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BEING SEEN AND HEARD: EXPLORING THE CLASSROOM PARTICIPATION AND LITERACY PRACTICES OF THREE GUATEMALAN STUDENTS IN THEIR FIRST YEAR OF U.S. SCHOOLING

BY

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DISSERTATION

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ABSTRACT

This dissertation examines the ways in which three Guatemalan students, in their first year of schooling in the U.S., engaged in written and oral classroom literacy practices in their all-English social studies class. This dissertation also explores the instructional practices that created the classroom environment in which students participated. This study, which is grounded in sociocultural and critical theory, examines the role of culturally-relevant pedagogy and an ethic of care in the instruction of immigrant students with interrupted formal educations. This study extends the existing body of research on the language and literacy instruction and development of Latina/o students by documenting possibilities and potentialities for accessible instruction across cultural and linguistic borders in an all-English classroom.

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INTRODUCTION

In the summer months of 2014, as I was conducting research exploring intercultural bilingual education in a small town in the Andes Mountains of Peru, the United States witnessed a surge in the number of unaccompanied Central American minors who were self-surrendering and being detained at the United States-Mexico border. In June of 2014, President Obama declared the wave of women and children self-surrendering an "urgent humanitarian situation" (Zezima & O'Keefe, 2014). During this time, children who had been detained were temporarily kept in custody in detention facilities before being sent to temporary shelters. From there, they were reconnected with family members or sponsors already living in the United States who would claim responsibility for the children as they awaited their Notice to Appear and thus begin immigration court proceedings[1]. During the months of waiting, the children and their families were responsible for seeking legal counsel and the children were required to attend school. As I witnessed this process unfolding and saw the number of children being resettled across the country, as well as the backlash in some towns (e.g., Fernandez, 2014), I became curious about how school districts would respond to this new, and quickly-growing, student demographic.

When I returned to the United States, I reached out to a colleague who had taught summer classes for a newcomer program in the state of Kentucky. She connected me with the principal of the school who informed me that they were preparing for several hundred unaccompanied minors to enroll before and during the upcoming 2014-2015 school year. From the start of school year, I volunteered monthly. This experience led to the development of my dissertation study, which was conducted at the school during the following 2015-2016 academic

[1] According to the Migration Policy Institute (2015), "despite having been placed on a 'priority docket,' the [unaccompanied minors'] cases continue to lag" (p. 1); it was estimated that individuals with court cases wait an average of 1,071 days for their first hearing.

school year. When I presented the prospect of conducting this study at the site school, the principal responded with great enthusiasm and interest, mainly because of the opportunity she felt the research presented for gaining important knowledge about needs of the quickly growing population of Central American youth at the school. She also expressed concern for this population of students, citing previous issues they had experienced with increasing dropout rates. For this reason, there seemed to be an urgent need to explore the day-to-day experiences and nuanced needs of the growing population of Central American students in order to make informed and appropriate instructional decisions regarding their education and wellbeing.

The U.S. Border Patrol cited a 142 percent increase in the number of unaccompanied minors apprehended at the border since 2011 (Kandel, 2016). As depicted in Figure 1, the number peaked in 2014, when, according to U.S. Customs and Border Protection, more than 68,000 unaccompanied minors were stopped and detained at the U.S.-Mexico Border, the bulk of whom were from the Northern Triangle—Guatemala, Honduras, and El Salvador (Gordon, 2014). The United Nations High Commissioner for Refugees (UNHCR, 2014) conducted a study during this peak period titled "Children on the Run" in which a total of 404 children between the ages of 12 and 17 from El Salvador, Guatemala, Honduras, and Mexico were interviewed about their decisions to leave

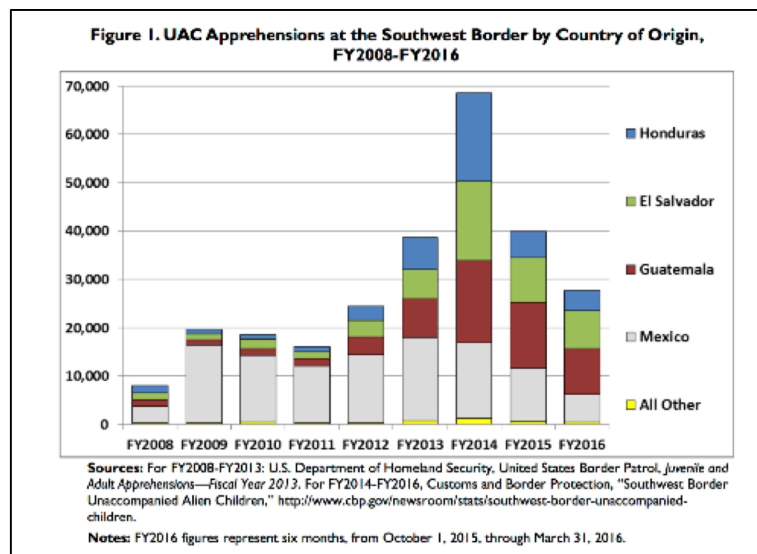

Figure 1: Unaccompanied Alien Children Apprehensions at the Southwest Border by Country of Origin, FY 2008-2016 (Kandel, 2016).

their home country. The goal was to identify populations in need of international protection. Forty-eight percent of children interviewed indicated having been affected by violence perpetrated by "organized armed criminal actors, including drug cartels and gangs or by State actors" (p. 6). Twenty-one percent also shared experiences of abuse in the homes they had left. For these reasons, the UNHCR argued that before these children were returned to potentially dangerous situations, a full review must be conducted on their behalf to ensure any needed international protection. Under the William Wilberforce Trafficking Protection Reauthorization Act (TPRA) of 2008, all children who arrive to a U.S. border unaccompanied are legally entitled to a court hearing. The TPRA, which was initiated to determine if children are victims of human trafficking, applies to all minors. While these unaccompanied minors await their court dates, every effort is made to house them temporarily with extended family members or sponsors who serve as guardians. The timeframe for court hearings varies, though nationally there is a substantial "backlog in federal immigration courts with more than 445,000 pending cases" as of April 2015, "41,651 of which [were] juvenile cases" (Hennessy-Fiske, 2015, n.p.). This means that a large number of children are in legal limbo for a lengthy period of time.

As children await their court cases, many are enrolled in public schools in the communities in which they have been temporarily resettled. Per a 1982 U.S. Supreme Court Case, *Plyer v. Doe*, all children have a right to public schooling regardless of citizenship status or national origin, including undocumented and refugee children[2]. Therefore, as waves of unaccompanied minors are temporarily housed with guardians and sponsors, they are enrolled in

[2] It is worth noting that while by law children are entitled to free K-12 public schooling regardless of their legal status, the reality is that some states and districts neglect their legal obligations, actively work to challenge it, or foster an environment in which families are afraid to send their children to school because of their legal status. For example, in Oklahoma lawmakers proposed a plan that would allow them to identify the over 80,00- English Language Learners in the state and "turn them over to Immigration and Customs Enforcement to see if they are citizens" (Mitchell, 2017).

public schools across the country, at least until action is required otherwise per their court cases. As a result, school districts across the country have had to readjust curricula and resources to respond to the influx of migrant children (Campo-Flores & Jordan, 2014).

Purpose of the Study

The study presented in this dissertation examines schooling experiences of three unaccompanied Guatemalan youth who had been temporarily resettled with guardians in the state of Kentucky. As of March 2017, over 1,690 children—of the over 167,000 children released to sponsors across the country—have been resettled in Kentucky (Office of Refugee Resettlement, 2017). The purpose of this study was to explore the ways in which the three immigrant youths, in their first year of formal schooling in the United States, engaged in literacy practices—or practices in which language was used for listening, speaking, reading, and writing—in their social studies class, which was taught by a monolingual, U.S.-native teacher. The study took place at a combined middle and high school designed to receive students—often immigrants and refugee populations with limited or interrupted formal education backgrounds—for their first two years in the district's public school system. Knowing that literacy and language undergird every aspect of schooling and society, I sought to examine the types of literacy practices in which students engaged in the focal classroom while also documenting how their linguistic identities and multilingualism shaped their participation in these practices. I also aimed to explore the ways in which the classroom instruction reflected an understanding of students as literate beings while also reflecting care for their academic, social, and personal wellbeing.

In this dissertation, I extend the conversation about the instruction of transnational Latina/o students by documenting the possibilities for accessible and culturally-relevant instruction in a non-idealized classroom setting (i.e., English-medium as opposed to bilingual).

By doing so I illustrate that linguistic and cultural differences cannot be viewed as barriers to effective instruction. My dissertation highlights the potentialities that can exist for culturally relevant and accessible teaching and learning across cultural and linguistic borders in a classroom led by a monolingual English-speaking teacher.

In this dissertation, I argue that even within the confines of an all-English classroom, teaching, learning, and interaction can be structured such that students have ample opportunity to participate in meaningful, collaborative, and engaging literacy practices and instruction. I advocate that these literacy practices can and should afford students opportunities to invoke background knowledge and experience while they develop their understanding of English. As the findings in chapter four demonstrate, literacy instruction that utilized accessible and flexible practices (i.e., dialogue journaling) and was grounded in contextually-rich instruction (i.e., write alouds) provided powerful spaces for student engagement and participation. As I describe in chapter five, students also strategically utilized the space and opportunities they had in the classroom to engage with the focal teacher and each other for purposes of asserting themselves, identifying themselves as knowledgeable members of the classroom, and connecting with one another on personal levels. Throughout the study, I found that embedded in the classroom was an ethic of care that manifested in the focal teacher's interest in knowing the student participants not only as learners in the classroom but as human beings with lived histories.

Research Questions

The study addressed the following specific research questions and sub-questions:

- In what ways do students bring background knowledge and experience as transnational multilinguals to their participation in classroom literacy practices?

    - In what ways do students engage[3] in writing?
    - In what ways do students engage in oral interactions?
- How does ESL (English as a Second Language[4]) instruction in an English-only classroom allow spaces for literacy engagement by transnational multilinguals?
    - What factors contribute to a classroom environment in which students engage?
    - In what ways do classroom literacy practices elicit and build on student knowledge and experience?

Terminology

In this section I briefly describe a few key terms used frequently throughout the dissertation. Some of the definitions provided are explored in greater detail in chapters two and three but are briefly defined here for purposes of clarification.

- **Code-switching:** a term used to describe the "movement back and forth between codes" in spoken or written language (Milson-Whyte, 2013, p. 116).
- **Culturally and Linguistically Diverse (CLD):** an adjective clause used to describe students who come from homes in which English is not the primary language of use and who may be students in English language support programs (International Center for Leadership in Education, 2011).
- **Emergent Multilingual:** a term used to describe a student who is already a speaker of more than one language and is in the process of developing the ability to use an

[3] In the context of this study, the terms "engage" and "engagement" are used twofold: first, to describe ways in which students engage simply because they are told to, because they are required to by particular circumstances or superiors, or because of some extrinsic motivation, and second, to describe ways in which students willingly or consciously engage in literacy practices because of some form of intrinsic motivation, personal interest, or desire.
[4] While many students at the school in which the study was conducted were already speakers of more than one language, the program offered at the focal school was described as an ESL (English as a Second Language) program. For this reason, that category is used in this dissertation even though it is generally considered outdated.

additional language. This definition builds on García's (2009) definition of emergent bilingual, which she argued was a necessary alternative to the often-used Limited English Proficiency (LEP) or English Language Learner (ELL), which she argued "suggest a limitation or problem in comparison to those who speak English" (p. 322).

- **English as a Second Language (ESL):** a term used to describe an instruction program "designed to teach English Language Learners English language skills, which may include listening, speaking, reading, writing, study skills, content vocabulary, and cultural orientation. ESL instruction is usually in English with little use of native language" (U.S. Department of Education, 2015, n.p.).
- **English Language Learner (ELL):** a term used to describe "an active learner of the English language who may benefit from various types of language support programs" (National Council of Teachers of English, 2008, p. 2).
- **Invented Spelling:** a term used to describe a student's attempts to spell a word by "representing every sound in the word [but] without [using] the correct, conventional spelling" (Goodrich, Farrington, & Lonigan, 2016, p. 300).
- **Latina/o:** a term used to describe "a person of Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture or origin, regardless of race" (U.S. Department of Education, 2016-2017 IPEDS Survey).
- **Literacy Practice:** a term used to describe the ways in which people use language in their everyday lives through reading, writing, listening and speaking that generally reflect contextually-specific values, attitudes, feelings, and social relationships (Street, 1993).
- **Newcomer:** a categorical term used to describe a student who has been in the United States for no more than 15 months and whose scores on a language proficiency exam

(e.g., Assessing Comprehension and Communication in English State-to State Test, 2017; Idea Language Proficiency Test, 1991) indicate that s/he is a non-English speaker (Center for Applied Linguistics, 2014).

- **Regional Standard English:** a term used to describe a variety of English "considered to be standard for a given regional area" (Wolfram & Schilling, 2016, p. 408).
- **Sheltered Instruction:** a term used to describe an instructional approach used "for teaching content to English [Language] Learners in strategic ways that make the subject matter concepts comprehensible while promoting the students' English language development" (Echevarría, Vogt, and Short, 2008 , p. 5).
- **Student with Interrupted Formal Education (SIFE):** a term used to describe a student who is a new arrival and has experienced an interruption in his/her formal schooling; generally used to describe a student who requires specialized instruction with a focus on helping the student "acclimate to U.S. schools, develop foundational skills in content areas," and prepare for continued English instruction through other specially-designed programs (U.S. Department of Education, 2016, n.p.).
- **Translanguaging:** a term used to describe the idea "that bilinguals have *one linguistic repertoire* from which they select features *strategically* to communicate effectively" (García, 2011, p. 1, emphasis in original).
- **Transnational:** a term used to describe individuals who "move or have moved bodily across national borders" but who continue to "maintain affinity ties and social networks in more than one country, in most cases [between] their home and host countries" (Hornberger, 2007, p. 326).

Dissertation Outline

In the first chapter, I begin by discussing the theoretical lens I used for conducting this study and for analyzing the resultant data. This section focuses on works of key theorists who have examined aspects of critically conscious and culturally relevant pedagogy that informed and guided this study. In the second chapter I expand on this theoretical background by exploring important empirical literature that has examined the literacy and language development of transnational Latina/o youth and the role of care in the instruction of Latina/o youth. This review of the academic research literature allows me to contextualize my study within the larger body of related research and helps me to illustrate the unique contribution my study makes to the field. In chapter three I present my research design, detailing the methodological framework I used to execute this study as well as specific details about the context, the setting, the participants, and the research methods that were employed. Chapters four and five discuss key findings focused on different forms of student participation in classroom literacy practices: chapter four focuses on participation through the written format of dialogue journaling and chapter five discusses students' oral and interactive participation through student-teacher interactions and student-peer interactions. Chapter six provides a discussion of the key findings in connection to the theoretical framework and literature review. Chapter seven offers concluding thoughts and implications for future research and instruction with diverse student populations.

CHAPTER 1

THEORETICAL FRAMEWORK

In this theoretical framework, I bring several perspectives into conversation with each other in an effort to best support the multifaceted nature of this study. While heavily grounded in the philosophical concepts of Freire, there is not a separate section dedicated to his theories as they are instead embedded in each of the sections of this chapter. Building on Freirean concepts, this theoretical framework draws on aspects of sociocultural theory (e.g., Street, 1993; Vygotsky, 2012/1934) to better understand literacy as a social practice, critical theory (e.g., Darder, 2002; Giroux, 2010) to better understand the inherently political nature of schooling, culturally relevant pedagogy (e.g., Delpit, 2012; Ladson-Billings, 1995b) to better understand accessible and effective teaching, and the ethic of care theory (e.g., hooks, 2003; Noddings, 1984) to account for socio-emotional needs in teaching and learning. Lastly, I draw on theories (e.g., Canagarajah, 2013; Mignolo, 2000) around language learning to better understand teaching and learning among multilingual English language learners (ELLs).

Literacy as a Sociocultural Practice

Vygotsky (2012/1934) wrote that "the primary function of speech, in children and adults, is communication [and] social interaction" (p. 36). He argued that thought development was directly determined by a child's language and by the sociocultural experiences of the child that gave meaning to thought and language. In this way, children are trained to use language for communicating and sharing ideas within specific cultural and social contexts. As Vygotsky highlighted, learning is culturally situated and "it is not just the child's cognitive competence but also the negotiated sociocultural meaning of the situation that determines the child's performance" (p. xv). Therefore, the context in which a child learns to use language inevitably

affects how the child constructs meaning from language and this may be quite distinct from the ways in which language is used at school.

Freire and Macedo (1987) wrote about the construction of meaning through language by arguing that reading, and by extension, literacy, consisted of more than the simple decoding of written words. They instead argued that reading was preceded and intertwined with the reader's knowledge of the world because language and reality are intimately connected and socially constructed. For Freire and Macedo, it was impossible to read a text without also reading, or interpreting, the world or context in which it was written. Their arguments support the notion that literacy instruction must teach students to understand reading not just as a cognitive and intellectual task but also as a cultural and contextual task as they make meaning out of what they are reading in relation to their own experiences and the world in which they are living and learning.

Street (1993) wrote extensively about the social and contextual nature of literacy arguing that there is no single literacy; instead, there are multiple literacies that vary according to time, place, space, and relations of power. Street's (1993) "ideological model of literacy" recognizes the role of literacy practices in "reproducing or challenging structures of power and domination" (p. 7) and rejects the divide between reading, writing, and orality. The ideological model does not deny the importance of "technical skill or the cognitive aspects of reading and writing, but rather understands them as they are encapsulated within cultural wholes and within structures of power" (p. 9). The ideological model, therefore, considers important aspects of culture and power to understand how literacy practices differ across contexts. In the context of classrooms, the ideological model accounts for the reality that students use their literacy knowledge in different and dynamic ways depending on the space (e.g., school, home, church) and individuals

(e.g., teachers, employers, friends) with whom they are interacting. Street (1984) used the term "literacy practice" to describe "social practices and conceptions of reading and writing" (p. 2) with a focus on how these practices are specific to the context and society in which they are embedded. For Street (1995), literacy practices account for "both behavioral and the social and cultural conceptualizations that give meaning to the uses of reading and writing" in particular settings (p. 2). Literacy practices, therefore, refer to the everyday ways that people use literacy knowledge to create and make sense of reading and writing in the contexts of their daily lives. In the context of literacy instruction, Street's definition of literacy practices accounts for the fact that at-school literacy practices are only one of many types of literacy practices that students engage in across their day. Street (2006) also argued that because literacy instruction is itself a social practice, it is necessary to acknowledge the relationship between teachers and students to recognize how power "affects the nature of the literacy being learned and the ideas about literacy held by the participants" (p. 2).

While literacy practices account for the larger context and ways in which students' literacy skills are used, literacy events refer to specific incidents or situations in which students engage in reading or writing in a way that "is integral to the nature of participant interactions and their interpretive processes and strategies" (Heath, 1982, p. 93). Literacy events are the everyday interactions that students have with language (written, read, spoken, or heard) that allow them to participate in larger literacy practices. Barton and Hamilton (2000) argued that while "events are observable episodes which arise from practices," it is necessary to remember that they also "exist in a social context" (p. 8) and must be studied as such, which means considering the ways in which literacy events are embedded in—and could vary depending on—existing social structures.

