

Reflective and Transformative Practice in Bilingual Teacher Preparation

Examining Cross-Cultural and Linguistic Equity

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Culture, class, and language are significant social markers that impact classrooms today with challenges in educating teachers to become culturally responsive and competent (Hoover, Klingner, Baca & Patton, 2008). Dominant groups in society tend to assume that their ways of knowing, thinking, speaking and behaving are superior to those individuals deemed as subordinates or “others” (Gay, 2010; Hoover et al., 2008; Tatum, 1997). These notions trickle down into our classrooms as microcosms of society as teachers and students bring forth their own beliefs, values and perspectives of self and otherness (Gay, 2010; Potowski, 2004).

This article presents a theoretical approach on the preparation of bilingual teacher candidates and how the literature can inform teacher education programs on developing cross-cultural reflective practitioners who see themselves at center stage in transforming change and advocacy for bilingualism, biliteracy, and biculturalism. The goal is to present conceptual underpinnings that can provide bilingual teacher preparation programs insights on cross-cultural proficiency. Furthermore, the chapter discusses the importance of building a community of practice to interrupt the sociopolitical contexts of the dominant culture and

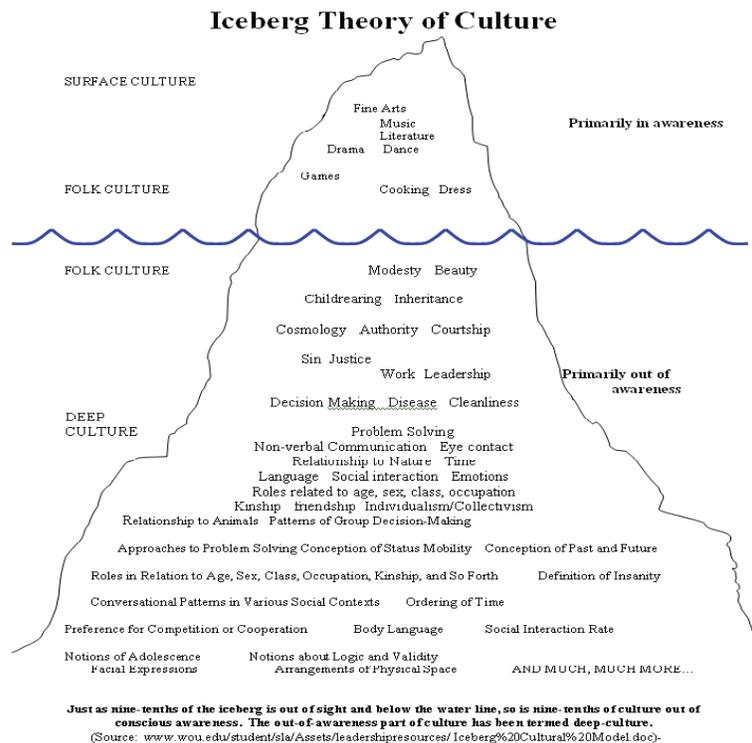
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problematize the challenges teacher candidates may find in establishing linguistic equity in bilingual classroom settings. Guiding principles presented throughout the chapter, include how teachers can reflect on cross-cultural competence and linguistic equitable practices that are transformative and advance the goals of dual language education.

Preparing Cross-Cultural Teacher Candidates

Generally, issues of culture in the classroom are vaguely addressed in teacher preparation programs, and are largely evident at schools by what Weaver (1986) describes as *surface culture* and *folk culture* in his analogy of an iceberg to describe the three layers of culture, with the third layer being the *deep culture* (See Figure 1). This iceberg conceptualization of cross-culture encompasses most of its power in the out-of-awareness portion that is deep below the water level, which is not explored or challenged in education (e.g., patterns of superior/subordinate relationships,

Figure 1
Iceberg Theory of Culture



roles in relationship to status, social interaction). In contrast, the elements that are readily apparent on the iceberg tend to mirror the most common cultural exchanges in schools at the awareness level, such as the surface culture which includes the fine arts, literature, drama, and music, as well as the folk culture with dancing, games, cooking, sports, and dress; clearly excluding the manifestation of the deep culture aspects (Weaver, 1986).

