*" as opposed to "dual language immersion" to call attention to the history of "bilingual education" as a civil right accomplished for speakers of languages other than English (Dorner & Cervantes-Soon, 2020). (4) Acronyms can dehumanize and disconnect individuals from their contexts, so although we do use them in this volume, we also encourage spelling out and using full words when referring to groups of people (e.g., saying "emerging bilinguals" rather than "EBs").

Program Terms

Dual language bilingual education (DLBE): Educational programs that teach children through and with two or more languages, with the express purpose of developing bilingualism, biliteracy, grade-level academic achievement, and sociocultural competence. We assert that in order to serve students from racialized and language-minoritized backgrounds, DLBE must be infused with critical consciousness (as described earlier). Some contexts refer to DLBE as "dual language immersion" (DLI), or as one of the more specific program types, further defined by their imagined student population.

Heritage/indigenous language revitalization: Educational programs designed to support students to learn and develop their families'/communities' minoritized immigrant or indigenous languages. Sometimes these programs occur in outside-school contexts; other times they are part of school programming. Heritage and indigenous language programs work to maintain and revitalize minoritized languages and cultures in US society and to resist the colonizing influences of English.

One-way developmental bilingual education: DLBE program designed for students who enter school as speakers of a minoritized language (e.g., Spanish in the US), either as their dominant/mother tongue or as a heritage/bilingual language in their repertoire.

One-way foreign language immersion: DLBE program designed for students who do not have any background in the program's target language, most often children from monolingual English-speaking households in the US context.

Two-way immersion: DLBE program designed to integrate majority language speakers (e.g., English-dominant students in the US) and heritage/mother tongue speakers of the program's other language (e.g., Spanish speakers in the US). Students learn together, with the goal of developing each other's languages through balanced instruction in each program language over time.

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Table 0.1 Summary of Each Chapter's Context

Chapter		Title	Geographic Context	DLBE Program Type and Languages	Grade Levels
Policy	1	¡Ya basta! Changing paradigms, policies, and practices for English learners	Texas	One–way developmental, Spanish	District–wide K–12
	2	Revòlisyon an ap Kontinye: Honoring Haitian Creole through a dual language program in Boston Public Schools	Massachusetts	Two–way, Haitian Creole and English – strand within a school	Elementary PK–5
	3	"We can change the academic trajectory of our children in a snap": Developing a high-school dual language program for Spanish-speaking students with no feeder program	Texas	One–way developmental, Spanish – strand within a school	High School 9–12
	4	Centering immigrant voices and experiences in a dual language bilingual school: Teachers as critical pedagogues and policymakers	New York	Two–way, Spanish and English – whole school	Elementary PK–5
	5	"Shifting lenses instead of always grinding forward": Using ethnography to challenge raciolinguistic ideologies in dual language education	Pennsylvania	"1.5–way," Spanish and English – whole school	Elementary & Middle K–8
	6	Using critical policy analysis in collaborative professional learning communities to enhance dual language bilingual educators' critical consciousness	Utah	Two–way, Spanish and English – strand within a school	Elementary K–6
Leadership	7	The convergence of critical consciousness and culturally sustaining leadership practices in dual language bilingual education	Colorado	Two–way, Spanish and English – strand within a school	Elementary K–6
	8	The power of plática: Expanding dual language bilingual education at the district level with a bilingual redesign committee	Texas	Transitional to two–way – Spanish and English	District–wide K–12
	9	Dual language, dual purposes: A community in conflict	Texas	Two–way, French, Spanish, English, and Chinese – whole school	Elementary
	10	Black and bilingual: Challenges in decentering Whiteness in dual language bilingual education	Gulf Coast	One–way immersion, French	Charter school
	11	Vietnamese dual language immersion: Commodifying an uncommodified language and culture	Oregon	Two–way, Vietnamese and English	District–wide K–12
	12	De la lucha a la victoria: The journey to save a dual language bilingual education teacher program	California	University dual language bilingual teacher preparation	Higher Education

(Continued)

Table 0.1 (Continued)

Chapter		Title	Geographic Context	DLBE Program Type and Languages	Grade Levels
Families and Communities	13	Fostering critical consciousness with immigrant families: The story of a Chinese immigrant mother in a Mandarin–English dual language program	North Carolina		K–5
	14	Cultivating critical consciousness with mothers of bilingual students	Colorado	One-way immersion, Spanish and English	Elementary K–5
	15	When life gives you lemons: Critically conscious family engagement in a virtual dual language kindergarten class during a pandemic	Arizona		K
	16	Contextualizing parent activism in one of Milwaukee's bilingual public schools	Wisconsin		K–5
	17	Relational pedagogies and the building of a social architecture of authentic *cariño* in the teaching of healing practices at Academia Cuauhtli	Texas	Heritage language/culture revitalization; Spanish, English, and Nahuatl	Elementary 3rd–5th grades
Teaching and Teacher Learning	18	Black liberation in bilingual education: A case for Black freedom dreaming	Illinois	Two-way, Spanish and English w/ attention to Black language	Elementary K–5
	19	*Intentando incluir a todes*: A first-grade team's gender-inclusive pedagogies	Colorado	Two-way, Spanish and English – whole school	Elementary 1st grade
	20	English-only as a magic pill? Dispelling the myths about disability and dual language bilingual education	Texas	One-way developmental, Spanish and English – whole school	Elementary
	21	Professional development through critical conversation and *testimonio* at Simón Bolívar Elementary	Wisconsin	Two-way, Spanish and English – whole school	Elementary
	22	Bridging *testimonio* pedagogy with dual language bilingual education in a K/1 classroom: One teacher's journey to critical consciousness through a Master's course	Southwest US	One-way developmental, Spanish and English	Elementary K/1st
	23	A sense of belonging: Biliteracy instruction that loves and centers Latinx emergent bilingual students and their families	Texas	Two-way, Spanish and English – whole school	Elementary 1st grade
	24	Growing critical bilingual literacies: Counter-narratives and social justice in bilingual education	California	One-way developmental, Spanish and English—whole school	Elementary 3rd grade
	25	Building on emotion: Experiencing, confronting, and reflecting on patterns of language use in a TWI DL classroom	Washington	Two-way, Spanish & English – strand within a school	Elementary 4th grade