In their discussion of multiliteracies, The New London Group (1996) argued that "as people are simultaneously members of multiple lifeworlds[5]," their identities inevitably have "multiple layers that are in complex relation to each other" (p. 71). As individuals' lifeworlds become more blurred and intersected, the "central fact of language becomes the multiplicity of meanings and their continual intersection" (p. 71). For this reason, it is important to examine the different lifeworlds students inhabit, the different literacy practices and discourse used in these lifeworlds, and the ways that students appropriate and use them across spaces and contexts. In recognizing and acknowledging students' lifeworlds and backgrounds, teachers can begin to adequately prepare students to effectively and appropriately navigate the lifeworlds they inhabit and will encounter in their everyday lives as social beings living in blurred and intersected worlds. The New London Group (1996) also argued that understandings of literacy have traditionally centered on "language only, and usually on a singular national form of language…which is conceived as a stable system based on rules such as mastering sound-letter correspondence" (p. 64). In the context of this study, literacy is considered more than the appropriation or learning of rules, psycholinguistic knowledge, and decoding skills. Instead, literacy is understood also as "a cultural, political, and ideological experience of *adopting and assimilating to the language, culture, and ideologies of the dominant other*" (Hernandez-Zamora, 2010, p. 32, emphasis in original). For example, in the context of unaccompanied minors such as those who participated in this study, the students' existence in itself is political and therefore, their ability to adopt the English language and assimilate to U.S. culture is often ideologically and pragmatically necessary in order for them to them to survive in the U.S.

[5] The New London Group (1996) defined "lifeworlds" as spaces for community life where local and specific meanings can be made" (p. 70).

González and Moll (2002) understood learning as a social process “bound up within larger contextual historical, political, and ideological frameworks that impact students’ lives” (p. 624). They believed that only after teachers recognize the larger contexts in which they are teaching and begin engaging students in a process of understanding these larger contexts, can teachers begin to recognize community knowledge and validate that knowledge at school. González and Moll wrote that a “funds of knowledge” approach “facilitates a systematic and powerful way to represent communities in terms of the resources, the wherewithal they possess, and a way to harness these resources for classroom teaching” (p. 625). While Freire argued that schooling is never neutral, González and Moll extended this argument, stating that knowledge is never neutral and is always political. In learning how to incorporate and build on students’ and their families’ diverse knowledge and ways of knowing (i.e., their funds of knowledge), teachers can begin to develop more symmetrical relationships with students and engage in a more authentic and critical dialogue in which students’ contributions are equally valued.

Sociocultural understandings of literacy posit that a child’s learning begins long before the student enters a formal classroom, and that the student’s previous learning and background knowledge can and should be used as a foundation for teaching and learning. Sociocultural understandings of literacy call on educators to recognize the multiplicity of literacy and to honor the ways in which students’ literacy knowledge is grounded in their linguistic and cultural identities. To validate and build on the child’s existing body of knowledge, sociocultural understandings of literacy indicate that it is necessary for instructional practices to acknowledge students’ “ways with words” (Heath, 1983) and language by helping them connect their existing knowledge of literacy and language to the literacy practices in which they are engaged in at school. In the context of unaccompanied youth in U.S. schools today, this indicates a need for

teachers to meet students where they are and to help facilitate youth in appropriating the skills needed to participate in literacy practices at school as well as those outside of school without disparaging their existing bodies of knowledge.

Critical Pedagogy

In their introduction to the second edition of *The Critical Pedagogy Reader* (2009), Darder, Baltodano, and Torres wrote that critical pedagogy is a fundamental commitment "to the development and enactment of a culture of schooling that supports the empowerment of culturally marginalized and economically disenfranchised students" (p. 9). Critical pedagogy seeks to empower learners to question and critique the world in which they live by attempting to uncover embedded ideologies, worldviews, and social assumptions in an effort to develop critical thinking. Critical literacy, by extension, calls for literacy instruction that teaches students to engage in "reading, writing, and speaking [that] goes beneath surface meaning…to understand the deep meaning" (Shor, 1992, p. 129). In other words, critical literacy involves reading a text in a way that questions, critiques, and uncovers embedded ideologies and social contexts, or as Freire and Macedo (1987) describe it, reading the word and the world.

Upon publication of *Pedagogy of the Oppressed* in 1970, Freire became instantly known for his critiques of what he called "banking education." From a Freirean perspective, one of the most problematic aspects of learning is that schools and teachers view students as empty vessels waiting for the teacher to bestow the gift of knowledge upon them. Teachers are considered owners of knowledge who believe it is their responsibility to deposit knowledge in the minds of students (Freire, 2012/1970). Freire proposed the concept of "problem-posing education" as a necessary alternative to the banking approach. Problem-posing education seeks to challenge the hierarchical relationships between students and teachers and to see both as knowledgeable and

active contributors to the creation of knowledge in classroom spaces. Thus, through critical pedagogy teachers and students become experts of their own experiences who are equally capable of, and responsible for, collectively shaping the learning environment. The teacher, who is no longer the only possessor of knowledge, engages in dialogic relationships with students, with the understanding that there is much to be learned from the information shared in such dialogues. Teachers become conscious of the fact that "they are coming to school to learn and not just to teach" (Freire, 1985, p. 16).

An important component of critical pedagogy is dialogue, which Freire (2012/1970) described as an encounter in which two or more individuals are united and engaged in a mutual and collaborative effort to understand and reflect on what is shared. For Freire, dialogue could not exist in a banking education model because dialogue is more than just depositing ideas in others' minds. Freire (2013/1974) wrote that true dialogue:

> is nourished by love, humility, hope, faith, and trust. When two 'poles' of the dialogue are thus linked by love, hope, and mutual trust, they can join in a critical search for something. Only [this type of] dialogue truly communicates. (42-43)

Individuals engaged in this type of dialogue think critically about their world and reality in transformative ways and begin to understand one another as individuals with valuable experiences. Dialogue in the Freirean sense also allows teachers to come to know their students as individuals because it is impossible to even consider teaching without knowing what is taking place in students' worlds. Teachers can begin to understand this only when they engage with their students in dialogue (Darder, 2002).

In addition to dialogue, critical consciousness, or *conscientization* (Freire 2012/1970), is considered an important component of critical pedagogy. Conscientization is the process of

learning to “perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality” (p. 35) or, more simply, “the deepening of the attitude of awareness” (p. 109). By thinking about how they fit into, affect, and are affected by the world around them, students become engaged in critical thinking. Giroux (2010) wrote that critical thinking is not about memorizing deposited information. It is instead “a tool for self-determination and civic engagement” that can offer “a way of thinking beyond the present, soaring beyond the immediate confines of one’s experiences, entering into a critical dialogue with history, and imagining a future that would not merely reproduce the present” which leads to praxis (p. 716). An important piece of critical pedagogy, critical thinking leads to transformation and to a new level or consciousness as learners engage with the world around them. Critical thinking also teaches students to question the world around them in ways that allow them to explore basic assumptions and myths that “legitimate the archaic and disempowering social practices structuring every aspect of society” (p. 718) in an effort to transform them.

Giroux (2001), in his call for a radical pedagogy, supported the argument that there is a need for stronger connections between home and school. He argued that a radical pedagogy “honors students’ diverse experiences by connecting what goes on in classrooms to their everyday lives” (p. xxvi), stating that a radical pedagogy recognizes schools as political sites connected to specific interests and resources, but also recognizes that schools still have the potential to be spaces for “emancipatory teaching, knowledge, and social practice” (p. 115). In order for schools to become sites of change and transformation, teachers must become conscious of their role as political agents. Giroux (2009) explained that teachers must engage in critical study and reconceptualization of four sociocultural dimensions of the schooling process—power, language, history, and culture—before they can engage in transformative critical pedagogy. In

this way, teachers become aware of the fact that "pedagogical transformation necessarily goes hand in hand with social and political transformation" (p. 456).

By engaging learners in critical questioning and thinking, teachers can develop in their students a curiosity to learn, understand, and engage with and in their world. Freire (1998) argued for the development and nurturing of "epistemological curiosity" in students by encouraging them to connect learning to their lived realities and by challenging learners to "*apprehend* the object, to then learn it in their relations with the world" and to engage in a critical analysis of the "object's reason for being" (p. 75, emphasis in original). This practice sharpens students' epistemological curiosity in that it teaches them to critically question and wonder with "readiness and eagerness" (Freire & Macedo, 1999, p. 206). This practice also encourages students and learners to develop a desire to understand how the world works and does not stifle their natural curiosity as a banking approach would. With immigrant and refugee students, this means helping students understand their lived experiences in the larger sociopolitical contexts in which they exist while also engaging students in literacy practices that elicit and build on students' existing bodies of literacy knowledge.

Culturally Relevant Pedagogy

Ladson-Billings (1992) described "culturally relevant pedagogy" as a response to the reality that many schools' curricular content and instructional practices were deeply disconnected from the students' out-of-school realities. She argued that culturally relevant pedagogy was grounded in three propositions: that students experience academic success, develop cultural competence, and develop critical consciousness (Ladson-Billings, 1995a). Through this pedagogical approach to teaching and learning, students actively participate in a process of critical engagement with the world and with one another. In today's classrooms,

culturally relevant teaching engages students in this process as they are called to develop "a broader sociopolitical consciousness that allows them to critique the cultural norms, values, mores, and institutions that produce and maintain social inequities" (p. 162).

In her discussion of teachers who enact a culturally relevant pedagogy, Ladson-Billings (2009/1994) highlighted the importance of how teachers view themselves in connection to the communities of their students. A connection to the community is critical because it allows teachers to "help students make connections between their local, national, racial, cultural, and global identities" (p. 28), which leads to critical consciousness. Building on Freire's (2012/1970) notion of praxis, Ladson-Billings (2009/1994) called on teachers to recognize that knowledge is continuously "recreated, recycled, and shared by teachers and students alike" (p. 28), which means students and teachers are constantly thinking critically about their assumptions and those of others. As Ladson-Billings (2014) wrote, "the secret behind culturally relevant pedagogy [is] the ability to link principles of learning with deep understanding of (and appreciation for) culture" (p. 77).

Bartolomé (2009), who built on Freire's (2012/1970) humanizing-dehumanizing concepts, developed what she coined a "humanizing pedagogy," which calls for teachers to get to know their students on deeply personal levels so that they can identify and build on the varied and valuable life experiences students bring to the classroom. Bartolomé (2009) argued that teachers can only engage in this transformative and humanizing pedagogy when they gain political clarity and can begin to identify "the oppressive and dehumanizing nature of [some] instruction[al practices] offered to linguistic minority students" (p. 351). She explored how strategic and culturally responsive teaching can provide teachers the opportunity to recognize students as knowledgeable and capable of contributing to the learning process. In developing

students' critical consciousness, teachers can begin to engage in instruction that is relevant and meaningful for their students and to challenge their own biases, which are often the very things that "inevitably reproduce and maintain particular forms of identity, meaning, authority, and interaction in the classroom, whether they are aware of it or not" (Leistyna, Woodrum, & Sherblom, 1999, p. 197). As Bartolomé (2009) highlighted, instruction becomes most problematic and damaging when teachers develop certain deficit perceptions of culturally and linguistically diverse students that then affect the methodological approach they take when teaching these children. A humanizing pedagogy calls on teachers to reflect on and change their deficit perspectives.

The role of language, register, and dialect has also become an important part of how educators and researchers today think about culturally relevant teaching because of the repercussions of specific linguistic ideologies that have been imposed on students. In her discussion of the power of language, Delpit (2008a) wrote that students' "home language is as viscerally tied to [their] beings as existence itself" which is why "it is no wonder that [students'] first language becomes intimately connected to [their] identity (p. xix). Delpit (1992) also explored the often-tense relationship between dominant vernacular forms and marginalized vernacular forms. Specifically, she called for an approach of "acquisition and transformation," meaning that in addition to the discourse of the community in which they were socialized, students should also acquire the "dominant Discourse in order to (legally) have access to economic power [and thus] have the ability to transform dominant Discourses for liberatory purposes" (p. 300). This perspective of language is particularly important in the context of language learners as it reminds teachers that students' home languages—or dialects—are intimately connected to their identities and their membership in certain communities.

For Delpit (2008b), creating a culturally relevant curriculum meant being conscious of the languages students speak and the language skills they may need to challenge oppressive forces. She also argued for the connection between students' experiences and classroom learning and wrote that the objective of such a curriculum "is not to lower standards or just teach what is interesting to students, but to find students' interests and build an academic program around them…[because] when students' interests are addressed in school, they are more likely to connect with the school, with the teacher, with the academic knowledge, and with the school's language form" (p. 45). Freire's (2012/1970) problem-posing model encourages schools to do just this: to connect students' lived experiences and epistemological curiosity to what it is they are learning at school, which, in the process, also leads to the development of critical consciousness.

Anzaldúa (2012/1987) discussed similar themes in her exploration of the border spaces that individuals negotiate as they navigate between and within systems of power and spaces of oppression. Through the development of critical consciousness, students gain an understanding of how to negotiate the world around them and how they, given their specific linguistic, cultural, racial, and class identities, navigate that world. In her analysis of border crossings, Anzaldúa addressed her own linguistic critical consciousness in relation to schooling. She discussed the painful discrimination she experienced in which her language was criticized and highlighted the hierarchical power relations that exist between languages. Because "ethnic identity is twin skin to linguistic identity" (p. 81), Anzaldúa argued that the policing of language deems not just the language as illegitimate, but also the individual who speaks that language, further perpetuating an oppressive relationship and system: "[I]f a person…has a low estimation of [his/her] native tongue, [s/he] also has a low estimation of [him/herself]" (p. 80). A critically conscious approach

challenges these misconceptions encouraging teachers to think critically about their biases toward students' language and cultures.

Ladson-Billings (1995a) described effective culturally relevant education as an approach that utilizes students' culture and language as a vehicle for learning and encourages students to build and to use their home language(s) while acquiring the new language or discourse. Language and culture are thus vital in the implementation of culturally relevant instruction. González, Moll, and Amanti (2005) have written extensively about the important role of culture in learning and in bridging the divide between students' home experiences and school learning, arguing for a curriculum that builds on student and community funds of knowledge. González, et al., like many scholars of culturally relevant pedagogy, argued that teachers' knowledge of students, their families, and the communities is necessary in providing responsive, accessible, and relevant instruction. An accessible classroom environment then is one that views students' existing linguistic knowledge as a resource and as an important aspect of students' identities.

Ethic of Care

While it is clear that learning communities and schools can be spaces of political contradiction and tensions, for Freire it was important to remember that they can, and should, also be spaces of care, love, and hope. Freire believed that the foundation of critical, transformative education and dialogue was love. For him, "love is an act of courage…a commitment to others" (Freire, 2012/1970, p. 87). When teachers engage their students in authentic dialogue and take the time to understand who their students are as individuals with lived experiences, they are enacting a loving and caring pedagogy. Without knowledge of who students are, teachers are unable to truly engage them in transformative and meaningful ways. hooks (2003) stated that education has always been "a vocation rooted in hopefulness" (p. xiv),

as teachers continue working for a just education system, even in the face of strong and controlling political challenges. hooks' work, particularly her discussion of engaged pedagogy (1994), called for teachers to engage with students in ways that demonstrate critical care and respect with an emphasis on wellbeing. In this way, hooks called for a participatory practice in which students are active co-constructors of learning, and not just empty, passive consumers of information. hooks, who drew heavily on the work of Buddhist Monk Thich Nhat Hanh, argued for the importance of understanding and viewing students as whole human beings with histories and past experiences that affect how they participate in the classroom. Therefore, for hooks, it is necessary for teachers to "teach in a manner that respects and cares for the souls of students…if [they] are to provide the necessary conditions where learning can most deeply and intimately begin" (p. 13).

hooks (2003) emphasized the importance of allowing students the opportunity to engage in conversation and dialogue, stating that "talking to share information [and] to exchange ideas is the practice both inside and outside academic settings that affirms to listeners that learning can take place in varied time frames and that knowledge can be shared in diverse modes of speech" (p. 44). By engaging in dialogue, students also have an opportunity to share knowledge in a way that reinforces mutual partnerships in the same way that Freire's (2012/1970) problem-posing education model offers students an opportunity to think of themselves, their experiences, and their knowledge as valuable. As hooks (2003) wrote, when "love forms the basis of teacher-pupil interaction, the mutual pursuit of knowledge creates the conditions for optimal learning" in which teachers and students are both learning and sharing knowledge (pp. 131-132). Engaged pedagogy, therefore, "begins with the assumption that [students] learn best when there is an interactive relationship between teachers and students" (hooks, 2009, p. 19).

hooks (2003) wrote that "at its best, teaching is a caring profession" (p. 86). Noddings (1984, 1992) defined caring in terms of establishing meaningful and dialogic relationships between teachers and students and specifically emphasized the ability teachers must have to engage students in thoughtful and understanding ways and through collaborative classroom interaction. Noddings' notion of care recognized that understanding and building on students' knowledge is one of the most critical ways of engaging students in learning. Noddings (2005) specifically wrote that dialogue is not just talk or conversation, it is an "open-ended…common search for understanding, empathy, or appreciation" that can be "serious, logical or imaginative, goal or process oriented" but is "always a genuine question for something undetermined at the beginning" (p. 23).

Ethic of care theory calls on educators to engage in a pedagogical practice that is caring and hopeful. As Letts (1997) highlighted, this means the classroom environment is one in which students are able to build positive, trusting relationships with the teacher and with each other and one in which students have a "sense of self control" and a sense of "responsibility to the group" (p. 8). Such a classroom requires instructional practices that allow for and promote student-student interaction and teacher-student interaction while also providing students with opportunities to explore how they exist in relation to the world through accessible and culturally relevant instruction and classroom spaces that recognize and build on their contributable knowledge. In the education of immigrant and refugee students, this also requires teachers to view students' existing repertoires of knowledge as valuable and as the foundation for future learning.

Bilingual/Multilingual Theory

An expert in language planning, Ruíz (1984) developed a framework that offered three ideological orientations to understand attitudes about language and language issues: language-as-problem, language-as-right, and language-as-resource. The language-as-problem orientation focuses on perceived challenges of having linguistic diversity (e.g., illiteracy, poverty, educational challenge); the language-as-right orientation is grounded in notions of social justice and emphasizes the importance of equal-access to quality schooling regardless of language; and the language-as-resource orientation views students' language(s) as a form of cultural capital worth conserving and developing. Ruíz argued that schools that adopt a deficit view of students' native languages and cultures stigmatize ELLs causing them to lose confidence and interest in schooling, thus negatively affecting their academic performance. Schools that adopt additive perspectives of students' native languages and culture and provide educational opportunities to support further development of students' native language not only make schooling more meaningful, they also yield positive outcomes. Important to consider in the context of the language-as-resource orientation is the notion of *which* languages are considered resources. As Baker (2014) highlighted, "the favored languages tend to be those that are both international and particularly valuable in international trade" (p. 384). However, Baker went on to say that a society's understanding of what this means is debatable. For example, Spanish is "stigmatized as a barrier to social class and economic mobility [and] a Spanish accent or Spanglish [has become] associated with low achievement and illiteracy" (p. 385) because of the strong English-Only movement in the United States that inexplicably sees Latina/o populations and the Spanish language as a threat to U.S. national identity (Hartman, 2003).