The manner in which bilingual teacher candidates interpret their cultural identity plays a crucial role in how they see themselves as educators. Jackson, Guzman and Ramos (2010) indicate that most bilingual candidates enter the teaching profession with a limited understanding of their own cultural self, selfhood, and identity. They further explain that “Telling *nuestros cuentos* (our narratives) as well as critical analysis of assumptions and beliefs about bilingualism and biliteracy can contribute to constructing and reconstructing identity and agency of bilingual educators (p. 36).” Teacher preparation programs need to begin by examining issues of self-knowledge, defined as a personal understanding about one’s lived experiences and ongoing conversations about selfhood, assumptions, and beliefs of *historias y cuentos* (histories and stories) that afford counterstories¹ of affirmation and validation to pedagogy and practice (Jackson et al., 2010, p. 31).

Evidently, in our university bilingual teacher preparation program at California State University San Marcos, the teacher candidates complete an assignment during their first semester in which they begin to narrate *La historia de mis lenguas* by creating a linguistic profile of their languages. In this narrative, bilingual teacher candidates explain how they learned their languages (simultaneously or sequentially), state how they interact daily with their languages, describe the type of language instruction during their schooling experiences, and identify their sociolinguistic contexts. The following is an excerpt from a bilingual teacher candidate’s narrative about making connections between languages while learning science in high school,

Cuando ingresé en la preparatoria, la mayoría de mis clases eran en español, pero mis clases eran muy aburridas porque solo estábamos repitiendo lo que ya yo había aprendido en México. Mi clase favorita era la de ciencias, la cual era una clase bilingüe. Mientras el maestro impartía la clase en inglés, una traductora nos traducía al español la lección. La clase de ciencias fue muy importante en esta etapa de mi vida, porque usé la transferencia del aprendizaje entre mi lengua natal y la segunda lengua. Por ejemplo, el concepto de que las letras tienen su significado, secuencia y discriminación visual, así como el uso de los cognados, me ayudó a conectar los dos idiomas. Durante este transcurso,

aprendí el contexto en mi idioma, pero también pude relacionar el significado de las palabras entre el español e inglés. (Amanda, Bilingual Authorization Candidate, 2014)

During the second semester of the Bilingual Authorization Program, the bilingual teacher candidates create a *Fotovoz* (PhotoStory) in which they tell stories of their cultural identity through family photographs and personal narratives. Through this assignment, the candidates begin to understand the relationship between their sociolinguistic backgrounds and their sociocultural contexts. This bilingual teacher candidate's *fotovoz* explains how she became aware of her dual identity,

Mi inglés académico se desarrolló rápidamente, mientras que mi español era de una variedad lingüística casera. Cuando visitaba a mi familia en México, se burlaban de mí porque tenía acento de "Americana" y a veces se me olvidaban las palabras al hablar el español. En México, era "gabacha," y aquí en los Estados Unidos era una "pocha." Estas experiencias me marcaron para siempre y dudaba mi identidad bilingüe y bicultural. Cuando empecé la preparatoria, me involucré en un club de ballet folklórico. Al aprender los bailes tradicionales, me di cuenta que realmente yo era parte de dos culturas. Pude comprender que no era necesario pertenecer a sola una cultura, si no que yo representaba dos culturas—la americana y la mexicana. (Liz, Bilingual Authorization Candidate, 2015).

This teacher candidate clearly explains the struggles many college students face in declaring their cultural identity when they enter a teacher preparation program. Much of this uncertainty stems from years of anti-bilingual sentiments post Proposition 227² (1998), in which most public schools in California dismantled their bilingual programs for subtractive instructional practices that led to linguistic and cultural confusion amongst English learners and their families. Therefore, we need to examine the outcomes of this measure with our bilingual teacher candidates, so they can understand the context for their linguistic histories within the sociopolitical climate of their schooling.

Since many bilingual teacher candidates lack experiences learning in bilingual settings, due to their own schooling in Structured English Immersion³ contexts, they need exposure to bilingual contexts (e.g., classroom observations, visitations) prior to their clinical practice placements. In addition, bilingual teacher preparation programs must provide rich experiences in multidimensional settings that allow candidates to experience how learning manifolds itself in environments that intersect in their professional development (e.g., coursework, clinical practice, community service, partnerships, professional conferences) with linguistically and culturally diverse colleagues, students and parents (Alfaro,

Durán, Hunt & Aragón, 2014). Clearly, these multidimensional experiences allow bilingual teacher candidates to observe and engage in the school climate, physical environment, curriculum, student achievement, parental involvement, and instructional practices (Alfaro et al., 2014; Nieto & Bode, 2008).

These recommendations for bilingual teacher preparation programs are congruent with understanding the “deep” cultural constructs outlined by Weaver (1986) in gaining greater insights of dominant/subordinate relationships, economic status, and social interactions in educational systems as teacher candidates enter the profession (Hanley, 1999; Jackson et al., 2010; Weaver, 1986). The bilingual teacher candidates’ profound knowledge of their own identity coupled with rich learning experiences are the foundations for their personal and professional development (Hoover et al., 2008). Consequently, the *deep culture* layer of Weaver’s iceberg (1986) is what allows bilingual teacher candidates to “develop the knowledge, skills, and predispositions to teach children from diverse racial, ethnic, language, and social class backgrounds” (Weinstein, Curran & Tomlinson-Clarke, 2003, p. 270).

In order for bilingual teacher candidates to understand cross-cultural competence,⁴ they must understand their own cultural identity (one’s lived experiences and ongoing conversations about selfhood, assumptions, and beliefs) (Hanley, 1999; Hays, 2008; Jackson et al., 2010; Sue, 2001), since it is difficult to relate to other people unless there is a realization of self-knowledge and validation of personal narratives/*historias y cuentos* (Jackson et al., 2010) in the formation of one’s own cultural identity (Constantine, Hage, Kindaichi & Bryant, 2007; Sue, 2001).

Finehauer and Howard (2014) state that cross-cultural competence, tends to receive minimal attention in the field of dual language⁵ education by both educators and researchers. The majority of the research on dual language education focuses on two primary goals: bilingualism/biliteracy and academic achievement, with minimal attention to what the field refers to as the third goal: cross-cultural competence, an area that is clearly lacking in teacher preparation programs and professional development (Finehauer & Howard, 2014; Hernández, 2015). Finehauer and Howard assert that “one’s own cultural identity is a first important step in developing intercultural sensitivities and cross-cultural competencies” (p.261). Considering these findings, teacher candidates need to understand their own identity and culture, before they can become mediators for cross-cultural competence. In this role, teacher candidates mitigate their students’ personal identity, dispositions and interactions with others. Therefore, teacher preparation programs should provide opportunities for bilingual candidates to explore, discuss and reflect on

their self, selfhood, and identity (Jackson et al., 2010) as a strategy that they will be able to use later on with their own students.

Although cultural identity (Finehauer & Howard, 2014) is central to the ideological consciousness of bilingual teachers, one question still remains unanswered... How can we clearly assert that they understand the pedagogical underpinnings of cross-cultural competence? According to Parkes and colleagues (2009), teacher preparation programs lack clarity and consensus on the topic of cross-cultural competence. This is partly due to lack of research-based strategies and inconsistencies amongst practitioners. In the following passage, the authors examine the issue in the preparation of bilingual/dual language teachers and raise our awareness for further considerations in stand-alone cross-cultural courses in higher education,

How should the teacher's own cross-cultural competence be enhanced? How should teachers be prepared to teach their students to be cross-culturally competent while not feeling like they need to be experts in all cultures? How do the teacher's students' characteristics impact the kind of preparation they should have? Teacher preparation needs to consider not only the teachers' language preparation, but also their cultural preparation through coursework in history, geography, etc. The effectiveness of a stand-alone cross-cultural competence course versus integrating that competence throughout a teacher preparation curriculum should be explored. Other professions also foster cross-cultural competence in their workforce, so studies should be conducted of how other fields define cross-cultural competence, train for it, and expect it of their employees. (Parkes et al., 2009, p. 21).

While Parkes and colleagues (2009) strongly suggest integrating cross-cultural competence throughout the bilingual teacher preparation curriculum, Hanley (1999) states it is impossible to gain cultural competence without one's willingness to change his/her behavior or that of a system or organization. Evidently, this becomes critical in the preparation of bilingual teacher candidates as they navigate the culture and sociopolitical aspects in their field experiences and later in their teaching careers (Alfaro et al., 2014; Parkes et al., 2009). Understanding language policy issues and how they are enacted throughout the educational system in which they practice teaching, can assist bilingual teacher candidates to learn how to advocate for their students' linguistic rights at local school districts (Parkes et al., 2009). Therefore, part of their teacher preparation program should include the various roles and responsibilities of bilingual educators in advocating for linguistic and cultural equity, since most bilingual candidates will work with marginalized students and communities that have been deeply involved in the

struggle for educational justice, similarly to the struggles they faced in their own schooling under Proposition 227.