Regarding the instruction of linguistically diverse learners, Krashen (1985) developed a general theory of second-language acquisition called ‘The Input Hypothesis’ to understand how bilinguals and multilinguals acquire and learn language. The Input Hypothesis consisted of five hypotheses. The first hypothesis is the Acquisition-Learning Hypothesis, which proposes that there are two distinct ways in which second language develops: through acquisition and through learning. Krashen described acquisition as a subconscious process in which a second language is acquired similarly to how the first language was acquired. He described learning as a conscious process in which a student learns specific features of a language and how to use those features. Building on the work of Corder (1967), the second hypothesis, the Natural Order Hypothesis, proposes that the rules of language are acquired in a predictable order, meaning some rules are used earlier than others in the second language. The third hypothesis, the Monitor Hypothesis, states that language learners draw on linguistic knowledge that has been subconsciously acquired and on linguistic knowledge that has been consciously learned to monitor their output for accuracy. Language learners’ ability to monitor their linguistic output requires explicit knowledge of the rules and sufficient wait time for producing responses.

The fourth hypothesis is the Comprehensible Input Hypothesis (Krashen, 1985), which claims that instructional linguistic input needs to be slightly beyond the learners’ current level of competence ($i + 1$). This idea of input included not only assistance provided by the teacher, but also other forms of support (e.g., visual cues, instructions that draw on students’ experiences, relevant manipulatives and graphic organizers) that can support students in understanding language that utilizes unacquired grammar. This concept extended Vygotsky’s (2012/1934) notion of the “zone of proximal development”, which he defined as “the discrepancy between a

child's actual mental age and the level he reaches in solving problems with [the] assistance" of a more knowledgeable other (p. 198).

The last hypothesis, the Affective Filter hypothesis, argues that while comprehensible input is necessary for second language acquisition, equally important is the students' openness to what they are learning. Krashen (1985) argued that the affective filter is a "mental block that prevents acquirers from fully utilizing the comprehensible input they receive for language acquisition" (p. 3). In other words, when a student is anxious, lacking self-confidence, or feeling embarrassed, his/her affective filter is up; when the student is not stressed or worried about making mistakes, his/her affective filter is down. Based on the input hypothesis, Krashen advocated for bilingual instruction arguing that "programs that provide good instruction in the first language together with comprehensible input in English succeed in teaching English" (p. 18). Krashen argued that the use of the native language in instruction, however, must be done carefully. For example, he argued that when concurrent translation is used (e.g., conveying a message in one language and then immediately translating it into another), the learner does not have to pay attention to comprehensible input because s/he knows it will also be provided in his/her native language. This form of bilingualism in the classroom, he argued, was not effective nor did it help the student develop the second language.

Krashen (1986) argued that "cognitive academic language proficiency and information gained through the first language can help a great deal to make English input more comprehensible" (p. 79) which built on Cummins' theoretical distinction between academic and interpersonal language. Cummins (1979) distinguished between bilingual students' basic interpersonal skills (BICS) and their cognitive academic language proficiency (CALP) to describe the different kinds of language students learn, which Cummins argued ranged from

language that was less cognitively demanding (BICS) to language that was more cognitively demanding (CALP). In general, Cummins argued that students develop BICS more quickly as they are context-embedded while CALP generally occurred in context-reduced spaces, such as in classrooms. While the distinction was considered important for understanding the ways in which language learners develop language, it has been criticized for oversimplifying the language acquisition and learning process. For example, Baker (2011) argued that while typically BICS are thought to develop before CALP, “the order is not absolute” (p. 171). Others (e.g., Wiley, 2005) argued that the terms were too easily over-simplified and misused and were easily used to mislabel students. In response to critiques, Cummins (2008) stated that the distinction was “not proposed as an overall theory of language proficiency but as a very specific conceptual distinction” (p. 81). Regardless, the concepts are important to the field as they highlight the nuanced ways in which an additional language is learned.

Cummins (1981) also introduced the Common Underlying Proficiency Model, which recognized that the two languages in the mind of a bilingual person do not function separately, but instead operate from the same central processing system. García and Kleyn (2016) argued that even though Cummins’ model recognized how languages are related, it was problematic in that it still viewed bilinguals as double monolinguals with a first language that is stored and accessed a part from the second as if there were two distinctly separately-stored bodies of knowledge. García and Wei (2014) define translanguaging as “an approach to the use of language…that considers the language practices of bilinguals not as two autonomous language systems…but as one linguistic repertoire with features that have been societally constructed as belonging to two separate languages” (p. 2). García (2011) argued that the notion of “one linguistic repertoire” is what distinguishes translanguaging from code-switching because while

code-switching implies “going from one language code to another,” translanguaging implies one linguistic repertoire exists from which a bilingual or multilingual speaker can strategically select information needed “to communicate effectively” (p. 1) given the context. García and Kleyn (2016) argued that a model of instruction built around “translanguaging” is necessary because it acknowledges that “the language used in teaching and assessment only permits certain lexical and structural linguistic features, leaving out many other features that are used by people” (p. 15). Translanguaging thus challenges deficit perspectives of bilingual and multilingual students who are often stigmatized for speaking in ways that draw on their entire body of linguistic knowledge (e.g., Spanglish, Konglish).

Canagarajah (2013) argued similarly that existing terms used to describe speakers of more than one language (e.g., multilingual, plurilingual) are insufficient as they describe languages as separate and co-existing. Canagarajah argued that the term “translingual” more accurately described how speakers of more than one language live “between and across languages” in ways that do not treat each language as fixed and isolated (p. 1). Instead, translinguals have the ability to blend different linguistic resources in situated interactions. Canagarajah’s notion of translingualism emphasizes communicative competence, in the sense that it acknowledges the ways in which speakers of more than one language have the unique ability to successfully use their languages differently across diverse places, spaces, contexts, and purposes. In the context of schooling, Canagarajah wrote, “Dominant paradigms can be discriminatory to certain communities and student groups” and argued that by allowing translingual practices into the classroom, teachers can acknowledge and build on students’ ways of using languages (p. 9). By recognizing the ways in which students communicate between and across their linguistic repertoire, teachers can create space in the classroom for student voices.

Mignolo (2000) argued that a growing process of global integration—due to economic, technological, and political factors—is "forming a world of connected languaging and shifting identities" resulting in shifting linguistic and cultural landscapes (p. 236). To describe the ways in which languages come together in these cultural landscapes, Mignolo developed the concept of "bilanguaging," or "living-between-languages" (p. 264) to describe the intersection of two or more languages. Mignolo's concept of bilanguaging built specifically on Anzaldúa's (2012/1987) notion of language as living and on Freire's (2012/1970) pedagogy of the oppressed in that it recognized bilanguaging as the ability to think, live, and produce ideas across and between languages in dynamic, empowering ways that, at times, challenge dominant language ideologies. Mignolo argued that unlike bilingualism, which he describes as a skill, bilanguaging is an aesthetic exercise that "arises from and in the peripheries of national languages and in transnational experiences" (p. 273). For Mignolo, there was a need to acknowledge the ways in which subaltern languages and knowledges were marginalized and pushed to the periphery by colonial powers, which means that bilanguaging "is not a grammatical but a political concern" (p. 231) that takes into account how history, nationality, and race affect how people use their existing linguistic knowledge.

Moll (2014), in his definition of biliteracy built on Mignolo's (2000) bilanguaging concept to contend that being bilingual and biliterate provides "important benefits to children by allowing them to gain access to a broad array of cultural resources for thinking" (p. 83). Thus, Moll argued that students' bilingualism yielded them a larger body of knowledge and experience upon which they could draw for making sense of their world. In his work applying Vygotsky's (2012/1962) "zone of proximal development" to a bilingual context, Moll (2014) found that students' "Spanish language and literacy resources [could also be used] to facilitate [student]

performance in English" (p. 79). However, he also argued that schools rarely cultivated or used students' bilingualism as a tool for instruction and learning and when they did the attempt was "severely constrained by dominant language ideologies and practices that privilege[d] English" (p. 83).

In her exploration of the ways in which students access linguistic knowledge from across diverse repertoires, Hornberger (2003) developed the continua model of biliteracy to demonstrate how linguistic repertoires are interconnected. The continua model assesses biliteracy across four domains: contexts (micro/macro, oral/literate, bilingual/monolingual); development (reception/production, oral/written, first language/second language); content (minority/majority, vernacular/literary, contextualized/decontextualized); and media (simultaneous exposure/successive exposure, dissimilar structures/similar structures; divergent scripts/convergent scripts) (p. 158). The continua model provides educators with a wide-ranging framework for analyzing the development of biliteracy in schools and communities by acknowledging that no point on the continua is static meaning bilingual and biliterate people draw on skills, experiences, and knowledge from across the spectrum, even when one end of the continua might be associated with more privilege and power than the other. Hornberger (2004) argued that for teachers, the continua model of biliteracy could serve as a hands-on way of understanding how to develop students' "communicative competence in socio-culturally and socio-politically contextualized, locally and multiply inclusive, enquiry-based, and dynamically negotiated ways" (p. 168).

The theory describing the ways in which speakers learn and acquire new language is complex and shifting. While traditionally scholars have studied how students access different languages at different times or use one language to assist them in learning or utilizing another,

scholars of translanguaging and translingualism argue that it is time to explore how students, in their participation in literacy practices, express themselves across and between language in living, shifting, and dynamic ways. In the context of multilingual immigrant and refugee students, it is especially important to consider the ways in which their experiences, both in their home countries and the U.S., may influence their decisions to use one language over another (e.g., political and social perceptions of their native language). It is also important to consider how these students' literacy skills in their native language(s) influence when and how they chose to engage in code-switching or translanguaging.

Conclusion

In this theoretical chapter I have drawn on theoretical contributions of Freire and others to ground my study in five major theoretical bodies. In building on the idea that literacy is sociocultural practice, I aim to document the ways in which students' participation was informed by the social context, setting, their unique backgrounds, and the individuals with whom they were interacting, both orally and in writing. This interconnected theoretical grounding allows me to understand how the instruction of immigrant students is inherently political. It also requires a level of reciprocal understanding, curiosity, and interest between students and teachers to enact culturally relevant pedagogy that is both accessible and pertinent to all students. Drawing on ethic of care theory allows me to document the ways in which students' wellbeing and socio-emotional needs are or are not considered in the relationships created and instruction provided by the teacher. Lastly, by exploring existing theoretical understandings of multilingualism, I aim to document the complexities of students' experiences living between and across multiple languages while also considering the ways in which this existence is at times challenged and nurtured by specific school practices.

In the following chapter, I provide a review of the larger body of empirical research in which this study is grounded. The chapter explores research documenting the language and literacy development of transnational middle and high school Latina/o youth in English-language classrooms and schools as well as research investigating the role, and understandings, of an ethic of care in the instruction of Latina/o students in U.S. classrooms.

CHAPTER 2

LITERATURE REVIEW

Children from culturally and linguistically diverse backgrounds often experience a disconnect when they attend school and find that the rules, practices, and context of U.S. schooling do not necessarily align with, respect, or include their cultural or linguistic backgrounds or educational experiences (Gordon, 2007). When I began the study, the goal was to examine how recently-arrived Central American children attending school in the United States engaged in literacy practices. I was also interested in exploring the ways in which their schooling reflected their understandings of themselves as literate beings. As my study took shape, I realized my student participants would all be Guatemalan, mainly because this was the largest, and fastest-growing student population at the school site. The students were between the ages of 14 and 16, all in their first year of schooling in the United States and, to some degree, self-identified as speakers of Spanish and an Indigenous language. For this reason, this literature review draws on research exploring the English language and literacy development of transnational adolescent Latina/o youth in middle and high school.

In this chapter, I begin by describing the search methods used to gather the literature, including a brief discussion of key search terms and frequently cited journals. I provide working definitions of terms that are commonly used in the exploration of this body of literature and in this study. I explore and discuss studies that have examined the language and literacy practices, and development of immigrant and transnational, Latina/o students in U.S. schools. Next, I discuss empirical studies that have explored notions of care in the instruction of Latina/o students in U.S. schools and classrooms examining specifically what it means for teachers to enact an ethic of care in their instruction and how their understanding of care differs and aligns with

students' understandings. I close by discussing how I built and expanded upon this rich body of existing research in my own study.

Search Parameters

To gather empirical research studies on my topics, I searched the University of Illinois' electronic library research resources and reviewed specific journals from across content foci that have featured articles exploring literacy practices of immigrant and transnational Latina/o youth. To explore connections between language, literacy, and transnational students, I focused my search on key terms such as "education," "literacy," "language," "interrupted," and "development" with terms denoting participants such as "identity," "Latina/o," "immigrant," "transnational," and "newcomer." In order to incorporate research on teacher perceptions of the language and literacy development of this population of students, I included practitioner-oriented journals, such as *Language Arts* and the *Journal of Adolescent and Adult Literacy.* These and other educational research journals (e.g., *Reading Research Quarterly*, *Linguistics and Education*) and journals in related humanities fields and disciplines (e.g., *International Migration*, *Ethnic and Racial Studies*) allowed me to gain a more holistic understanding of how second language and literacy development of Latina/o student populations has been documented in different settings and analyzed by researchers from various fields and backgrounds. I found additional sources by consulting the bibliographies of articles that proved to be particularly informative and relevant. I limited my search to materials published in the United States in or after 1990 for two reasons: to contain the body of work considered and to keep my focus on the most relevant work in U.S. schools in the last quarter century.

Terminology[6]

In this dissertation, the term "transnational" is used to describe students who "move or have moved bodily across national borders" but who continue to "maintain affinity ties and social networks in more than one country, in most cases [between] their home and host countries" (Hornberger, 2007, p. 326). Trueba (2004) made important distinctions between the categories of "immigrant" and "transnational" arguing that transnationalism "consists of a unique [need or] capacity to handle different cultures and lifestyles, different social status, different roles and relationships, and to function effectively in different social, political, and economic systems" (p. 39). According to Trueba, an immigrant is different in that s/he does not necessarily have as frequent or intensive contact with the original culture and could lose her/his home language and culture and assimilate into mainstream society. A transnational person, however, "cannot afford to lose his [or her] language and culture because his [or her] contact is frequent and intense" (p. 40). This definition of transnationalism differs from others. For example, Levitt and Schiller (2004) suggested that transnational individuals often have "lives that incorporate daily activities, routines, and institutions located both in a destination country and transnationally," and encouraged researchers to consider the "complex interconnectedness of [transnational people's] contemporary realit[ies]" (p. 1003). In this definition, transnationals cross physical and geographic borders regularly. The student participants in this study, while they had crossed physical and geographic borders, fit Trueba's (2004) definition of transnationalism in that their transnationalism manifested itself most prominently in the emotional ties they maintained with their home country and individuals still living there while

[6] While I offered a brief list of key terminology at the end of my introduction, in this section I provide more detail on terms specific to this literature review.

they continued to establish a life even in the face of uncertainty regarding their long-term status in the United States.

The term *newcomer* is used to describe students who are English Language Learners (ELLs) who are new to the U.S. and who may have received limited or interrupted formal schooling in their country of origin. Newcomer students generally have “below-grade-level literacy skills in their home language [or languages] and do not speak English” or have limited English skills upon arrival to the U.S. (DelliCarpini, Musetti, Salas, & Perez, 2009, p. 95). Newcomer students are generally considered to be students who, in addition to requiring nuanced English language instruction, may also require assistance overcoming additional challenges related to limited schooling, trauma, or poverty they may have experienced (Zacarian & Haynes, 2012). The acronym *SIFE*, which stands for Students with Interrupted Formal Education is used to describe students who have “substantial gaps in their education that [may] seriously hinder their ability to catch up with their grade-level peers (Zimmerman-Orozco, 2015, p. 49).

While recognizing its limitations—particularly the fact that it is a categorical term used to describe all people from Latin America without regard for regional differences or Indigenous or African descent—the term *Latina/o* is used because the majority of the literature explored in this review has used this term. By acknowledging its shortcomings, I use the term in combination with other categorical terms (e.g., nationality, linguistic identity) so as not to perpetuate “the invisibility and oppression of historically marginalized populations” through the sole use of this pan-ethnic term (Machado-Casas, 2009, p. 84). Throughout this dissertation, the adjective clause *culturally and linguistically diverse* (CLD) is also used to describe individuals who are from non-mainstream backgrounds, who may speak languages other than English or a dialect of English other than the Regional Standard English, and who may themselves come from another

country or have family members who come from a country outside of the U.S. The term "Regional Standard English" is used to describe the mainstream dialect of English that is commonly associated with "middle-class, middle-aged educated native English speakers" and which is generally considered the dialect of use and instruction in mainstream U.S. schooling (Wolfram & Schilling, 2016, p. 325).

Language and Literacy Development of Transnational and Newcomer Students in ESOL[7] Classrooms

Students with limited or interrupted formal educations (SIFEs) or with educational experiences outside of the United States often encounter many difficulties—academic, social, and personal—upon entering U.S. classrooms because often "dominant U.S. pedagogical practices derive from deep-seated, culturally based assumptions about learners and learning" which are often not aligned with students' or their families' assumptions about the purpose and practices of schooling (DeCapua & Marshall, 2011, p. 36). For some students, this disconnect between lived experiences and the culture of schooling may not be new, particularly for students who, in their home countries, were racial, linguistic, or cultural minorities. Gay (2010) argued that responsive teachers, instructors, and school administrators are those who strive to create an environment in which students' different ways of learning, behaving, and using language are respected. In order to engage in responsive teaching, it is both important and necessary for teachers to consider the ways in which their practices may be unfamiliar to students and how their own biases influence their instructional decision-making in order to engage in responsive teaching.

[7] English as a Second or Other Language (ESOL)

The English language and literacy development and practices of immigrant and transnational Latina/o students have been discussed across many fields of study, from linguistics to teacher education. These studies have documented language and literacy practices in many different learning spaces and using a variety of theoretical and methodological approaches. As Jiménez, Smith, and Teague (2009) noted, language and literacy are important components of transnationalism because of the ways in which people use language and literacy in connection "to the creation and maintenance of connections between distant places, often across national borders" (p. 17). For this reason, there is a need to continue exploring the language and literacy practices and development of transnational students in order to fine-tune instructional approaches, consider students' nuanced needs, and challenge deficit perspectives, through which students' home language(s) are perceived negatively.

Examining both at-school and out-of-school literacy practices, Rubenstein-Ávila (2007) provided an in-depth look at how one young Latina girl's notion of literacy, as well as the literacy practices in which she was engaged, shifted and changed as a result of her transnational existence and immigration experiences. In her study, Rubenstein-Ávila documented the ways in which living in a transnational space shaped, and was shaped by, Dominican high-school student Yanira's shifting literacy practices. In the discussion of her methods, Rubenstein-Ávila described using portraiture, which she argued allowed her to use as data the participant's "stories about her early literacy experiences in the Dominican Republic and other out-of-school experiences in the U.S. town where she came to live, despite not having observed all of the practices and experiences [the participant] described" (pp. 573-574). Drawing on observational fieldnotes and interview data, Rubenstein-Ávila found that prior to immigrating, Yanira's literacy socialization was rich with language and literacy experiences which were largely performative (e.g.,

performing in school plays; watching, predicting, and discussing *telenovelas*; copying notes from the chalkboard) and largely focused on religion (e.g., retelling Bible stories, memorizing and singing hymns, reciting Bible passages). She found that upon moving to the U.S., Yanira's linguistic repertoire expanded to include new literacy practices that were very specific to her identity as a transnational child, such as serving as a language broker for her mother or reading popular teen magazines to practice English and learn about current trends. While Yanira began to develop English language skills, she strategically utilized her developing biliteracy to complete required school-related tasks, for example, by building her awareness of cognates. While Rubenstein-Ávila gained this knowledge about Yanira's literacy use from speaking with her about it, she found that Yanira's teachers had a different impression of her as a student which focused mainly on what they understood to be her lack of participation (e.g., not volunteering answers, quiet demeanor in class). The teachers failed to recognize that Yanira participated in literacy practices because the practices in which she engaged did not align with those of the classroom. For this reason, Rubenstein-Ávila emphasized the importance of ensuring teachers recognize students' first languages as "assets to be built upon," meaning "students should be encouraged to make full use of their repertoire of literacy practices to navigate and make sense of the cognitive and linguistic demands they face in school and out" (p. 587).