At California State University San Marcos, candidates in the bilingual teacher preparation program complete an assignment called the Community Footprint in which candidates examine the student demographics of their clinical practice site and investigate the types of programs offered at the school. The assignment also analyzes how the language policies affect the academic achievement of diverse populations, including evidence of culturally responsive practices and parent/community involvement. This assignment allows bilingual candidates to evaluate the workings of an organization through an equity lens, as well as learn about their field placement sites. In the statement below, a candidate examines one of the clinical practice sites through the Community Footprint assignment,

La página web de la escuela no es accesible para los padres que no hablan inglés. Hay mucha información acerca de futuras reuniones para padres en las cuales habrá traductores disponibles, pero toda esta información está en inglés. Así que, un padre que no entienda el inglés, no podrá darse cuenta de las opciones que tiene. No hay enlaces para el internet en español, ni enlaces para cambiar la página al español, ni siquiera información acerca del programa bilingüe, ni acerca de los aprendices de inglés. (Alejandro, Bilingual Authorization Candidate, 2014).

The candidate noted the inaccessibility of the school website for parents who do not speak English and the lack of information about the school's bilingual program or acknowledgement of their English learner population. In this Community Footprint assignment, the candidate later explained the school's concern for lack of Latino parental involvement. This type of examination brings to light the continuing controversy surrounding educational access for English learners and active participation of their parents, even in schools that offer dual language programs.

Cross-Cultural Competence and Dispositions

Teaching and learning in a cross-cultural setting requires domain specific competences, such as personal dispositions (state of readiness, tendency to act in a specified way, personal habits) when working with others. Hernández and Daoud (2014) examined the social and linguistic dispositions of low SES Hispanic/Latino students (native Spanish speakers) and White, middle class, native English speakers in a dual language middle school, where classes were being taught by a bilingual teacher graduate of their Bilingual Authorization program. Hernández and Daoud defined cross-cultural dispositions as the conscious behaviors

of middle school students when interacting in a social settings and/or academic situations. They described positive sociolinguistic dispositions when students exhibited respectful behaviors during peer interactions, socialized with others, or easily engaged in conversations. Additionally, the study identified the following sociolinguistic dispositional roles for students: (1) negotiator—a student who can reach consensus during group work; (2) facilitator—a student who seeks engagement from others during tasks or conversations; and (3) listener—a student who pays close attention to others' input and values diverse thinking. Hernández and Daoud identified positive sociocultural dispositions in the cross-cultural and cross-linguistic setting as manifestations of democratic behaviors, such as being understanding, supportive, compassionate, and unprejudiced during student interactions. In addition, the research identified and examined the role of collaborators - students who understood group membership and willingly worked with others to complete tasks. Hernández and Daoud noted that the role of the bilingual teacher was crucial in establishing a sense of community in the classroom and aided in the development of the students' cross-cultural dispositions. The sociolinguistic and sociocultural dispositions in the interactions across student groups demonstrated attainment of cross-cultural equity⁶ (See Figure 2) (Hernández & Daoud, 2014, p. 262).

Therefore, bilingual teacher preparation programs must model and engage candidates in positive interpersonal dispositions in the context of credential courses and clinical practice, so candidates can understand how cross-cultural competence manifests itself within bilingual classroom routines, activities and peer interactions, where students can

Figure 2
Cross Cultural Equity

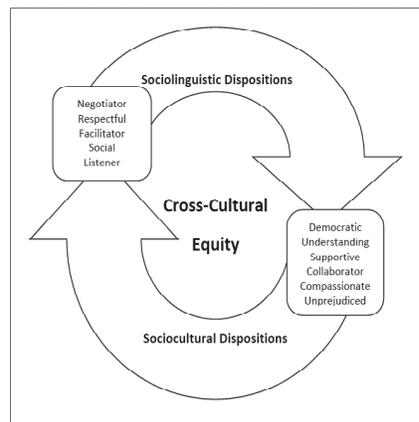


exhibit productivity, engagement, and healthy relationships in diverse classroom settings. This is particularly important for dual language programs, where majority- and minority-language students may face strained relationships due to linguistic empowerment or social status.

Building Community in Sociopolitical Contexts

One of the most difficult challenges in bilingual settings is to maintain social equity in the classroom, since English is considered the language of power in American society. For the purposes of this article, I will refer to social equity as the linguistic and cultural status of dual language students within the classroom context. Studies (de Jong, 2006; Fitts, 2006; Hernández, 2011; Palmer, 2008) on cultural and linguistic status between native English speakers and heritage/target language speakers in dual language programs have demonstrated that the classroom teacher struggled at times to provide equal status during class interactions. The literature review (de Jong, 2006; Hernández, 2011; Palmer, 2008) places importance on bilingual teacher preparation programs that promote strong cross-cultural ties and teach candidates to minimize the marginalization of culturally and linguistically diverse groups in the classroom. Consequently, native English speakers can at times disrespect the academic spaces of Spanish native speakers by cutting off classmates and taking over oral contributions (Hernández, 2011; Palmer, 2008). Similarly, Fitts studied the stigmatization of bilingual students (Spanish native speakers) in the classroom and the challenges students faced when conforming to subordinate roles. De Jong (2006) examined dual language teacher reflections on student integration and concluded that even through integrated settings; the students still self-selected identity groups by status. As a result, Spanish native speakers felt less confident and unable to demonstrate their academic knowledge. These examples of social inequities have strong implications in the experiences of teacher candidates in bilingual clinical practice settings. De Jong (2006) stated,

Successful student integration requires system-wide support, resources, careful planning, sustained teacher collaboration, and conscious attention to group status differences. Only when these variables are purposely addressed ... can the integration of native English speakers and bilingual students have positive social, linguistic, and programmatic outcomes. (de Jong, 2006, pp. 39-40).

Hernández (2011, 2015) confirmed that dual language teachers experienced success with cross-cultural competence when they connected content lessons to the students' personal lives and associated what they

learned in class to the contexts of *deep culture*—values, beliefs, relationships, and language rather than surface level cultural connections to literature and the visual and performing arts (Weaver, 1986). Teachers reported that they expanded the students' cultural knowledge by learning about their historical pasts, reading biographies, and learning about traditions, celebrations and customs in their culture, as well as that of other students' heritage backgrounds represented in the classrooms. Teachers mixed groups of students to balance ethnic/cultural backgrounds and diversity in academic levels through the use of cooperative learning strategies for peer dialogue across subject areas. According to the study's results, teachers structured outcomes that fostered equitable opportunities for learning by building instructional background, connecting lessons through personal experiences, and creating meaningful peer interactions to build community. The implications of the study noted the importance of professional development for bilingual teachers to establish communication protocols during group interactions such as: (1) establishing group norms, (2) active listening strategies, (3) frontloading language objectives, (4) validating members' contributions, and (5) negotiating group decisions. These findings point to establishing clear cross-cultural expectations for student dialogue in the preparation of bilingual teacher candidates as they develop student engagement activities in their lesson plans for coursework or clinical practice.

Challenges of Language Status and Prestige

Bilingual teacher candidates can face linguistic challenges in dual language classrooms that affect how languages are used, given levels of prestige, and valued by the students. A language community is least likely to use two languages in the same manner; thus, each language is used for different purposes and functions in society and in education (Baker, 2011; Hoover et al., 2008). The language of power might be distinguished as a high variety, because it is used in business, commerce, education, mass media, and politics, while the heritage language might be referred to as a low variety since it is predominantly used informally in the home, for religious purposes, or for sociocultural community liaisons (Ferguson as cited in Baker, 2011). Ferguson referred to diglossia as a term meaning that the focus of two languages used in the same geographical region changes and impacts the sociolinguistic purpose of each language or dialect in society. Hence, this affects the status and power of languages in schools, making one language dominant and more prestigious than the other (Baker, 2011; Potowski, 2004). This more eminent language is often identified with educational and economic

success, thus creating linguistic vulnerability to heritage languages in bilingual settings and possibly impacting the self-image of the student and teacher candidate.

Diglossia can affect various factors that influence the importance of each language within cross-linguistic contexts in education (Potowski, 2004), hence bilingual teacher preparation programs need to analyze how diglossia can impact their classroom dynamics and surrounding communities. These aspects may include the overall emphasis on the language of power (i.e., English standardized assessments, grade point averages, language reclassification, graduation, college entry exams) and sanctions on schools' academic performance (i.e., standardized results, program improvement, overall school ratings, public humiliation, faculty morale). According to Potowski, these societal values can influence students' performance and personal investments on language learning. Therefore, the status of languages may be influenced by the students' desires to conform to the dominant language associated with prestige and power in school and society (Baker, 2011; Potowski, 2004) or pressure current and future teachers to raise test scores by attending to English and diminishing time-on-task in the heritage language (Hernández, 2011; Lindholm-Leary & Genesee, 2010). Bilingual teacher candidates must be prepared to face this challenge and have a plan of action to counteract diglossia. Teacher preparation programs can provide opportunities for candidates to role play situations that they may encounter in their clinical practice sites or future classrooms/schools. Perhaps, as teacher candidates reflect on lessons taught in their bilingual settings, they can also assess their use of language in class and how language(s) are used during student-to-student interactions.