In her ethnographic study examining transnational immigrant lives of second-generation Latinas, Sánchez (2007) explored how students used different language and literacy practices to represent themselves and to author meta-narratives about their transnational experiences. During the three-year study, Sánchez engaged three of the participants in a one-year participatory action research project in which the young women met weekly and wrote and illustrated a bilingual children's story about their cross-border experiences. Sánchez noted that it became clear through

the students' work that their lives were not only filled "with 'inherited' narratives about their families' country of origin, but also with ones that position[ed] them as actors in new narratives" (p. 270). While her study examined students' literacy practices in an out-of-school space, Sánchez emphasized the importance of students' reliance on school-based, English-language literacies to successfully author their own stories. In fact, the students used school-based literacy practices in combination with transnational literacy practices they had developed at home (e.g., their bilingual language practices). While these interactions occurred outside of the regular classroom, the findings can serve as a model for literacy teachers who are interested in exploring ways of accessing and building upon students' out-of-school literacies in school-based English literacy practices. The findings also highlight the potential response students may have to literacy practices that allow them an opportunity to explore and build on their own experiences and all of their existing linguistic knowledge.

In her work with transnational migrant youth, Gutiérrez (2008) examined the syncretic testimonies created by student participants of a four-week summer residential program at the University of California, Los Angeles (UCLA) called the UCLA Migrant Student Leadership Institute (MSLI). The program was designed to provide high school students from migrant backgrounds an opportunity to engage in learning "organized around sociocultural views of learning and development, a situated socio-critical literacy, and the related theoretical concept of the Third Space" (p. 148). Through the program, students participated in educational activities that expanded their understanding of themselves, their histories, and their place in the world through discussion, readings, theater, and writing in both English and Spanish. In exploring the powerful narratives constructed by students, Gutiérrez demonstrated "what is possible when educators and educational researchers arrange educational environments in ways that incite,

support, and extend students' repertoires of practice" (p. 160). The findings showed that students, by engaging in critical reading and writing practices, became authors of their own histories, subjectivities, and futures in meaningful literate ways. These kinds of critical literacy practices and activities also helped students begin to see themselves as literate beings with contributable knowledge that may not have been acknowledged in their formal schooling.

Machado-Casas (2009) focused on the lives of Mexican, Salvadoran, and Guatemalan immigrants of Indigenous backgrounds (Otomí, Quiché, and Pipil, respectively), with the goal of exploring how families negotiate and construct identities and practices of multilingualism while also passing on transnational knowledge to their children. Using narrative methods, Machado-Casas explored the role of multilingualism in transnational families' lives and found that parents strategically taught their children how "to negotiate [their] multiple multilingual hybrid identities" (p. 89) to help prepare them for survival in the U.S., where "they will continue to live under the discourse of illegality and surveillance" (p. 96). Machado-Casas argued that teachers must begin to recognize students' multilingual backgrounds as well as the ways in which language is used in their homes and communities. Machado-Casas called on teachers to question the ways in which students are educated in formal settings arguing that schools are "acting as colonized [and colonizing] spaces because they do not recognize the linguistic and survival abilities of these students" (p. 96). She argued for a move beyond subtractive ways of teaching, pushing for consideration of the ways students' cultural and linguistic repertoires can be accessed and built upon in classroom instruction.

In her study, de la Piedra (2010) explored immigrant adolescents' vernacular literacies and the ways in which teachers could capitalize on students' existing literacy knowledge and interests. de la Piedra found that families practiced literacy in diverse, transnational ways and

provided funds of knowledge to their children by engaging them in transnational literacy practices. She also discovered that children were very active in helping to develop their families' funds of knowledge by "bringing home literacy practices learned at school" and by "introducing other family members to school knowledge and literacy practices" which "helped the family to solve problems they encountered every day in their new context" (p. 579). de la Piedra also found that some students' parents felt they were unable to help their children with school literacy practices because of their own lack of formal schooling, but de la Piedra argued that parents engaged their children in many important vernacular literacies like letter writing, diary writing, and reading the bible, all of which incorporated multiple languages and sources of knowledge. de la Piedra developed a series of recommendations for classroom teachers in which she described the importance of considering how home and vernacular literacies can contribute to students' at-school literacy development. She stated that teachers could familiarize themselves with "contemporary definitions of literacy that could help them understand the roles of popular, family, and mother tongue literacies in immigrant adolescents' lives" (p. 582). de la Piedra argued that the information teachers learn about their students can and should serve as a foundation for the development of students' English language and literacy skills at school.

In his work with transmigrant youth, Sepúlveda (2011) extended Gutiérrez' (2008) notion of "third space" by studying how students engaged in literacy practices. While originally Sepúlveda (2011) set out to explore, through observation and interviews, the instruction and learning of high school-aged transmigrant youth, he ended up developing a much more hands-on approach in the study by facilitating a dialogue and writing group twice a week for several months with a group of transmigrant males. Through these meetings, Sepúlveda was able to explore the complex ways in which students engaged in critical thinking and critical literacy

practices by involving students in discussions of culturally relevant poems, texts, and storytelling. During their gatherings, Sepúlveda and the students constructed an alternative learning space in which they were able to enact what he coined as “a pedagogy of *acompañamiento*.” The process of acompañamiento, or accompanying, students in their learning meant transforming aspects of school space “into cultural spaces that supported both personal and intellectual growth as well as community development” (pp. 551-552). While students’ teachers had assumed students were both unable to, and uninterested in, engaging in literacy practices at school, Sepúlveda found that students were actually able and willing to engage in quite complex, critical, and meaningful literacy practices as long as they saw them related to their own realities. Sepúlveda argued that acompañamiento also became about the affirmation of relationships with students and between students, which was particularly important given the context: students negotiating their identities in places far away from family and ancestral lands and attending schools that neither recognized nor valued their experiences and identities.

In her case study on the language and literacy practices of a Mexican transnational Latina teenager named Vanesa, Skerrett (2012) used interviews, classroom observations, out-of-school observations, and artifact analysis to explore how language and literacy practices shifted to meet Vanessa’s changing realities and needs. Skerrett found that Vanesa’s reading practices changed dramatically over the course of her time living in the U.S. Prior to beginning her studies in the U.S., Vanesa reported having not engaged in a substantial amount of reading, either independently or with an adult. However, once in the U.S. she became somewhat more interested in independent reading thanks to the encouragement of a teacher and increased exposure to what Vanessa called “good books” (p. 376). Skerrett also realized that Vanesa often engaged in a variety of complex writing about her border crossing experience that were diverse (e.g., diary

journaling, text messaging), drew on her multiple languages (Spanish, and English) and transnational experience, and spanned many different spaces (e.g., home, school, digital spaces). Skerrett argued that Vanesa "strategically deployed her linguistic tools to create and share transnational perspectives" by using code-meshing to not just integrate the first language, but to also insert specific values and beliefs that are not easily translated between languages (p. 381). Skerrett closed by calling for a "transnational curriculum," or a curriculum that involves "the study of students' evolving language and multiliteracy practices across multiple contexts and over time" (p. 388). A transnational curriculum is particularly important in that it recognizes and builds on the powerful ways in which transnational students engage in literacy practices in both their home language and English for purposes of "achiev[ing] personal, social, cultural, and political goals" (p. 388) through a variety of collaborative, creative, and multilingual approaches.

Skerrett and Bomer (2013) looked at how students benefited from instruction that built on their existing cultural and linguistic knowledge and experience. In their work examining student agency and teacher support for secondary school literacy learning, Skerrett and Bomer documented how two transnational youth, with the assistance of their teacher, recruited "their languages and lifeworlds, particularly their border-crossing experiences, as tools for developing academic literacy practices" (pp. 314-315). Using case study methods of semi-structured, in-depth interviews, classroom observations, and document and artifact analysis, Skerrett and Bomer found that students engaged in hybrid social language that combined a wide variety of linguistic resources including Regional Standard English and Spanish orthography, phonetically spelled English and Spanish words, Spanglish, and emoticons for adding emphasis, emotion, and complexity to their words. The researchers also found that the culturally relevant reading materials provided by teachers, as well as the activities and discussions surrounding them,

“legitimized out-of-school lifeworlds and languages as official curriculum…brokering the practices and discourses of everyday life into school settings” (p. 322). Students became experts in the literacy skills they brought into the classroom and were able to draw upon the hybrid literacy practices—which included “multiple languages, modalities, purposes, text forms, and conversations” (p. 313)—in their at-school literacy instruction. The researchers argued that, in the end, students were able to benefit from instruction that built on their experiences across the different social contexts and spaces they navigated outside of school, as well as the linguistic knowledge students acquired and used across these different social contexts, as a tool for developing students’ linguistic and literacy skills.

Stewart (2014) examined the transnational literacy practices of four Latina/o U.S. high school students to better understand how they “negotiate[d] the various spaces—digital and geographic—in their lives” (p. 366). Stewart found that the most prevalent out-of-school literacies took place on social networking sites (e.g., Facebook), in students’ workplaces, and through entertainment media sources (e.g., television, music). Stewart determined that for students, these literacy practices were multipurpose in that they allowed students to maintain connections to their home countries and thus their Latina/o identities and also because they provided opportunities for students to practice and develop their English. Stewart suggested that a deficit view of literacy, one that “impos[ed] a narrow monolingual, monocultural, monoliterate, and monomodal view of immigrant students…divests [students] of their greatest resources” and ignores the fact that these students already possessed literacy skills that they had engaged effectively “across multiple linguistic, cultural, social, and geographic borders” (p. 368). If teachers and schools could recognize the complex literacy practices in which students are

engaged outside of school, they could begin to encourage students to build on them in their at-school English language and literacy development.

Stewart (2013) argued that the disparity between narrow views of literacy and students' rich, diverse out-of-school literacy practices "should make us question what it means to be educated [and literate] in the 21st century" (p. 60). At the classroom level, Stewart (2013) reminded teachers of how they can tap into students' full linguistic repertoires by allowing them to use all of the languages and registers they know in classroom activities and assignments. Stewart (2013) also encouraged schools to foster and promote cross-linguistic relationships between students learning English and native English-speaking students learning an additional foreign language in order to promote authentic opportunities to practice and model language use and literacy skills.

The studies discussed in this section have demonstrated how Latina/o students' language and literacy development was effectively promoted when spaces were created, in the classroom as well as the school and larger learning community, in which students could draw from across their linguistic and cultural repertoires, experiences, and frames of reference. When students had the opportunity to connect at-school practices with their out-of-school lives, experiences, and literacy needs, "oral, written, and visual practices with texts [were] used to reach across time and space, to create and sustain social connections, and to facilitate participation in communities of learning" (Lam & Warriner, 2012, p. 203), making school instruction purposeful and relevant. The research explored in this section demonstrates that the opportunity for authentic language use and modeling, combined with the opportunity to incorporate and build on out-of-school literacy skills and knowledge, can promote high-quality instruction of Latina/o immigrant students. This approach, which can make the English language and literacy instruction more

relevant for students, also allows students to connect to and make sense of the content they are being taught in more culturally congruent ways.

The Role of Care in the Instruction of Immigrant, Transnational, Newcomer Latina/o Students

Nieto (2005) wrote that caring not only includes "providing affection (*cariño*) and support for students, but also developing strong interpersonal relationships with students and their families, learning about and from them, respecting and affirming their language and culture, and building on these to support learning" (p. 32). The studies explored in this section of my empirical literature review have sought to explore and document how teachers have enacted caring instructional practices and how students have responded. The studies examined specifically look at the role of an ethic of care in classrooms serving Latina/o student populations because caring theorists have at times erroneously promoted what Thompson (1998) described as a "colorblind care" (p. 525) grounded in White feminist notions of care that result in teachers feeling pity for students of color and thus lowering their academic standards and calling this action care. Rolón-Dow (2005) also argued that "a color-blind construction of caring" does not take "into account the cultural specificity of what counts as caring or the political issues that matter in the lives of students of color" (p. 87). For this reason, the studies examined look specifically at how care has been enacted in classrooms serving Latina/o students specifically to understand how students' cultural, political, social, economic, and linguistic needs and realities are considered. As this section of the literature review demonstrates, studies exploring the role of care in the education of Latina/o students are limited.

Valenzuela's (1999) groundbreaking ethnography explored the complexities of identity and ethnicity while also documenting the high school experiences of Mexican American students

at a high school in Houston. Valenzuela found that schools subtracted resources from the students by not authentically caring for them and by not respecting their Mexican culture or their definitions of what it meant to be educated. Valenzuela first explored the different experiences between immigrant Mexican students and Mexican American students and found that immigrant students experienced higher achievement and, while they had criticisms of the school, in general expressed a sense of gratitude for the opportunity to attend public schooling which they described would not be possible in Mexico. She found that these students often experienced more support at home regarding their studies. With the Mexican American students with whom she worked, Valenzuela found that the main criticism students had was regarding the lack of authentic care by teachers and a disregard for students' understanding of education. Students' notion of *educación,* or education, was grounded in values of respect, care, and responsibility in addition to educational attainment whereas teachers' definitions focused solely on academic training. The students also cited a lack of authentic care in their schooling experience, which manifested in deficit views of students, a disinterest in getting to know students, and lack of respect for Mexican culture. Valenzuela summed up the dangers of subtractive schooling writing:

> While abandoning one's original culture may seem appropriate to the teacher, principal, district-level administrator, or state-level board member for whom the worth of the dominant culture is simply self-evident, it is inherently alienating for Mexican youth whose lived ethnic experience requires that they retain some measure of competence across the varied contexts that characterize their existence. (p. 264)

Perez (2000) argued that "schools serving CLD students need teachers who respond to the needs of this student population with an ethic of care" arguing that it may "be the most

important influence on student academic performance" (p. 105). Building on early works studying care in the classroom (e.g., Dillon, 1989; Schlosser, 1992), Perez argued that teachers who actively instruct in a way that connects students' interests and background knowledge with the curriculum create conditions necessary for relationship-building, learning, and engagement. Perez argued that students' perceptions of their teachers' opinions of them had a significant impact on their behavior and their ability to experience academic success.

Monzó and Rueda (2001) explored how 23 Latina/o paraeducators[8] and eight previous paraeducators who had become teachers, drew on "shared sociocultural experiences and knowledge in interacting with students" whether by building on common cultural frames of reference or "using knowledge of the community to scaffold instruction" (p. 444). Monzó and Rueda found that paraeducators believed responsive education included not just responding to students' educational needs but to their "physical well-being and social and emotional needs" (p. 455) as well. The paraeducators described using cooperative approaches with the students which they described as more supportive. They also described interacting with students with *cariño,* or emotional care, by providing students opportunities to engage with them on personal levels as they felt that this was necessary for connecting with students and for meeting their emotional needs. A unique finding of Monzó and Rueda's study was the idea that the paraeducators felt particularly able to care for students because of their own cultural and linguistic identities citing familiarity with constraints that affected the students (e.g., poverty, experiences learning English, adjusting to a new culture). The findings of this study showed that knowledge of students' linguistic, cultural, and communal backgrounds can provide

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[8] Paraeducators are generally individuals who work alongside teachers and are often from same neighborhoods as students and, when possible, speak the languages of students. In many districts, they are considered important liaisons between the school and community (National Education Association, 2015).

paraeducators and teachers, regardless of their background, a means of addressing “sociocultural factors that impact children’s learning and sense of identity” (p. 465).

In her work exploring the educational experiences of middle school Puerto Rican girls, Rolón-Dow (2005) used caring counter-narratives to examine caring connections between teachers and their Latina/o students’ communities and to examine care at both the individual and institutional levels. Rolón-Dow found that teachers’ narratives linked students’ academic success with the level of parental care they felt students’ parents offered. She argued that teachers’ misunderstandings about students’ home lives influenced “how caring [was] conceptualized, distributed, and received by teachers and students at school” (p. 95). Building on the work of Noddings (1984), Rolón-Dow found that students teachers expressed aesthetic care by focusing on helping students reach academic goals but that they did not engage in authentic care by seeking to learn about students’ personal lives. Citing the dilapidated appearance of their school, the girls with whom Rolón-Dow worked articulated a perceived lack of care from those in power who made decisions about their school. They also made powerful links between race and care arguing that more affluent schools that served predominantly White students did not face the structural challenges that they did in a more urban school serving students of color. The girls described similar differences between their own community and those of their teachers. At the same time, the girls described practices of a select few teachers who made them feel cared for in their willingness to be sensitive to students’ needs without making assumptions about their homes and communities (e.g., recognizing students’ families were working hard to “keep their heads above water” financially (p. 102); designing assignments that utilized students’ communities as learning sites). Rolón-Dow’s work pushed the definition of care to say that with

Latino students, care must be grounded in understandings of the unique political, social, cultural, and linguistic experiences of individual communities.

Antrop-González and DeJesús (2006) described how two small, community-based schools created a culture of high expectations while also placing value on the development of high-quality interpersonal relationships between students and teachers. The authors also describe how the schools privileged and built on students' funds of knowledge to enact a curriculum that students could relate to and understand. Antrop-González and DeJesús found that for students, the curriculum was organized in such a way that students felt like they were part of a larger learning community that valued their cultural and linguistic backgrounds and knowledge, which the authors argued constituted a "not-so-hidden-curriculum that counteract[ed] the informal and formal practices that marginalize Latina/o students" (p. 419). This form of schooling differed greatly from that which students had experienced at other schools where teachers felt sorry for students and thus lowered the educational expectations for students as a form of accommodation; Antrop-González and DeJesús categorize this latter kind of care as 'soft care.' The students articulated a sense of family and community at the schools that was supported by high academic expectations and mentoring that students interpreted as caring behaviors. The authors described this notion of high expectations for academic performances and the focus on close student-teacher relationships as 'hard care.' Hard care was also evidenced in teachers' willingness to support students in any way necessary for academic and emotional success. The authors found that "clear expectations and respectful, holistic approaches to conflict resolution create[d] and maintain[ed] compellingly safe school environments" (p. 426). The authors' discussion of "critical care" (p. 413) attempts to describe the continuum of care from soft to hard to better explain how schools respond to and provide for their diverse student populations.