Teacher candidates must plan for the amount of instruction delivered in each language at their grade level placements. All teachers must have a sense of fidelity to the model design for consistency of language ratios and instructional practices (Lindholm-Leary & Genesee, 2010; Sugarman & Howard, 2001). Understanding curriculum planning and how languages are appropriated for instruction at each grade level allow bilingual teacher candidates to create appropriate lessons that are designed to teach language and content, while keeping in mind the issues of diglossia. Bilingual teacher preparation programs should also demonstrate how to evaluate the quality and linguistic appropriateness of materials for both English and the heritage language that reflect multiculturalism and cross-cultural competence (Cloud et al., 2000; Lindholm-Leary, 2001; Sugarman & Howard, 2011).

Theoretically grounded bilingual teacher preparation programs are considered vital in providing congruity between teacher beliefs and

practices in dual language education (Flores, 2001; Howard et al., 2003; Lindholm-Leary, 2001), particularly in the manner bilingual teachers use language and organize instruction in English and the heritage language. For instance, dual language programs are designed to promote additive bilingualism and to adhere to appropriate language allocations during instruction to maximize the benefits of peer models, protect the maximal time of the heritage/target language in the program, and foster positive attitudes around that language (Howard, Sugarman, Christian, Lindholm-Leary & Rogers, 2007; Lindholm-Leary, 2001, 2005). According to Lindholm-Leary (2001) dual language teachers maintain the fidelity to the program by avoiding code-switching between languages during delivery of instruction. Bilingual teachers have felt pressured by students or adults to use concurrent translation, code-switching, or to permit students to use the dominant language as a medium of communication instead of the language of instruction (Carrigo, 2000; Johnson, 2000). Although code-switching often occurs spontaneously among bilingual speakers with high degrees of cognitive control and rule-governed structures, it may not always be appropriate for the development of academic language (García, 2009). According to García, when two languages have unequal value in the educational system the “random code-switching erodes the minority language as the majority language takes over, encouraging language shift” (p. 296). For this reason, teacher preparation programs should address how languages should be used in lesson development and analyze the role languages play in instruction, student interactions, and social settings. Not only are teacher candidates organizing instructional sequences in their lesson plans, but they are also organizing purposeful use of the target language for instruction and interactions.

Therefore, bilingual teacher preparation programs need to be explicit in how to organize instruction for bridging languages during a unit plan (Beeman & Urow, 2013; Hamayan, Genesee & Cloud, 2013). This planned interactive time with the students can be used to examine cross-linguistic resources between languages, analyze similarities and differences (e.g., contrastive analysis), understand different language registers (e.g., informal & formal language structures), and connect subjects taught in different languages without repeating content. However, Beeman and Urow suggest that teachers use “the language of heavy lifting” (p. 50), meaning the heritage/target language (e.g., Spanish), to introduce the new concept and content through oracy, reading and writing, including building background knowledge and checking for understanding without mixing the languages for instruction. Then during the bridging time, both languages (e.g., Spanish and English) come together to engage students in contrastive analysis to connect and transfer skills through

the use of both languages in listening, speaking, reading, and writing. After bridging the languages during an allocated time in the unit, the teachers/teacher candidates provide language extension activities in the second language (e.g., English) or tie the content and language objectives to other curricular areas taught in the dominant language. Unit planning is essential in teacher preparation programs, therefore bilingual candidates need demonstrations on how to strategically plan for cross-linguistic references/bridging languages within a curricular unit.

This notion of interconnecting languages during instruction has an association with the term *translanguaging*, which is quickly spreading in today's bilingual education literature, but it is generally misunderstood by bilingual teachers as permissible code-switching or translation of content (Garcia, 2009). The term translanguaging was created by Cen Williams, Welsh educationalist, for the planned and systematic use of two languages in teaching and learning English and Welsh – rather than approaching instruction from the perspective of two monolingualisms within a bilingual society. This praxis in education stemmed from linguistic oppression of English language dominance and Welsh language endangerment. As the Welsh language began its revitalization movement in the 1980s, the possibility of accepting the use of two languages seemed beneficial to bilingual schooling, person and society (Lewis, Jones & Baker, 2012). Lewis and colleagues described this phenomenon within the Welsh context, as a natural way of developing and extending a child's bilingualism while deepening knowledge in the content areas. According to the translanguaging framework,

The process of translanguaging uses various cognitive processing skills in listening and reading, the assimilation and accommodation of information, choosing and selecting from the brain storage to communicate in speaking and writing. Thus, translanguaging requires a deeper understanding than just translating as it moves from finding parallel words to processing and relating meaning and understanding. (Lewis et al., 2012, p. 4).