Garza (2007) explored Latino high school students' understandings of a caring teacher by documenting what behaviors they felt created a caring classroom environment. Garza found that in students' experiences, teachers expressed caring behaviors through five actions. The first, was by providing scaffolding during a lesson. The students described feeling supported when teachers were willing to encourage students in their learning. The second action was the way in which teachers provided academic support in the classroom; for students, "knowing more than one opportunity exists for academic success" was one example of how this manifested (p. 86). The third action was reflected in teachers' personal interest in the students' wellbeing which was reflected in teachers' interest in getting to know students. Students described the fourth action in terms of teachers' availability, or their willingness to meet with students as students needed. The last action was empathetic listening, which the students felt indicated a teachers' authentic interest in getting to know the students and in listening to what they had to say. Garza's findings add to the body of research examining the specific perceptions of high school Latina/o youth which "are worth considering as viable…in the quest to break down barriers that may prevent Latino students from succeeding in schools" (p. 90).

García, Woodley, Flores, and Chu (2012) developed the term "*transcaring*" to refer to the "culture of care that allows for the creation of third spaces within school, transcending traditional dichotomies around language, culture, place, and measurement found in many U.S. schools" (p. 798). García et al. theorized that effective schooling of immigrant ELLs extended beyond just including and respecting students' native language and culture. They argued that effective schooling also involves transcaring, which is collaborative caring that builds an "in-between" space that allows students the opportunity to transcend linguistic and cultural divides as well as divides between school and at home contexts. To study "transcaring," García et al. selected

schools that had high graduation rates for their Latino students and conducted classroom observations and interviews with school personnel. They found that the school personnel modeled care for the students by going “above and beyond the parameters of a job description” (p. 807). This meant that teachers focused on students’ experience of schooling as well as their achievement. García et al. identified four strategies that exemplified transcaring: translanguaging and bilingualism in teaching and learning; *transculturación* (i.e., built-in cultural practices from home countries as well as the U.S.); transcollaboration between students, educators, school, and community; and transactions through dynamic assessments (p. 808). By engaging with students in these ways, the teachers García et al. studied enacted a form of care that allowed for the creation of a third space “where tensions generate potential, and power positions between teachers and students are equalized” (p. 821).

Garza and Huerta (2014) examined Latino high schoolers’ perceptions of teacher behaviors that exhibited care. They found that Latino students described caring teachers to be ones who validated their worth (e.g., encouraging instead of discouraging); offered individualized assistance to help students experience academic success (e.g., providing appropriate instruction to help students achieve); fostered positive engagement (e.g., building students’ self-esteem); and validated Latino agency (e.g., providing encouragement, positive feedback, and positive attention). The authors argued that high school students’ success “depends on both their social and academic integration within the culture of schooling, which includes its values and practices” (p. 146). Garza and Huerta’s findings also highlight the ways in which teachers knowingly and, at times, unknowingly enact care in their behavior and interactions with students.

While other studies have been conducted on the role of care with immigrant students in general, I did not discuss them in this literature review because they do not specifically examine the experiences or education of Latina/o students. For example, Wenztel (1997), who discussed U.S. middle schoolers' perceptions of pedagogical care, found that students felt care when teachers valued their opinions, modeled caring attitudes, and provided constructive feedback. Alder (2002) also explored urban U.S. middle school students' interpretations of caring relationships and found that students felt teachers cared for them when they took time to get to know them and when they pushed them academically to meet him high standards. Ferreira and Bosworth (2001) explored middle school students' definitions of a caring teacher and found that while the school in which the study occurred did not embody key characteristics of a caring community, the teachers studied still fostered a caring environment by "helping with work, explaining work, checking for understanding, encouraging, maintaining an orderly classroom atmosphere, and providing fun activities" (p. 26). Hos (2016), who explored the role of care in the instruction of immigrant high school students from Thailand, Yemen, and Nepal, found that while the focal teacher exhibited caring behaviors by empowering her students, the refugee students still required additional support to succeed in U.S. schools. In general, the findings of these studies align with the others discussed in this review as they acknowledge the role of cultural, social, and community context in understandings of care, particularly the differing understandings between students and teachers.

As this review has demonstrated, understandings of what it means to provide caring instruction and build caring relationship with students varies between teachers and students. For Latino students, there is a need for schooling practices and teachers to recognize their unique backgrounds, home lives, and existing bodies of knowledge as valuable and important. There is

also a need for teachers to focus on students' academic success in addition to their emotional and mental wellbeing. The body of research also shows that the care teachers provide must also be couched in their larger understanding of students' unique, cultural, racial, and ethnic histories and backgrounds.

Conclusion

As this brief review has demonstrated, there is a significant body of research from the last 25 years that has examined and documented the English language and literacy development of a wide range of Latina/o students in many different English-language contexts and spaces and a smaller body of work that has examined the role of an ethic of care in the instruction of Latina/o students in U.S. schools.

The research exploring the language and literacy development of students has shown that the English language and literacy development of ELL students is promoted effectively when students are encouraged to draw upon their diverse linguistic repertoires, cultural experiences, and background knowledge. The research has typically explored this type of culturally relevant learning and instruction outside of the standard school day or classroom (e.g., Gutiérrez, 2008; Sepúlveda, 2011). The literature reviewed has demonstrated that ELL students are often engaged in complex, sometimes transnational, and purposeful literacy practices outside of school (e.g., Skerrett, 2012; Skerrett and Bomer, 2013) that are often not recognized as legitimate by schools and teachers.

The research exploring the role of an ethic of care in the instruction of Latina/o students has shown that teachers and students often have different understandings of what it means to be caring (and cared for) in the context of the classroom. Differing notions are often grounded in different political, social, cultural, and linguistic experiences and communities. The research has

also shown that when students do feel cared for by their teachers, it can lead to improved academic performance (e.g., Perez, 2000; Garza, 2007). The studies show that care can be present not just in interpersonal exchanges and relationships, but can also be embedded in schools and districts at large; for example, the fact that some schools receive more funding and are literally bettered *cared for* in terms of available resources—often schools serving predominantly students of color and/or low-income students.

While English-only education has been viewed as subtractive and as a major contributor to the large-scale failure of Latino students in schools (García, et a., 2012), many Latino students continue to be taught in English-only classrooms by monolingual teachers. My study attempts to highlight the ways in which one specific monolingual teacher, operating within the confines of an English-medium class, implemented caring instructional practices that made learning accessible for her CLD students while also reflecting care for the identities of students as individuals and as learners. As Ladson-Billings (2009/1994) argued, “dreamkeepers,” or effective teachers who are culturally responsive in their instruction, do not have to mirror their students’ experiences in their personal lives or backgrounds, but instead, must be aware of, inclusive of, and sensitive to, their students’ cultural and linguistic backgrounds and have high expectations of all students.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

The purpose of my study was to examine the types of literacy practices in which three Guatemalan SIFEs engaged in the focal class. I sought to document how their linguistic identities and multilingualism shaped their participation activities that required them to use language(s) through reading, writing, listening, and speaking. I was also interested in exploring the ways in which classroom instruction reflected an understanding of students as literate beings while also reflecting care for their academic, social, and personal wellbeing. Because I was interested in documenting students' experiences across their first year of schooling in the U.S., I chose to design my study using a combination of qualitative methodologies. This allowed me to conduct a small ethnographic case study that utilized narrative elements yielding rich and contextually-grounded data across an academic year (2015-2016).

Research Questions

As Merriam (2009) highlighted, it is important that researchers begin by asking questions that come from personal experience and interest in the field or in the specific research setting. As I mentioned in the introduction, prior to beginning the study, I spent eight months serving as a volunteer at the school in which the study was conducted. The time spent in the field allowed me to "case the joint" (Dyson & Genishi, 2005) and to develop a working understanding of how time, space, culture, and language were used in the school. The information I gained about the school and the relationships I developed with school personnel influenced how I designed the study and the questions I sought to explore. As noted at the end of my introduction, the study was designed to explore the following research questions:

- In what ways do students bring background knowledge and experience as transnational multilinguals to their participation in classroom literacy practices?
    - In what ways do students engage[9] in writing?
    - In what ways do students engage in oral interactions?
- How does ESL (English as a Second Language[10]) instruction in an English-only classroom allow spaces for literacy engagement by transnational multilinguals?
    - What factors contribute to a classroom environment in which students engage?
    - In what ways do classroom literacy practices elicit and build on student knowledge and experience?

Setting and Context

The study took place in the state of Kentucky. Between 2000 and 2011 Kentucky's English Language Learner (ELL) population increased 306 percent, a rate of increase second only to South Carolina, according to a study conducted on the top ten fastest growing ELL states (Douglas-Horsford & Sampson, 2013). Between 2000 and 2011, ELL enrollment increased from just over 4,000 students across the state to more than 16,000. In the specific county in which the study was conducted, students who spoke English as a Second Language (ESL) were the fastest growing student population (Katayama, 2014). In fact, between 2003 and 2014, the number of students enrolled in ESL programs in the county more than doubled. During the 2003-2004 school year there were about 2,153 students and as of October 2014 there were more than 5,084

[9] In the context of this study, the terms "engage" and "engagement" are used twofold: first, to describe ways in which students engage simply because they are told to, required to by particular circumstances or superiors, or because of some extrinsic motivation, and second, to describe ways in which students willingly or consciously engage in literacy practices because of some form of intrinsic motivation, personal interest, or desire. These motives were discussed and explored in interviews and check-ins with students.

[10] While many students at the school in which the study was conducted were already speakers of more than one language, the program offered at the focal school was described as a ESL (English as a Second Language) program. For this reason, that category is used in this dissertation even though it is generally considered outdated.

students enrolled in the ESL programs (Loosemore, 2014). With these drastic shifts in demographics and the reality that many of the incoming students had endured potentially traumatic experiences prior to settling in Kentucky, I felt it was important to explore and document how schools responded to the needs of incoming Central American students.

Green Academy

The study was conducted at Green Academy[11], a school specifically designed to receive students with limited or interrupted formal educational backgrounds, very often immigrant and refugee populations. The newcomer school was designed to assist students in sixth through tenth grade in their first two years in the county's public school system—unless otherwise decided by a guardian who had the authority to decline ESL services—before s/he was transferred to a mainstream school in the district. The student body at Green Academy was unique in that all the students were newly arrived to the United States. Because of Green Academy's unique student population, students enrolled year-round. While in the past, the school primarily served student populations that had been resettled through state refugee resettlement agencies, the principal attributed the increased enrollment at Green Academy to the recent influx of unaccompanied Central American minors. Because of the continuously-growing student population, in March of 2015, Green Academy opened a temporary satellite campus where they relocated 70 middle school students and several teachers[12].

In previous years, Green Academy's largest populations had been from countries like Cuba, Somalia, Iraq, Nepal, and Syria; but in the year immediately preceding my data collection, school administrators documented major growth in student populations from Guatemala,

[11] The name of the school is a pseudonym.
[12] For the 2016-2017 academic year, the district opened a permanent satellite school to house the middle school population.

Honduras, and El Salvador (Unpublished School Demographics Document, March 2015). The principal noted that many of the school's students had experienced some form of trauma in that they had all moved to a new country away from familiar life, friends, and family. Others, she remarked, had experienced more serious forms of trauma such as rape, violence, and loss of family. According to the school district profile (Spotlight, 2014), teachers and staff at Green Academy had been trained to understand how trauma could affect students' learning. The school also employed a mental health counselor as well as classroom aids who spoke many but not all of the languages of the students (e.g., Spanish, Arabic, Kinyarwanda, Nepali, Swahili).

Because Kentucky is a member of the World-Class Instructional Design and Assessment (WIDA) Consortium, ELL students are given the Assessing Comprehension and Communication in English State-to State (ACCESS) exam at the start of the school year. The exam assesses students' oral language, literacy, and comprehension skills across the four language domains (listening, speaking, reading, and writing) and includes a computer-administered component as well as an interactive oral component with a test administrator. Green Academy students are generally those in the district who have scored below a 2.5, indicating that they are at the "Entering" (score 0-1) or "Beginning" (score 1-2) levels of learning English. Students in the district who score above the 2.5 are usually recommended to attend mainstream schools where they will participate in ESL programs, which include Content Area Tutoring, Content-based ESL, Pull-out ESL/Resource, Sheltered English Instruction, or Push-in Structured English Immersion (District ESL Services Webpage, 2017).

Students generally remain enrolled at Green Academy, where they receive Sheltered English instruction, for two years or until they receive a 2.5 or above on the annual ACCESS

exam. The majority of the teachers at Green Academy use solely English to teach[13]. Teachers can call translators who speak many of the languages spoken by the students to their rooms as they feel necessary. Even though students did not spend more than two years at the school, enrollment often exceeded capacity, which is what led to the eventual opening of the satellite program. Given the transient nature of the student body served, the numbers often fluctuated as students left and joined the school throughout the year. By November of 2015, the ninth grade SIFE cohort had become so large, with more than 30 students at its peak, that it was necessary to divide the large cohort into two smaller cohorts. Fortunately for purposes of the study, the three focal participants were kept together as the cohort's teachers generally divided the group between students who had been at Green Academy from the beginning of the year and those who had arrived within the last few weeks.

Ms. Rosewall's classroom. While the students were the focal participants of the study, at the beginning of the academic year all six of their teachers agreed to allow observation in their classrooms so that I could observe students across the day until I decided in which class to focus my observations for the duration of the year. In September of 2015, I approached the students' literacy-based social studies teacher, Ms. Rosewall, to request permission to focus on students primarily in her class. She agreed, and beginning in September of 2015, my classroom observations occurred primarily in her classroom.

[13] In this study, I recognized that English-only instruction could be considered a further interruption in students' educational trajectory. However, my focus in this study is not to analyze the programs available or not available to students but to instead examine how students navigate the existing educational paradigm in which they find themselves being schooled, as Kentucky is one of many states across the country employing this form of education with language learner populations. I am also focused on documenting how one monolingual teacher provided culturally relevant and accessible teaching even as she operated in an educational paradigm not necessarily designed to facilitate this kind of instruction.

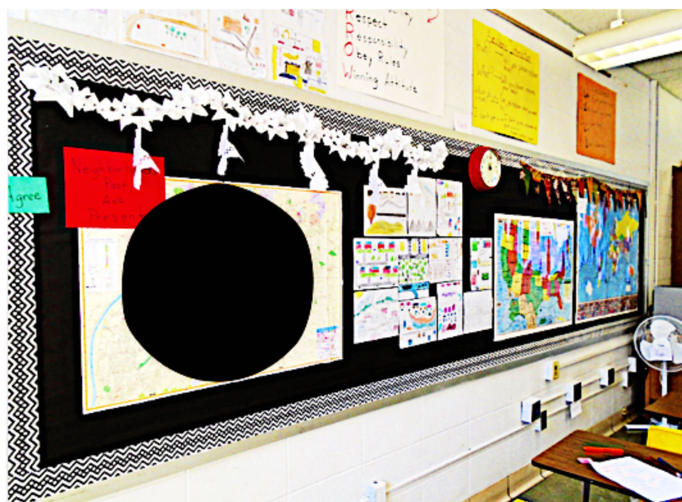


Figure 2: A bulletin board in Ms. Rosewall's class (part of which has been masked for confidentiality purposes) displaying student work during a unit about neighborhoods past and present.

Ms. Rosewall's classroom was welcoming; student work and art covered many of the walls, as seen in Figure 2. The classroom was decorated with colorful signage, including the alphabet, high frequency words, maps, and posters. Ms. Rosewall had labeled most of the items and surfaces in the room in English. Bookshelves held a variety of reading materials including issues of National Geographic Kids, easy reader texts, picturebooks, and a collection of library books that Ms. Rosewall checked out from the city's public library and brought to the classroom to share with students during independent reading time. A bookshelf housed resources that Ms. Rosewall regularly encouraged students to access, including bilingual dictionaries, picture dictionaries, a list of high frequency English words, loose leaf paper, pencils, and erasers. Students attended Ms. Rosewall's class every day for an 85-minute block, though the period was 25 minutes longer to account for the lunch break which occurred during this period.

Participants

I used purposeful sampling to select participants who could contribute to "information-rich cases" (Merriam, 2009, p. 78). When recruiting student participants, I wanted to ensure that they "fit the research focus" (Purcell-Gates, 2011, p. 142), which aimed at exploring multilingual

Central American students' participation in literacy practices. My goal was to work with three to five focal participants over the course of the school year.

Focal Participants

Given students' precarious legal situations and the school's growing attrition issue, the school principal encouraged me to recruit a larger number of students—eight to ten (personal conversation with school principal, April 2015). Because I was interested in exploring the experiences of recently-arrived multilingual Central American children, students were invited to participate if they were in their first full year of attendance at the school, in the early stages of English language and literacy development, between 14 and 17 years old, Central American, and self-identified speakers of an Indigenous language and Spanish. Initially I was interested in working with students who were speakers of Indigenous languages because I found that the empirical research exploring the educational experiences of Indigenous students in the U.S. was limited. However, as I discuss in more detail in the individual student descriptions, students' Indigeneity did not end up being central to the ways they shared their identities at school and therefore ended up not being a central aspect of the dissertation.

When I began recruiting in late September 2015, only five students—all of whom just happened to be male—had identified themselves as speakers of Indigenous languages and Spanish and fit the other participant criteria. I met with the five students individually and explained the study in detail. All five asked for time to reflect on my invitation to participate. In the end, three of the five decided to participate and completed all required consent and assent forms. While I approached students from various countries, including El Salvador and Guatemala, the students who agreed to join the study were all Guatemalan. The three students who agreed to participate remained at Green Academy for the duration of the study and school

year[14]. In this dissertation, I focus on these three participants: Marlón, Elías, and Rafael. Elías and Rafael are brothers. All names are pseudonyms[15].

The three participants were Guatemalan males who were between 14 and 16 years of age at the start of the study and were assigned to the ninth-grade SIFE cohort. On their enrollment paperwork, all three were identified as speakers of Spanish, though over the course of the first few weeks of the year they all identified themselves to me as speakers of other languages, which is why they were invited to join the study. Because I had been with the cohort since the first day of school, there were ample opportunities for students to talk and share with me, which allowed students time to become familiar with me and my interest in working with students who were speakers of Spanish and another language.

It is worth noting here that allowing time for students to get to know me and to reveal aspects of their identities to me as and when they wished, was intentional and important. As Urrieta (2012) highlighted, “Identities are hard to capture in a word, and sometimes identities cannot be explained” (p. 321). Identities are both personal and political, particularly for individuals who may have experienced discrimination or mistreatment because of their linguistic, racial, and cultural background. While not necessarily the experience of the adolescents with whom I worked, many Guatemalans have cited experiencing discrimination because of their Indigenous backgrounds (Jonas & Rodríguez, 2014). For this reason, my goal was not to impose any identity markers—cultural, linguistic, racial, or otherwise—on the students. Instead I waited to see if and how they would identify themselves to me knowing that I was interested in connecting with those who spoke other languages in addition to Spanish and English.

[14] As of March 2017, the students were still attending Green Academy.
[15] Marlón and Elías self-selected their pseudonyms while Rafael requested that his be assigned.

Contextual Information on Guatemalan Immigration

In response to the recent surge of unaccompanied Central American minors, mainstream United States media has provided an illustration of the magnitude of the immigration crisis but has "not answer[ed] *why*" children are migrating to the United States and self-surrendering at the border (Luiselli, 2017, p. 44, emphasis in original). Citing social and political turmoil within the Northern Triangle nations dating back to the 1960s, Luiselli (2017) stated that many people had been forced out of their home countries following years of civil war and political violence and instability created by U.S.-backed, right-wing militant governments. Many of the individuals who fled the violence resettled in in the United States in the 1970s and 1980s, but a rise in anti-immigration sentiments, policies, and programs in the United States in the 1990s lead to massive deportations of these resettled populations. This wave of deported Central Americans, writes Luiselli, further fueled the already-growing gangs in the Northern Triangle nations, which has had devastating effects on many communities, both urban and rural, drastically affecting the lives of many young people. As Luiselli stated, it has created "an absurd, circular nightmare" (p. 46), which, combined with continued economic instability, has forced many young people to migrate.

Jonas and Rodríguez (2014) argued that historically the response to Central American newcomers in the United States has been divided. In the past, those who agreed with the U.S.' intervention and support of right-wing Central American leadership, primarily in Guatemala and El Salvador, tended to view the newcomers as economic migrants while those who opposed the intervention tended to view them "as refugees displaced by political violence" and thus "deserving of asylum" (p. 39). Among those most negatively affected and displaced in the case of Guatemala in the 1980s and 1990s were Indigenous Mayans who faced even more obstacles

when fleeing and seeking asylum as they had already experienced marginalization in their home country (Roninger, 2011). Burns (1993) studied one such group of Mayan immigrants who fled the political instability and violence of the 1980s for the United States documenting the ways in which they adapted to life in a small agricultural community in Southern Florida.

Jonas and Rodríguez (2014) argued that in more recent years the number of unaccompanied minors began to increase significantly due to increased economic hardships and social and political insecurity. They also argued that the region-wide Central American Free Trade Agreement (CAFTA), which took effect in 2006, exacerbated already-existing inequities and that neoliberal economic policies coupled with environmental disasters (e.g., 2005 Hurricane Stan) fostered a socioeconomic crisis that led to an increase in social violence (e.g., gangs, drug-related violence). This difficult and dangerous sociopolitical climate forced many individuals, most recently large numbers of minors, to migrate to the United States (UNICEF, 2016). Similar to what Burns (1993) found, many of these migrants relied on joining existing communities established by waves of immigrants before them, which was the case for the three participants in this study who were reunited with their fathers who had lived for a decade or more in the United States.

Therefore, while not the focus of the study, it is worth noting that the students with whom I worked are coming of age in a very specific political, social, and economic climate, both in their home countries and in the U.S., in which certain historical (e.g., the Guatemalan Civil War) and economic (e.g., CAFTA) decisions and legacies are greatly impacting how their families are

or are not able to survive in their home countries[16]. While the situations in each of these nations are distinct and connected to specific sociopolitical and economic realities and histories, the students with whom I worked shared certain elements of a common narrative, referred to as the "Central American transnational imaginary" (Padilla, 2013), which is characterized by political instability, civil war, economic hardship, and the likely-traumatic experience of having migrated through Mexico.

Participants

Marlón. At the time of recruitment Marlón identified himself and his family as speakers of Spanish and both Kaqchikel and Quiché, but as the study developed he described them less as languages he actively used and more as languages he remembered using as a child, often talking about them as an important part of his family's history and of his memories with his grandparents. Because this was articulated across the school year, he remained a participant even though he did not, in the end, identify as an active user of either language.

Marlón was 15 at the time he joined the study, and turned 16 mid-school year. At the start of the study, Marlón was a bright, cheerful young man whose animated, expressive personality and contagious smile made him a popular member of his cohort and was often surrounded by classmates. However, as the school year progressed, Marlón began to have problems at home and at work (e.g., a coworker who bullied him), which led to tensions with his father (which displayed itself in fighting and arguing at home), that sometimes manifested in his behavior and in the work he produced at school (e.g., sleeping in class; writing about fights with his father).

[16] Though the 2016 U.S. election occurred after the study was complete, it is worth mentioning that while un- or under-documented students' situations in the United States have always been precarious, the election of Donald Trump as President of the U.S. has likely affected the students' and their families' abilities to continue surviving in the United States today. As Costello (2016) demonstrated, Trump's anti-immigrant, racist, and mysogynistic rhetoric has had a profoundly negative effect, known as "The Trump Effect," on students across the country even before he was elected. This "Effect" was and continues to be especially felt by immigrant students and students of color.

Marlón arrived to the United States during the summer of 2014, was detained at the U.S.-Mexico border, spent one day at a Customs and Border Protection (CPB) detention facility, and then spent 15 days at a shelter before being released on bond to relocate to Kentucky to live with his father while he awaited his court proceedings. Interestingly, he described his time in the detention facility as good, saying, "*Nos trataron bien allí...como si fue[ran] nuestros papás.*" [They treated us well there…like they were our parents.] When I asked him what that meant, he said that "*ellos*" were the individuals at the center who gave them food, gave them clothes, and taught them English in "*una escuela de refugiados."* [a school for refugees.] Marlón also noted, "*Por [cada] día que pasaba allí nos daban un dólar a cada uno."* [For [each] day I spent there, they gave us each a dollar.] (Interview, September 2015).

Marlón's father had lived in the United States for ten years. Prior to their reunification, the two had not seen each other in a decade as his father had never risked returning to Guatemala. His mother had spent five years living with his father in the United States, during which time Marlón lived with his maternal grandmother and an uncle who Marlón described as abusive. Marlón's mother returned to Guatemala because of issues Marlón and his siblings were having with their uncle that their grandmother was unable to manage alone. When his mother returned, he and his siblings lived with her and two additional siblings who had been born while she was in the U.S.

Prior to leaving Guatemala, Marlón completed formal schooling through sixth grade. He lived in an urban city in Guatemala and described being affected by "*la delincuencia,*" [crime,] having even been recruited by a group in his neighborhood that he stated, "*Nos mandaban hacer unos mandados que uno no quería pero nos obligan y todo eso.*" [They made us do errands that one did not want to do but they forced us and all that.] (Interview, May 2016). Marlón described

forced “errands” that included, among other things, extorting money from shopkeepers, which he said was referred to as “*el impuesto*” [the tax] that shopkeepers had to pay for protection. He said that when his grandmother found out that he was being forced to do these things, she told him he was no longer allowed to go outside. Marlón said it was for this reason that he decided to leave Guatemala.

In Kentucky, in addition to going to school, Marlón worked as a busser at a sushi restaurant with his father, who was a cook. They were the only employees who spoke Spanish. Initially he enjoyed the work and his coworkers, but by the early months of 2016 he began to have problems with a coworker and was often upset that his employer and father tended to blame Marlón without acknowledging that the other employee had instigated the problems. He commented that in addition to bullying Marlón, the co-worker also repeatedly told Marlón that his father was a police officer and could have Marlón deported. His frustration with the co-worker led to tensions in Marlón’s relationship with his father which were compounded by the reality that the two were only beginning to get to know one another.

The stress Marlón felt at work, and the tension he was finding in his relationship with his father, took a toll on Marlón’s performance at school. While at the beginning of the year Marlón had been optimistic about the possibility of remaining in the United States, toward the end of the study he expressed frustration with his life in Kentucky, particularly the tensions he felt at his place of employment as well as with the relationship he had with his father. He ended the year expressing a desire to continue studying, though he stated that when he told this to his father, “*se ríe que si tal vez nunca voy a llegar”* [he laughs that I may never make it] (Interview, May 2016), which also made Marlón question if it was a realistic goal. He felt torn between wanting to return to Guatemala—he dreamt of a job that would allow him to “*ayudar a las personas de*

Guatemala" [to help the people of Guatemala]—and staying in the United States where he would not have to worry about "*la delincuencia que hay in Guatemala."* [the crime that exists in Guatemala.] (Interview, May 2015).

Elías. Elías described himself as a speaker of Spanish and Quiché, though he noted that he was only able to write in Spanish. He described growing up in a town where both languages were necessary stating that in his home town, "*No hay un idioma preferido sino que los dos idiomas se utilizaba[n] igual."* [There is not a preferred language instead the two languages were used equally.] (Interview, September 2015). That said, he did note that he and his siblings "*estamos acostumbrados [a] utilizar el primer idioma, el español."* [are accustomed to using the first language, Spanish] with friends. He also described using different languages with different people: "*Con mi abuelita se utilizaba el Quiché…[y] español utilizo con mi familia."* [With my grandmother I used Quiché…[and] I used Spanish with my family.] (Interview, September 2015). For Elías, there were instances in which he felt one language was more appropriate than another.

Elías was sixteen years old at the start of the study and had a serious, mature personality. He often took on leadership roles in his own personal life as well as in the classroom with peers. In discussing her initial impressions of Elías, Ms. Rosewall stated "he kind of has this *dad* personality…There's something about him…he's got this very—I don't know—he's like a big brother" (Interview, September 2015). While Elías was biologically a big brother to Rafael, who was in the same cohort, he behaved at times like a big brother to other classmates as well and was often observed helping peers, especially those who were new to the cohort and to the school. He regularly assisted new students in navigating the classroom and helped them learn necessary

protocols (e.g., when and how to ask for a pencil, how to get an agenda signed for permission to use the bathroom), though he did so discretely, bringing very little attention to himself.

Prior to the start of the school year, Elías had been in Kentucky for close to three months after having spent one day at a CPB detention center and about twenty-five days at "*un hogar para niños inmigrantes en la frontera"* [a home for immigrant children on the border]. (Elías Interview, March 2015). While at the home, he received English classes though he recalled little from these classes because at the time he was too preoccupied about what was happening to pay attention in class: "*No se siente nervioso, más bien se siente uno solo no más."* [One doesn't feel nervous, rather one just feels alone.] (Elías Interview, March 2015). He described feeling extremely lonely during his time in the detention center and the home stating that while he was with his brother Rafael, he still felt very alone.

Prior to arriving in the United States, Elías had completed formal schooling through sixth grade and had been out of school for two years. During that time, he had worked in agricultural production as well as in weaving, both of which were family enterprises. He discussed extensively his interest and passion for weaving and described it as the main financial enterprise of the family. During his two years out of school Elías described learning to make *cortes*, the traditional Mayan skirts that are woven on large looms. His family owned four looms and were contracted by a seller in a larger city to produce orders of *cortes* on a weekly basis. He warmly described memories of spending time in the family workshop "*platicando y trabajando"* [chatting and working] (Interview, May 2016) with his mother and other family members, including his grandmother when she was able.

Elías' and Rafael's father had lived in the United States for a decade before their arrival and had other children, the boys' half-siblings, in Kentucky. Rafael described their half-siblings

as English-dominant and said it was difficult at first to communicate with them because neither spoke the other's language well. Elías and his brother worked in landscape with their father and another brother who had left Guatemala a few years before them; his father and brother had worked for many years for the landscaping company. Elías described feeling very comfortable with the other employees, the majority of whom were English speakers who had worked with their father for several years, commenting: "*Puro inglés saben, pero nosotros allí les enseñamos el español a ellos y con ellos [pause] nos ayudan en el inglés y nosotros enseñamos el español a ellos."* [They just know English, but we teach them Spanish there, and with them [pause] they help us in English and we teach them Spanish.] (Elías Interview, May 2016).

Elías enjoyed learning and admitted that he never expected to study in the United States: "*Yo pensaba llegar acá y trabajar [pause] como todos hacen. [Pause] Pero la vida no fue así, fue mejor aún."* [I thought I would get here and work, [pause] like everyone does. [Pause] But life didn't go that way; it went even better.] (Interview, May 2016). He also expressed a desire to continue learning English: "*Quiero aprender Inglés…no aprenderlo cien por ciento porque yo sé que es difícil llegar a cien por ciento pero un setenta y cinco por ciento quiero yo."* [I want to learn English…not learn it 100 percent because I know that it is difficult to reach 100 percent, but I want 75 percent.] (Elías Interview, May 2016). Elías envisioned a future in which he could finish high school, which he said his father supported, receive residency in the United States, and work to save money before eventually returning to Guatemala. He described an interest in sending home remittances with the goal of building himself a house and starting a family in his hometown. He stated that a life on his family's ancestral land near his extended family would be a dream because "*sería maravilloso vivir frente [a] tus raíces.* [it would be marvelous to live in the presence of your roots.]" (Interview, May 2016).

Rafael. Rafael, almost two years younger than Elías, identified as a speaker of Spanish and Quiché but insisted several times that he was not fully fluent in Quiché stating "*[Hay] algunas palabras que no puedo decir tan bien, bien perfecto no lo puedo decir.*" [There are some words that I cannot say so well; I cannot say them super perfect.] (Interview, September 2015). Like his brother, Rafael noted that there were certain individuals with whom he spoke each language and that in general Quiché was a language he used with his grandparents and his mother. In her old age, Rafael's grandmother had lost her vision and Rafael described feeling compelled to help her with her tasks tending animals and crops; he described these encounters as opportunities in which he would have used Quiché.

Rafael stated that since immigrating to the United States, he rarely spoke in Quiché with his father even though his father still knew the language. He did mention that "*de vez en cuando sí decimos unas palabras en Quiché, porque nos empezamos a reír un rato allí*" [From time to time we say a few words in Quiché, because we laugh there for a little while] indicating that there was something familiar and comforting about speaking in Quiché even though it was something they rarely did at home since living in Kentucky (Interview, September 2015). He also indicated that maintaining his Quiché was important to him because in his home town, "*allá casi la mayoría habla Quiché.*" [almost the majority of people speak Quiché.] (Interview, May 2016).

Rafael was 14 at the start of the study and turned 15 during the school year. He was a cleaver, funny young man who enjoyed making both his teachers and his classmates laugh. He was very interactive and excelled in one-on-one and small group activities with Ms. Rosewall as well as classmates. He enjoyed helping and was quick to raise his hand and call out his name when Ms. Rosewall asked for volunteers. When not called upon he would often respond with

exaggerated body language pretending to be disappointed, which caused classmates to laugh. In Guatemala, Rafael had received formal schooling through the fifth grade though he noted that school had always been difficult for him and that he had been required to repeat two grades. Based on his WIDA ACCESS exam score, Rafael was recommended for reading intervention and met three to four times per week with a reading specialist. He enjoyed attending the one-on-one reading instructional sessions and would often wait by the door with his hall pass ready to go.

Rafael had been in Kentucky for close to three months after having spent having spent one day at a CPB detention center and about twenty-five days at a center for unaccompanied minors before being released on bond to relocate to Kentucky to live with his father while he and Elías awaited their court proceedings. While for Elías the time spent in the center had felt traumatic and isolating, Rafael said he was not afraid stating he was not alone because *"allí estaba seguro con [Elías]."* [there I was safe with [Elías].] (Interview, March 2016). He reported that the personnel at the center gave them daily chores, took them to and from their English classes, and provided them with food. He described sharing the room with Elías and not feeling nervous because he knew their father was working to get them released and that Elías was there with him. In some ways, it was as if Elías had done much of the emotional labor for the both of them during this stretch of their journey together.

When they arrived in Kentucky, Rafael and Elias were reunited with their father who had left for the United States when Rafael was just two years old. His father had returned occasionally to Guatemala to visit but Rafael still did not feel like he knew his father well since he had left when Rafael was so young. The opportunity to get to know his father was one of the motivating factors that influenced Rafael's decision to come to the United States. Just like Elías,

Rafael worked in landscape with his father and brothers, one of whom had worked for many years with their father for the same company. He said he especially enjoyed the work because he had always preferred working outside to working inside: "*A mí me gusta lo que estoy haciendo con mi papá…yo ya trabajaba allá afuera en Guatemala entonces aquí también afuera también con mi papá.*" [I like what I'm doing with my dad…I was already working outside in Guatemala so here I'm also outside also with my dad.] (Interview, March 2016). Rafael compared this work to some of the other work he had done in Guatemala with his family, who were weavers. He commented that while working landscape was physically challenging, it did not compare to the physical toll of working on a loom making *telares*, or tapestries, which required draining, monotonous actions that left him exhausted: "*El telar se cansa mucho la espalda.*" [The loom makes your back very tired.] (Rafael Interview, May 2016).

When asked about his goals for the future, Rafael responded that he hoped to continue working and to finish high school. He expressed a desire to remain in the United States but to return regularly to Guatemala eventually with enough money to open a small business: a market in his hometown where he envisioned himself selling candies, chips, and other everyday items. He thought ideally he would "*vivir aquí [en los estados unidos] e ir de visita a Guatemala.*" [live here [in the United States] and visit Guatemala.] (Interview, May 2016). He stated that in Guatemala there were many people who would want to work for him, stating that "*allá [en Guatemala] hay quienes trabajarán en eso.*" [there [in Guatemala] there are lots who would work in that.] (Rafael Interview, May 2016). He, therefore, did not envision difficulties maintaining his business transnationally. In the United States, he hoped to continue working in landscape with his father.

Peripheral Participant

Ms. Rosewall taught the students' literacy-based social studies class. A monolingual English speaker, she had over 15 years of teaching experience and had joined the faculty at Green Academy mid-year during the previous (2014-2015) academic school year. As a volunteer the year before, I had spent time with students in her classroom. Though Ms. Rosewall had a background in education, prior to joining Green Academy, she had worked also for a statewide refugee resettlement agency for close to eight years. During those years, she was involved in educational programming for refugees, specifically elder literacy programs, adult ESL classes, and a preschool family center program. Prior to working in refugee resettlement, Ms. Rosewall taught English as a Second Language (ESL) across many levels, including preschool, middle school grades, and ninth grade in both public and Montessori schools. At the time of the study, Ms. Rosewall, who held Bachelor's and Master's degrees, was pursuing an additional Master's degree in Library and Information Sciences and described herself as "someone who love[d] learning new things" and as someone who "love[d] the process of gaining knowledge" (Interview, September 2015).

Decolonizing Lens

Research that seeks to decolonize seeks to challenge, disrupt, and dismantle historical and political barriers that have disempowered Indigenous and other marginalized populations of people by "rewriting and rerighting" history and these populations' place in that history (Smith, 2012). Swadener and Mutua (2008) wrote that decolonizing research is about challenging and resisting postcolonial reasoning and uncovering the many ways in which legacies of colonization are still present in the dominant language and methodologies of research. Swadener and Mutua (2004) argued there is a need for decolonizing research "in third world countries, former/ex-

colonies, and the third worlds within the first world, which often and coincidentally are populated largely by people of color" (p. 12). This statement is couched in the larger argument that in many schools and classrooms, marginalized populations have had their rights, power, and sense of self-expression stripped and threatened. In response, decolonizing research in cross-cultural contexts seeks to promote equal and collaborative partnerships between researchers—who may be cultural or linguistic outsiders—and participants or co-researchers.

In the case of this study, a decolonizing lens was used during both data collection and data analysis, so that data were collected and analyzed in a way that privileged and highlighted the voices and experiences of student participants. During data analysis, I specifically paid attention to the ways in which students' experiences and narratives were connected to, and sometimes even products of, colonization and neocolonialism. Through a decolonizing lens I also examined the ways in which Ms. Rosewall navigated structural challenges at the school (e.g., the fact that it was an all-English learning environment) to provide instruction and learning opportunities that were accessible and relevant to students and that acknowledged their unique backgrounds and situations.

Data Collection

The study took place over an academic year, from August of 2015 through May of 2016. Because this study was an ethnographic case study, the methods of data collection came from ethnography, case study, and narrative inquiry. This combination allowed me to approach my research from a nuanced, culturally-conscious, and critical perspective that sought to privilege the voices and experiences of the participants while also focusing on connecting these experiences to the larger sociopolitical and historical context in which they exist (Smith, 2012; Swadener & Mutua, 2004). In this section I will explain the process I used for acquiring

informed consent and assent and for maintaining the confidentiality of all participants. I then discuss specific methods (interview, observation, artifact collection) I used to execute the study.