Translanguaging is understood as an effective pedagogy for students who have advanced linguistic command of both languages. Lewis and colleagues (2012, p. 4) described the limitations of translanguaging within other contexts and cautioned generalizing its effects,

There are boundaries when translanguaging can operate in the classroom that are less to do with age and nothing to do with a specific language, but about a child's dual language competence. Consequently, Williams (2002) advocated that translanguaging is more appropriate for children who have a reasonably good grasp of both languages, and may not be valuable in a classroom when children are in the early stages of learning and developing their second language. It is a strategy for retaining

and developing bilingualism rather than for the initial teaching of the second language.

Even though translanguaging is a natural communicative practice of bilinguals (Garcia, 2009) with the potential for cross-language references where ideas are easily conveyed, understood, and relayed across languages with curricular flexibility (Lewis et al., 2012), Creese and Blackledge (2010) add another note of caution in connection with the sociopolitical positioning of minority languages. Particularly, indigenous and heritage languages that coexist with a majority language in and outside of the classroom in which translanguaging could easily encourage pupils to focus more on the dominant language (e.g., English). Authors explained,

Although we can acknowledge that across all linguistically diverse contexts moving between languages is natural, how to harness and build on this will depend on the socio-political and historical environment in which such practice is embedded and the local ecologies of schools and classrooms. (Creese & Blackledge, 2010, p. 107).

As teacher education programs and professional development activities examine translanguaging in the contexts of the United States, bilingual teachers and teacher candidates need to be cautious when using simultaneous languages during lessons, since the primary goal of bilingual education in America should be to preserve and safeguard the heritage language in the classroom. Bilingual educators should keep in mind that Welsh national language revitalization efforts through translanguaging are more distinct than the sociopolitical context of monolingualism v. multilingualism in the United States. The implications of such practices could potentially affect the academic outcomes and language proficiencies of the students, as well as impact family communication barriers with students' preference for the dominant language. Conflicts in the family values and relationships could result due to parents' nationalism, origin of language, identity, ethnicity and funds of knowledge consistent with the dynamics of migrant and minority language families.

Bilingual Teacher Candidates can Transform Change

If we believe bilingual teacher candidates can be at the center of transforming change and advocacy for bilingualism, biliteracy, and biculturalism, then they must learn to interrupt institutional discrimination and promote culturally relevant practices for English learners. Such a cultural proficiency framework (Quezada, Lindsey & Lindsey, 2012) that is at the heart of transforming the ethics of people and organizations in diverse societies should be central to the preparation of bilingual

teacher candidates. Cultural proficiency delineates essential elements in dismantling biases and marginalization of students: (1) assessing cultural knowledge, (2) valuing diversity, (3) managing the dynamics of difference, (4) adapting to diversity, and (5) institutionalizing cultural knowledge.

These principles propose the transformation of the school culture by “creating conditions for teaching and learning while advocating for practices that benefit all students, schools and districts” (Quezada et al., 2012, p. 26). This first step is achieved by regarding culture as an asset that leads to cultural proficiency. Second, valuing diversity begins by achieving equitable education and socially just outcomes that are intrinsically understood and respected by all educators of linguistically diverse students and their families. The third element of managing the dynamics of difference examines self, school and community through problem-solving and conflict resolution strategies. While the fourth principle, adapting to diversity, is centered on asset-based perspectives that embrace the students’ funds of knowledge and rejects any deficit-based ideology of the dominant culture. Finally, when educators institutionalize cultural knowledge there is a concerted effort to advocate for policies and practices that advance the goals of linguistically and culturally diverse students and their communities. This last principle engages educators in reflection and dialogue amongst colleagues to examine how culture is experienced by others and its impact on the learning environment. Bilingual teacher preparation programs need to consider how the teacher candidates are reflecting on their practices and overall understanding of cultural proficiency with diverse populations of students. Knowing these culturally proficient principles could guide bilingual candidates in achieving an equitable education and socially just outcomes to transform school culture.

Bilingual teacher education programs need to closely examine the multifaceted strategies and research-based frameworks that affirm a pedagogy that is built on the principles of social justice and equity for all students. Learning to teach for social justice is a dynamic process that begins with the examination of self and understanding one’s own language and culture and how teachers and students navigate diverse environments in school and society. Darling-Hammond (2002) recommended that an educator for equitable practice must begin by

...examining oneself in relationship to society, understanding how society shapes students’ lives and opportunities outside and inside of school, investigating students’ relationships to school and classroom contexts, and then evaluating the relationship between oneself and the school are all part of the process of determining determines how a

teacher can influence the school and the lives of the students. (Darling-Hammond, 2002, p. 202).