Informed Consent and Assent

To begin I approached the five teachers with whom the ninth grade SIFE cohort worked. They all agreed to participate and completed the IRB-approved consent form (see Appendix A) granting me access to observe in their classrooms and interview them about their instruction, and later, about their impressions of focal student participants. Then, using the IRB-approved informational script (see Appendix B), I informed students of the research I was conducting. If the student was interested in participating, I provided the student with a Spanish version of the consent form to share with his guardian (see Appendix C). The student was responsible for obtaining his guardian's initials and returning the initialed guardian consent form to me if he wanted to participate. Once a student returned the initialed consent form from his guardian, I asked the student if he agreed to participate in the study. I requested assent by reading the IRB-approved student assent form (see Appendix D) to each interested student in Spanish and asked him to initial the assent form.

The student could only become a participant if his guardian had initialed and returned the guardian consent form and the student himself initialed the student assent form (Sieber & Tolich, 2013). In the consent and assent forms I shared the overall goal of the study as well as the ways in which I hoped they would participate. All consent and assent forms informed participants of their rights, "including their right to withdraw at any time from the study, their voluntary participation in the project, and their right to know the purpose of the study" (Creswell, 2012, p. 149).

Privacy and Confidentiality

While written consent was obtained from guardians of student participants, a guardian's signature was not required or requested. Instead, consent was documented through the guardian's initials in order to protect the privacy of the participants. Student assent was also documented through students' initials as opposed to signatures. In order to ensure confidentiality, I created a master list of deidentified participants and places relevant to the study. I obtained the first name of each participant and assigned it a random identification number as well as a pseudonym. Names of places related to the study site were also added to this master list and assigned a random identification number and pseudonym. Once participant and place names had been replaced with deidentified IDs and pseudonyms, these IDs were used for documenting research and analysis. Artifacts, photographs, as well as transcriptions of fieldnotes, interviews, and check-ins were only labeled with deidentified IDs. Because it was possible that information related to students' legal status might come up during interviews with students or guardians—even though it was not the focus of this study nor was it explicitly solicited—there was a critical need for the study to maintain the strictest of confidentiality of participants. Participants were assured that all information would be kept confidential and were made aware of the data security procedures in place. In all of the consent forms, participants were also informed of the use of pseudonyms as a measure for ensuring confidentiality.

Interviews

As both narrative inquiry (Clandinin, 2013; Hendry, 2010; Wells, 2011) and decolonizing methodologies (Smith, 2012; Swadener & Mutua, 2004; Swadener & Mutua, 2008) highlight, in engaging students in interviews and conversations that seek out their personal experiences and

invite them to story their own histories, students are positioned as intelligent beings with stories and experiences worth sharing.

In order to begin unpacking the lived experiences of the student participants and the meanings they made of their experiences, it was important for me to leave ample opportunity for each participant to speak and share his thoughts. I facilitated this through the use of open-ended, loosely structured, conversational interviews (Wells, 2011) in Spanish that took the form of an engaged discussion. This allowed me to "respond to the situation at hand, to the emerging worldview of the [participant], and to new ideas on the topic" that the student shared or exhibited during our conversation (Merriam, 2009, p. 90). This also provided me insight into how students understood and responded to their schooling experience, the instruction they were receiving, and the relationships they established with school administrators, their teachers, school support staff, and their peers. To better understand the context of students' learning, I also asked them about their schooling experiences in Guatemala prior to leaving[17].

This study built on an interviewing style drawn from narrative inquiry methodology because, as Hendry (2010) articulates, "at the heart of [narrative] inquiry is the asking of questions" (p. 73). When engaging in open-ended conversational interviews with participants, it was important for all questions to be what Patton (2002) called "truly open-ended," meaning the questions allowed the participant to respond in his own words and as he wished. Building on this, Goodson and Gills (2011) discussed the importance of "flow" in narrative inquiry interviews. They believed it important for interviewees to be able to "talk freely about their experiences"

[17] While students shared interesting information about their schooling experiences in Guatemala, a comparison between the two schooling experiences is not the focus of the dissertation. Those findings will be the topic of a future written piece.

(p. 39). In my interviews, this was facilitated through the use of open-ended questioning in which I structured interaction so that it flowed like a conversation. Students also had opportunities to ask their own questions and to share any additional information they wanted me to know.

I conducted interviews with the focal student participants to explore and contextualize how they engaged in and understood their engagement in literacy practices at school. I also conducted supplementary interviews with Ms. Rosewall to gain contextual information regarding students' attendance, participation, and engagement as well as important contextual information about the lessons in which I observed students participating. Both focal and peripheral participants were engaged in an initial interview and a closing interview as well as periodic check-ins. In the IRB-approved interview protocol (see Appendix E), I developed three types of questions: contextual questions, baseline questions, and check-in questions. The purpose of contextual questions was to elicit background information that contributed to understanding the student as an individual with past experiences that shaped how they understood and navigated current experiences. Baseline questions were asked during initial and concluding interviews and were designed to assess shifts across the academic year. The purpose of check-in questions was to identify and explore students' developing and shifting engagement in, understanding of, and responses to literacy practices. These questions were used selectively to guide the interviews and check-ins throughout the data collection period. Overall, the questions were designed to develop a deeper understanding of what I saw occurring during classroom observations and to support my developing analysis. Therefore, oftentimes, the questions, which were usually posed as conversations starters, were posed in response to classroom observation and student artifacts.

The interviews with focal student participants were all conducted in Spanish. Interviews with Ms. Rosewall were conducted in English. Because all participants and their guardians had

agreed on the assent and consent forms, all formal interviews were digitally recorded using a handheld recorder. Handwritten notes were also taken to supplement the digital recording and reflective notes were recorded as soon as possible following the interview. This allowed me to consider external factors (as I perceived them) that did not necessarily come across in the digital recording (e.g., mood, facial expressions, interruptions).

Testimonios. Bernal, Burciaga, and Carmona (2012) wrote about testimonies from a feminist perspective stating that "testimonio[s are] both a product and a process" that place Latina[/o] scholars "as the 'outside' ally and activist who brings attention to the conditions of a particular group of Latina/os" (p. 365). In line with a decolonizing perspective, I engaged students in dialogue that attempted to elicit testimonios (Anzaldúa, 1990) by structuring the conversational interviews and informal check-ins in such a way that students had an opportunity to share their thoughts on their educational experiences and personal, cultural, and linguistic backgrounds. This allowed students the opportunity to articulate their own lived experiences and for me as the researcher to connect these experiences to larger sociopolitical and educational processes both inside and outside of the classroom (Saavedra, 2011).

Testimonios have become a powerful tool in research that seeks to decolonize because of the way they connect personal, political, social, historical, and cultural histories and contexts that have affected individuals' lives. Testimonios are also important in the process of decolonizing in that they not only aspire "to interpret the world but also to change it" by making lived experiences known and by raising other people's consciousness (Beverley, 2004, p. xvi). Demas and Saavedra (2004) argued that schools have "become a colonizing space where the English language and the culture of power are imposed, regulated, and protected" (pp. 218-219). For this reason, many linguistically diverse students have felt marginalized and demeaned for their ways

of speaking and their less developed understanding of the English language. Anzaldúa (2012/1987) and hooks (1994) both wrote extensively on the power of using one's own language and the feelings of shame that can come when one's language is demeaned. Providing students with the opportunity to create testimonios can counter experiences of marginalization and discrimination students may have endured because of their linguistic or cultural identity by giving them a platform to voice their experiences.

In the context of this study, testimonios were used to connect students' literacy experiences to larger educational trajectories and realities related to language, culture, and politics. By inviting students to provide oral testimonies through open-ended conversational interviews, I hoped to engage student participants, particularly those who may have internalized oppressive and damaging ideologies about their linguistic identity, in empowering and decolonizing research as they authored and shared "counter-narratives that resist and challenge dominant narratives and discourses" that exist about English language learners and transnational immigrant students (Wells, 2011, p. 32).

Building on the work of Anzaldúa (2012/1987), González (2012) stated that "personal stories bring history to life by giving it an identity" (p. 307). In this dissertation, I attempt to use the stories of three transnational adolescent Guatemalans to bring to life the schooling experiences of newly-arrived immigrant students in their first year of schooling in the United States. In sharing their stories and educational experiences, I aim to connect their experiences to larger discussions around culturally-relevant instruction, responsive teaching, and empowering schooling.

Observations

Observations are a useful way of supplementing other data sources because they represent a "firsthand encounter with the phenomenon of interest" in the very location in which it occurs (Merriam, 2009, p. 117). Therefore, in addition to interviewing, I also spent a substantial amount of time observing students in Ms. Rosewall's literacy-based social studies class. These observations occurred three to four times a week for the duration of the class period. Additionally, once a month I observed students across their entire school day so that I could think comparatively about their participation in Ms. Rosewall's class.

During observations, I considered and attempted to document six key elements that Merriam (2009) identified as critical components of observations: the physical setting, the participants, activities and interactions, conversations, other subtle factors, and my own behavior. In documenting the physical space I gained an understanding of which resources were used and how space was allocated. In considering the participants I began to see with whom students share space as well as other relevant characteristics of the participants and their classroom behaviors. This also allowed me to observe how students interacted with one another and what rules and norms regulated their behaviors and interactions. Noting conversation during observations supported my understanding of who participated and in what context as well as the languages students chose or were told to use. This helped me to account for the structural constraints that reflected unspoken ideologies about language in the classroom. The focus on subtle factors allowed me to document non-verbal communication and other impromptu classroom activities or interactions between teachers and student participants as well as among student participants. In paying attention to my own behaviors, I gained insight into how I navigated the classroom and

how and when students involved me in their work (e.g., asking for help) or Ms. Rosewall sought my assistance (e.g., providing translations).

My role in the class shifted at Ms. Rosewall's request. At times, I took on an active role as a participant observer helping students or providing translations, and other times, I took on a less active role as a nonparticipant observer. When I was unable to take fieldnotes during observations, I created the fieldnotes as quickly as possible following the observation because as Bogdan and Biklen (2007) noted, "the more time that passes between observing and recording the notes, the poorer your recall will be and the less likely you will ever get to record your data" (p. 127).

In addition to developing detailed fieldnotes of all observations, I periodically developed analytic memos in order to keep my personal and reflective responses separate from the fieldnotes. Creating memos allowed me to make note of themes and connections and to reflect "on issues raised in the setting and how they relate[d] to larger theoretical, methodological, and substantive issues" (Bogdan & Biklen, 2007, p. 165). Because this study was ethnographic, the data contained thick and rich descriptions; creating analytic memos allowed me to engage in ongoing reflection on the cultural meanings and understandings that were affecting what it was that I was observing.

When I originally designing the study in the Spring of 2015, I had hoped to conduct observations exploring the out-of-school literacy practices of the student participants. After my study began in August of 2015, and as I began to develop relationships with the students, I quickly found that some of the assumptions I had made when designing the study were misinformed. While I had hoped, and naively assumed, that I would be able to speak with students' guardians about the students' linguistic and educational backgrounds, I learned that all

the participants had recently been reunited with fathers from whom they had been separated for an extended period of time. For this reason, the students' parents were unable to speak to the child's educational history the way I thought they might have been able to. I also quickly learned that while I had hoped to observe students outside of school, the reality was that the students were all employed and often went directly from school to their places of employment only to return home in time to eat dinner, complete (at least a portion of) their homework, and go to bed. For this reason, students did not chose to invite me to after-school activities the way I thought they might and when one did, the opportunity to interact with the student was limited as he was working. Marlón invited me to visit him at the sushi restaurant where he worked. When I arrived he excitedly greeted, seated, and served me the way he would any customer. While he periodically stopped by the table to ask me what I thought of the sushi I had ordered, he was otherwise unable to spend time with me as he was busy bussing and setting tables. Instead, our interaction was limited to smiles from across the restaurant and quick spurts of conversation related to the tasks he was completed (Fieldnotes, January 17, 2016).

Artifact Collection

Merriam (2009) described artifacts as "'things' or objects in the [research] environment…that represent some form of communication" (p. 139). In the context of my study, artifacts included student-produced work, reading materials, assignment samples, letters sent home to guardians, and teachers' responses to student work. Analyzing, and discussing with students, their literacy-related artifacts provided me with a deeper understanding of the ways in which students engaged in literacy activities and used language.

Fortunately, Ms. Rosewall was very willing to share artifacts with me including lesson plans, copies of presentations shared with students (e.g., PowerPoint presentations), handouts,

and assignment guidelines. She also provided me with copies of instructional resources used with students, including textbooks, worksheets, instructional websites, easy readers, and scaffolding materials (e.g., graphic organizers, vocabulary word lists). From the focal participants, I gained access to a variety of student-produced materials, including completed assignments, homework samples, class projects, journal entries, and posters.

Data Analysis

Merriam (2009) emphasized the importance of "ongoing analysis" (p. 171), or engaging in the process of reading, rereading, and making notes or memos about data as they are collected. For this reason, I attempted to transcribe interviews and observational fieldnotes regularly. Data gathered in Spanish were transcribed and coded in Spanish. After selecting the transcript segments I wanted to highlight, I translated them into English myself. The translations of student writing convey the meaning of what the students were saying and do not reflect the grammatical or spelling errors as this study focused on the meaning over the mechanics. Once materials had been transcribed, I focused on analyzing and coding interview transcripts, observation fieldnotes, artifacts, and personal documents using Bogdan and Biklen's (2007) recommendations for coding. This meant I developed a coding system by reading through the data line-by-line to identify recurring themes and patterns. The words and phrases I developed to describe these themes and patterns later became my coding categories. The categories included codes such as "participation," "engagement," "code-switching," "interaction," "scaffolding," and others.

Once the initial list of categories had been developed, I read through the data again creating sub-codes; in this way the data was broken into units that each fell "under particular topics represented by the coding category" (Bogdan & Biklen, 2007, p. 185). Once the data were organized and coded, I began to see how the codes interacted with and connected to one another

which allowed me to connect the data to my theoretical framework and literature review. Because the body of data was so large, I utilized ATLAS.ti Qualitative Data Analysis Software, which allowed me to conduct the line-by-line coding systematically and in an organized fashion so that I could easily and efficiently reference information digitally across data sources and codes. After coding the data, I began to piece together a narrative and examine how the codes fit together. The process allowed me to identify "participation" and "interaction" as the most salient, overarching categories with a series of sub-categories including.

Because the study was ethnographic and lasted the entire school year, there were ongoing opportunities to check in with the teacher and the students about my developing understandings and interpretations of what I was observing in the classroom. To the extent that they wished, participants had opportunities to question my developing interpretations; however, I conducted all data analysis alone.

Positioning Myself

Chiseri-Strater (1996) wrote that positioning oneself is a necessary part of the data. She wrote that "the concept of positionality includes the ethnographer's given attributes such as race, nationality, and gender which are fixed or culturally ascribed" (p. 116) because these factors affect the way researchers collect and interpret data. According to Sunstein and Chiseri-Strater (2012), it is necessary for researchers to openly and honestly position themselves in at least three ways: fixed, subjective, and textual (p. 112). Fixed positions are aspects of a researcher's identity that do not change but are often taken for granted in the research process, subjective positions are personal experiences that might affect the research or interpretation, and textual positions refer to the language choices made to represent what is seen while observing. I therefore positioned myself across these three domains.

I identity as a natural born U.S. citizen, Latina female, with Peruvian, Cuban, and Spanish heritage; my father is an immigrant naturalized U.S. citizen and my mother is a first-generation U.S. citizen. I am a native English speaker and while Spanish has always been a language used in the home, it was not a language I began using or speaking until late in my high school years when I began to formally study Spanish as a second language. Since the beginning of my graduate studies in 2010, I have also formally studied Quechua at the university level and in the areas where I have conducted my research in Peru. In my own childhood, I was taught to value kinship and to respect and appreciate elders and family. I have also developed and maintained transnational relationships with family members abroad. Because of my educational background and training, my approach to research is also influenced by my experience conducting research around Indigenous education in Peru between 2011 and 2014 as well as the critical and culturally responsive theoretical framework that I have developed and that I have used in the past to collect, interpret, and analyze data (Linares, in press). While my own identity as a Latina did at times overlap with the students' (potentially prescribed) identities as Latinos and, to some degree, assist me in connecting with them, it is important to remember the many ways in which I was a cultural and linguistic outsider. While I do speak Spanish, my ability to produce the language was, for the most part, developed during my young adult life. In my case, the stakes for learning an additional language were not high nor was there a need for me to learn the language in order to participate in the dominant society or at school, as was the case for these students. My class background has also afforded me educational and social opportunities as well as international and border crossing experiences that have been very different from the focal students.

When I introduced myself to the students, my ability and willingness to speak Spanish was well-received and allowed me to quickly connect with many students. While there were other adults, including teachers, at the school who spoke Spanish, some of whom were native speakers, in general the main language used at school was English. Therefore, as students became comfortable with me, they often treated me as a translator and tutor and, eventually, as a community resource[18]. Ms. Rosewall also actively encouraged those who spoke Spanish to consult with me when they needed translational assistance and would often ask me to translate things for her as well which allowed students to know me as both a researcher and a resource in the classroom. Another component I must consider in relation to my positionality in this research is my gender and my age. While it is difficult to say, both may have affected the interactions I had with the participants, particularly because all of them were separated from their mothers at the time of the study, which was something they all discussed.

Another factor that may have contributed to my positionality in conducting this research is my teaching background. Across several semesters before the start of the study, I had the opportunity to teach a course that focused on introducing preservice teachers to key ideas regarding effective instruction for CLD students. In this course, the goals were to teach students about the intricate ways in which language, culture, and identity are connected; the importance of building mutually respectful relationships with students, families, and communities; and instructional and programmatic approaches that can meet the needs of culturally and linguistically diverse students. My experience teaching this course likely influenced my textual stance, or the language I used to describe what I observed during my study, because I had spent

[18] For example, at Marlón's request, I communicated extensively with his father to help them access medical services for eye and vision problems Marlón was experiencing. I assisted them in locating and accessing a clinic that met their locational and financial needs. Through the clinic, Marlón was prescribed glasses and received affordable treatment for amblyopia (lazy eye).

an extensive amount of time over the course of my semesters teaching thinking, reading, and dialoguing with undergraduate preservice teachers about what it means for classrooms to be inclusive, respectful, and accessible spaces for a variety of CLD learners.

Significance of Study

While there were challenges and setbacks during the duration of this study, there are also great insights to be gained from a study of this nature. As Dyson (1997) highlighted, through the richness of individual experiences, researchers can offer teachers, administrators, and other scholars in the field an opportunity to explore and understand "the complexities of teaching and learning by embedding them within the details of [students' lives] in school" (p. 177). When I began the study, I believed that by highlighting the learning experiences and perceptions of a small group of students, I could treat participants not as "isolated individuals" but as "social participants…in particular classrooms and schools, in particular institutions and communities" whose experiences are important and deeply connected to larger sociopolitical, historical, and educational factors and forces (p. 177).