Through a culturally relevant pedagogy⁷ (Ladson-Billings, 1995), teacher beliefs and ideologies assist to reform and restructure the processes of the students' intellectual potential to build a community of learners. Teacher candidates consciously create social interactions to build relationships, build connectedness, and teach students to collaborate and become responsible for one another, as this quote states "Culturally relevant teachers encourage a community of learners rather than competitive, individual achievement" (Ladson-Billings, 1995, p. 480). Therefore, bilingual teacher candidates will need to build a caring, family atmosphere with buddy systems, develop arrangements for formal and informal peer collaborations, and build relationships that are equitable and reciprocal. Concepts of knowledge are about doing, not static, they are shared expertise, recycled through lessons, constructed by students and viewed through critical analysis. According to Ladson-Billings (1995), culturally relevant teaching must meet three criteria: (a) ability to teach for academic development, (b) willingness to nurture and support cultural competence, and (c) promote development of socio-political or critical consciousness.

Significance for Preparing Bilingual Educators

This article presented current issues pertaining to cross-cultural and linguistic equity in bilingual teacher preparation programs. The majority of bilingual educators and teacher candidates in the United States learn and teach in sociopolitical contexts that emphasize instruction in English and diminish opportunities to embrace the heritage language. They face difficult challenges in creating socially just learning environments. Schools need to evaluate the political and social factors that cause the dominant language to quickly cement as the language of power and preference (Potowski, 2004). Educators need to become more conscious about the way individuals and systems convey messages about language and culture to bilingual teacher candidates and their future students (Garcia, 2009). Bilingual teachers and teacher candidates need to develop professional knowledge and skills pertaining to cross-cultural competence and linguistic equity (Hernández, 2011; Quezada, 2012). Developing strong foundations for social interactions and critical consciousness (Ladson-Billings, 1995) can possibly allow teachers to implement effective strategies for student engagement without disrespecting personal spaces and discourse (Fitts, 2006; Palmer, 2008) or devaluing the heritage language (de Jong, 2006).

It appears that more research is needed in the area where bilingual teacher and teacher candidates seem most challenged to implement cross-cultural competence. Research could inform practice on how students can use personal dispositions that allow them to use alternative dialogue techniques with their peers (Hernández & Daoud, 2014; Palmer, 2008). More investigation on how bilingual students view linguistic and cultural capital in dual language classrooms could enhance previous studies that are only attitudinal in nature. Qualitative research opportunities to view the workings of the bilingual classrooms from an inside perspective through bilingual teacher/teacher candidate reflections, student voices and lesson development in bilingual education could provide a *deep culture* (Weaver, 1986) understanding of the workings in culturally and linguistically diverse settings.

Notes

¹ Counterstories are alternative narratives to recount experiences of marginalization and resistance (Yosso, 2006).

² Proposition 227 aimed largely at eliminating bilingual education in the public schools and replacing them with “structured English immersion” classes, which are subtractive bilingual environments that emphasize English only (<http://primary98.sos.ca.gov/VoterGuide/Propositions/227text.htm>). Parents of English Learners must sign waivers to permit their children to attend dual language schools.

³ The goal of the program is for EL students to attain English proficiency within one school year through a subject matter approach to ESL/ELD (see Table 2.1). This program type restricts the use of bilingual instruction by requiring English-only approaches with the students. It is known as the program mandated by state referenda, such as California’s Proposition 227.

⁴ Cross-Cultural Competence has mainly been defined as the students’ attitudes and perception of others in dual language education (Lindholm-Leary, 2001). A common thread in the research of cross-cultural competence focuses on the self, including self-perception, self-efficacy, self-esteem, and identity, particularly how students are coming to understand and view themselves within the socially and culturally diverse classrooms (Finehauer & Howard, 2014).

⁵ Dual language education offers both native English speakers and heritage/target language speakers instruction in two languages with the goal of developing full bilingualism/biliteracy, academic achievement, and cross-cultural competence during the span of the program, commonly kindergarten through 8th grade (Lindholm-Leary, 2001).

⁶ Cross-cultural equity—sociolinguistic and sociocultural dispositions related to fairness, respect democratic, unprejudiced and supportive behaviors of students when interacting in a social settings and/or academic situations (Hernández & Daoud, 2014).

⁷ Culturally relevant or responsive teaching is a pedagogy grounded in

teachers' displaying cultural competence: skill at teaching in a cross-cultural or multicultural setting. Teachers connect course content to the students' cultural contexts.

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