With research that seeks to decolonize, the idea of reciprocity is important; therefore, the goal is for the research to be mutually beneficial in some way for both the researcher and the participants (Hayes, Bahruth, & Kessler, 1998). In the case of this study, the student participants had a trusted space where they could share their concerns over issues affecting them as students and as young people in a new environment in a new community. I was also able to serve as a community liaison. By highlighting the personal and educational experiences of these three students, I believe this dissertation will expand the academic knowledge of scholars in the field invested in exploring the education of immigrant youth populations. I also believe this dissertation will serve as a means for the larger society to become aware of some of the

challenges and issues faced by transnational immigrant students, which have only increased since the 2016 presidential election (Costello, 2016). The findings of this study can help teachers and school personnel develop an understanding of the nuanced needs of this population of students to make informed decisions regarding effective instruction.

Conclusion

At the end of her book, *Learning and Not Learning English: Latino Students in American Schools* (2001), Valdés wrote that there is a need to "help students to find and create insurgent voices—voices that question the reality that surrounds them" (pp. 158-159). By engaging youth in research that seeks to document their reflections on their educational experiences and asks them to share and reflect on their educational journeys and literacy development, I believe the findings from this research can serve as a tool for thinking about responsive instruction. There is great power in highlighting the experiences of students and teachers and documenting learning and instruction that occurs across cultural and linguistic differences, particularly when that instruction is effective. It is through qualitative studies of this kind that school administrators, teachers, and academic researchers can begin to engage in transformative dialogue for purposes of improving educational opportunities for all students. The findings that come from this study will be useful for school administrators, teachers, and school support staff as they begin "to *understand* how [students] make sense of their lives and their experiences" (Merriam, 2009, p. 23, emphasis in original) as they continue to think about what it means to provide responsive and effective instruction for this growing and shifting population of students.

In the next two chapters, I discuss my study's findings. I document how Marlón, Elías, and Rafael participated in writing and oral literacy practices. In chapter four, I discuss students' participation in dialogue journaling as a core literacy practice of Ms. Rosewall's classroom.

Drawing on data from observations and fieldnotes to support the analysis of student artifacts, I describe how students strategically engaged in dialogue journal writing. In chapter five, I draw on draw on data from observations and interviews with the students and Ms. Rosewall to explore how students engaged in—by both responding to and by initiating—oral interactions with Ms. Rosewall and their peers. Embedded in the discussions of how students participated in at-school literacy practices is also a discussion of how these literacy practices were shaped by students' cultural and linguistic backgrounds and lived experiences outside and inside of the classroom.

CHAPTER 4

PARTICIPATION THROUGH WRITING:

DIALOGUE JOURNALING AS A CLASSROOM LITERACY PRACTICE

In this chapter I discuss dialogue journaling as a core literacy practice in the language and literacy instruction of the three student participants. I analyze the ways in which Marlón, Elías, and Rafael engaged in the practice of dialogue journaling with Ms. Rosewall across the school year. First, to provide some grounding, I offer background research on dialogue journaling. Then, I describe in more detail how Ms. Rosewall specifically implemented the practice in her classroom to set the stage for discussing how Marlón, Elías, and Rafael utilized the dialogue journal as an opportunity to create a liminal writing space, or a space of "in-betweenness" (Heilbrun, 1999, p. 98; as quoted by Huber, Murphy, & Clandinin, 2003, p. 351) in the classroom and to develop both personally and intellectually as they shared, to the extent that they wished, aspects of their identities as learners and human beings through their writing.

In the third section I provide extended narratives about Marlón's, Elías', and Rafael's individual use of the journal. These narratives offer a framework in which I describe how the journal engagement and interaction created a unique learning space that was simultaneously part of, and separate from, the official learning space in that it allowed students to consider and utilize resources from across their diverse linguistic repertoires and cultural frames of reference. Students' participation in dialogue journaling thus served as an example of how students drew upon, leveraged, and presented their multi-faceted identities through writing. In the fourth section, I focus on two key uses of the dialogue journal by participants to share background knowledge and personal information and to take both personal and academic risks in their writing. Following the four sections, I focus on Ms. Rosewall's instructional choices, analyzing

the critical ways in which dialogue journaling, and the information shared by Marlón, Elías, and Rafael, informed her ability to build on and respond to students' existing knowledge, cultural and linguistic backgrounds, and literacy needs in the instruction she provided and the relationships she developed with them over the course of the academic year.

Dialogue Journals as a Literacy Practice

Dialogue journaling, at its core, is a "written conversation in which a student and teacher communicate regularly…over a semester, school year, or course" (Peyton, 1997, n.p.). Dialogue journaling has been described as an important classroom practice for teachers who want to ensure that their students' ideas, feelings, and messages are heard and seen (Peyton, 1993). Dialogue journals have also been considered a particularly effective practice to utilize with CLD students because the information teachers gain from them can influence lesson planning, inform individualized instruction, provide information about student needs, create an opportunity for open communication, and assist in resolving difficult classroom situations (Reed, 1993). The dialogue journal can also serve as an ongoing record of student development over time, which can be informative for the teacher as well as the students who can benefit from seeing their own progress (Peyton & Reed, 1990).

What distinguishes dialogue journals from other forms of in-class writing is that the teacher does not function solely as an evaluator of students' work; instead, the teacher is a participant in an ongoing conversation with the student. Zelman and Daniels (1988) urged teachers to read students' dialogue journals "as another human being" (p. 101), meaning teachers should read students' dialogue journal with the goal of trying to understand the students as individuals expressing themselves. The teacher's feedback to students' dialogue journals should also reflect an interest in the content of the students' narratives over the mechanics the student

used to convey the message. Instead of evaluating students' spelling and grammar, the feedback should validate and respond to the information shared.

Dialogue journals, while likely an obvious component of a writing or literacy class, have been described as particularly useful in content-area classrooms because they provide opportunities for students to reflect on what they are learning, connect it to their personal experience, and "receive a reply that is genuine and meaningful" (Peyton & Reed, 1990, p. 11). For students learning English, the opportunity to reflect on and connect to the topics about which they are learning is especially useful for making the instruction meaningful and engaging. Depending on the classroom demographics, particularly in schools that serve predominantly refugee and immigrant students, it is possible that some students may not be able to write in English or their own languages. For this reason, teachers can encourage students to use drawings to illustrate their ideas and narratives; then, as students become more comfortable, teachers can model and encourage students to supplement their illustrations with labels or short sentences (Dolly, 1998). Teachers can also encourage students to supplement their written narratives with illustrations, encouraging them to engage in multimodal writing. By providing this flexibility, dialogue journals become a literacy practice in which any student can participate, regardless of their initial reading and writing abilities.

Dialogue Journaling in Ms. Rosewall's Classroom

Ms. Rosewall introduced the practice of dialogue journaling during the second week of the school year. From the beginning, she emphasized that dialogue journaling would be a practice in which the students would regularly engage in her class. She also told students it would be a practice they would participate across the year and, in general, she engaged students

in dialogue journaling two to three times per week[19].

Ms. Rosewall provided students with a prompt, usually related to the unit or lesson content, but also allowed and encouraged students to write about a topic of their choice instead of the provided prompt. Occasionally she explicitly asked the students to engage this kind of "Free Write" response. Ms. Rosewall began each dialogue journal lesson by engaging students in a "write-aloud" which will be discussed extensively in the final section of this chapter. This allowed her to model writing strategies, engage students in vocabulary brainstorms, and provide any additional support needed. The dialogue journal prompts were used to introduce and familiarize students with common interrogatives—who, what, when, where, why, and how—and to introduce the topic that would be discussed and taught in that day's lesson. After introducing the prompt, Ms. Rosewall would document vocabulary words and sentence frames that she modeled and that students might want to include in their own responses. After about ten minutes of write-aloud and discussion, she would give students between 15 and 20 minutes to write. Ms. Rosewall generally collected journals biweekly, often over a weekend. She reviewed the students' journal entries and provided hand-written feedback and questions. She also occasionally included fun stickers next to her feedback. She returned the journals to the students usually within a day or two or on the Monday following the weekend.

Ms. Rosewall encouraged participation in any form and urged students to write in any language, or languages, of their choice by saying things like "If you know a word in your language then write it!" (Fieldnotes, 12/7/15). She reminded students that the purpose of writing was to share their ideas and reiterated that she was open to their writing taking a variety of forms

[19] While the initial goal was for the journals to serve as an activity that spanned the entire school year, students utilized them less in the second half of the school year as more class time was used to prepare students for the Kentucky Performance Rating for Educational Progress (K-PREP) test (2009) and for students to complete assignments for their official portfolios.

and encouraged them to consult one another if needed by saying things like “If you don’t know the word… you can look in a dictionary or you can ask someone” (Fieldnotes, 12/1/15). She also recognized that some students in the class were not literate in writing in their native language(s) so she encouraged them to use written language as they were able and to supplement with illustrations to convey their ideas. For example, she might say “Remember you can draw a picture…or write a description” (Fieldnotes, 1/12/16) or “You can write in English or Spanish or Somali or draw pictures. But if you make a picture try and write a little bit and tell me what it is” (Fieldnotes, 1/13/16).

In her modeled write-alouds, Ms. Rosewall frequently utilized both writing and illustration, joking that even though she was not a great artist the illustrations helped her, as the writer, to share her ideas. For example, after drawing a picture of a sled in the snow, Elías chuckled and said, “Ay! Miss. Rosewall!” to which she smiled and responded, “I know Elías; I’m not an artist!” (Fieldnotes, 12/14/15). In their own responses, the students regularly combined the two elements of text and illustration, as will be seen in the entries shared below, to convey their ideas in complex, multimodal ways. Ms. Rosewall also regularly modeled how to use supplementary resources in the classroom, including a picture dictionary, a bilingual dictionary, and a high-frequency word list that she asked me to annotate with Spanish translations early in the school year. She regularly encouraged students to utilize these resources at any time. Ms. Rosewall also told students that with the dialogue journal related writing, they were also encouraged to ask me for help with any words they wanted to translate from English to Spanish or vice versa. In this way, students came to know me as both a researcher and a resource for them. For example, she would regularly remind them that they could ask her or me for help by stating: “We’re going to work together and you can ask me and you can ask Ms. Linares”

(Fieldnotes, 12/11/15) or by prompting: "[Ask yourself] 'Hmm… do I understand this word? Can I use it in a sentence?' If not, you need to say 'Ms. Rosewall, or even Ms. Linares, I need help. Can you help me understand?'" (Fieldnotes, 2/26/16)

Students became quickly accustomed to the routine of dialogue journaling in Ms. Rosewall's class. As they entered the classroom, they often looked at the whiteboard for the writing prompt, though usually waited for the bell to ring. When the bell rang, they would take out their notebooks and wait for Ms. Rosewall to ask them to read the prompt on the board. By mid-September students appeared to have become accustomed to the routine of dialogue journaling and would wait for Ms. Rosewall to bring them into the activity by saying something like "Eyes up here" or "Read with me" (Fieldnotes, 9/16/15). The students appeared to enjoy the activity; when they sat down and read the prompt, I often observed them talking about it with one another or to call out vocabulary words and ideas. Students also often asked me if their translations and interpretations from English to Spanish were correct before returning to their seats to begin to discuss them with classmates. These exchanges looked like this one, which occurred in early December between Elías and me:

> Elías has written a word down in his dialogue journal. He asks me what he's written and points at the word "read." I pronounce the word "read" and he asks me what the Spanish translation is. I tell him the word is *leer* in Spanish. He erases the word and tells me he wanted to write *escribir* in English. I ask him if he knows the word and he nods. He writes "write" and looks at me. I nod and he asks me to check the spelling. He'd forgotten the –e at the end. (Fieldnotes, 12/1/15)

Initially, students tried to turn their notebooks in to Ms. Rosewall every day, but she reminded them that she would only collect them periodically. After a few weeks, the students

quickly became accustomed to the routine. When students turned their journals in, they were often eager to have them returned. When they received them, they were excited to read Ms. Rosewall's feedback, which often included questions and comments about what they had shared. Students often asked me and each other for help in translating her comments and questions as soon as they picked up their journals. They frequently shared their feedback with one another and even showed their stickers to each other. For example, in October Ms. Rosewall returned the journals with Halloween themed stickers. After receiving their notebooks, many students got up to walk around and show each other their stickers, which they found very funny because the jack-o-lanterns had googly eyes. Ms. Rosewall saw students talking about the stickers and told students they were called jack-o-lanterns and wrote the word on the board. She told students they could write the word next to the sticker in their notebook (Fieldnotes, 10/7/15).

Students rarely responded to the teacher's questions in writing, but often followed up on the questions and topics orally by engaging Ms. Rosewall in impromptu conversation. Because the students were in Ms. Rosewall's classroom over their lunch period, there was a break in the middle of the class when they would go to the cafeteria. This lunch break created "down time" while walking to the cafeteria or while waiting in line to leave the cafeteria, during which students could interact with Ms. Rosewall outside of the lesson and classroom space. While many students utilized this time to socialize with one another, others took the opportunity to talk and engage with Ms. Rosewall in casual, one-on-one conversation about topics they had introduced and Ms. Rosewall had asked them about in their journal entries. For example, one day while waiting in line Rafael told Ms. Rosewall about how he had stayed up late the night before playing ping-pong with his brothers (Fieldnotes, 10/26/15). The exchange was casual and not necessarily connected to anything Rafael had written in his dialogue journal, but it was an

interpersonal exchange that gave Ms. Rosewall information about Rafael's life outside of the classroom.

Narrative Portrayals of Students' Dialogue Journaling

In this section, I analyze students' journal entries as individual literacy events (Heath, 1982) to better understand the dialogue journal as a larger literacy practice (Street, 1984) of Ms. Rosewall's classroom. I provide narrative portrayals of how students utilized the dialogue journals to create a liminal writing space in the classroom where they could develop both personally and intellectually as they shared, to the extent that they wished, aspects of their identities as learners and human beings through their writing.

Marlón

Marlón began the school year tentative about writing independently in his dialogue journal. He described himself as an active writer in his personal life, mentioning that he maintained a personal diary in which he liked to write about "*todo lo que no está bien, todo lo que está bien…Allí pongo todas las cosas que yo hago, todo lo malo, bueno.*" [everything that is not good, everything that is good…There I put all the things I do, all the bad, good.] (Marlón Interview, September 2015). When asked how he felt about writing, Marlón described enjoying the process of writing, describing it as something that "*me ayuda.*" [helps me.] (Marlón Interview, September 2015). When I asked him why he was apprehensive about writing in his dialogue journal, Marlón expressed a fear that he was going to "*decir las cosas mal y me van a regañar.*" [say things incorrectly and they are going to scold me.] (Marlón Interview, September 2015). I asked him to expand on this idea and he spoke of a time when he had accidentally mispronounced a word which resulted in him saying an expletive: "*Dije una mala palabra y me regaño mi papa.*" [I said a bad word and my father yelled at me.] (Marlón Interview, September

2015). While the fear of making the same mistake was real for Marlón, he quickly realized through daily interactions with Ms. Rosewall that it was likely that in the process of developing his English, he would make mistakes, and that making mistakes would be acceptable.

The majority of Marlón's initial entries contained a series of images that he labeled in English with the help of the picture dictionary and described mainly using Spanish. Figure 3[20], for example, shows Marlón's first journal entry. The prompt asked students to write about their experiences to date at Green Academy. Utilizing pages in the picture dictionary that Ms. Rosewall highlighted during the write-aloud, Marlón selected and drew school materials he deemed important, labeled them in English, and included a short description of their use in Spanish. Interestingly, Marlón described the textbook as a tool to "*sacar ideas*" or get ideas, which reflected Ms. Rosewall's encouragement that students utilize all the resources that they had available to them in the classroom, including picture dictionaries, bilingual dictionaries, textbooks, and word lists. At the start of his entry, Marlón addressed Ms. Rosewall with the salutation "Dear," indicating his view of her as his audience.

[20]In all the proceeding figures, the underlined words in the transcriptions and translations indicate words that the student wrote originally in English in either invented or standard spelling. In the transcriptions, I have attempted to replicate the students' writing as precisely as possible.

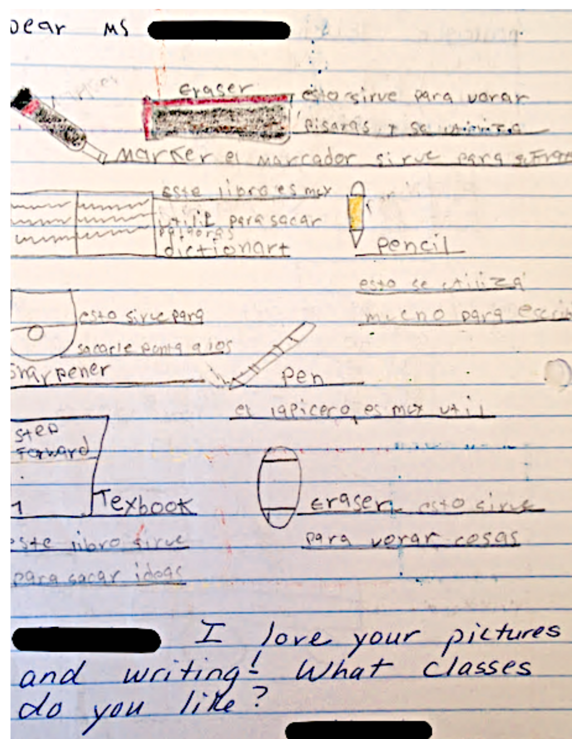


Figure 3: Marlón's first dialogue journal entry on school supplies (August 18, 2015).

Transcription
Dear Ms. [Rosewall]
Eraser esto sirve para vorar pisaras y se utiliza
Marker el marcador sirve para sufrayar
Este libro es muy util para sacar palabras
dictionary
Pencil esto se utiliza mucho para escribir
esto sirve para scararle punta a los
Sharpener
Pen el lapicero es muy util
Texbook este libro sirve para sacar ideas
Eraser esto sirve para vorar cosas

Translation
Dear Ms. [Rosewall]
Eraser this is for erasing chalkboards and you use it
Marker the marker is for highlighting
This book is very useful for getting words
dictionary
Pencil this is used to write a lot
this is used for sharpening the point of the
Sharpener
Pen the pen is very useful
Textbook this is used for getting ideas
Eraser this is used for erasing things

Figure 4 shows another entry Marlón wrote in response to a journal prompt that asked students to write about their families. Much of Marlón's entry was written in Spanish using invented spelling, though he also inserted a total of eight words in English: *grandmother, grandfather, my mother, my father,* and *my baby.* In this entry, Marlón indicated he had some familiarity, though limited, with family vocabulary in English. Though he may have only known eight English words related to the topic, Marlón did not let his limited English knowledge deter him from crafting a detailed response in which he described each member of his family. The reference to his "baby brothers" as "*my baby*" indicates that this was likely vocabulary Marlón had acquired from oral language use, as opposed to having found this language in writing, as his omission of the second word, *brother,* indicates that it was likely not vocabulary he had necessarily seen in writing but instead heard in use.

While many of Marlón's entries were written entirely in Spanish or contained a very limited amount of English vocabulary, they still indicated a complex ability to convey information and recount life events and to extend the narrative through illustration. Marlón's entries, while not necessarily demonstrating an extensive amount of existing English knowledge, showed Ms. Rosewall that he understood, and had made sense of, the prompts she had provided. His entries also showed that he was interested in conveying information to her through his writing regardless of the form it took.

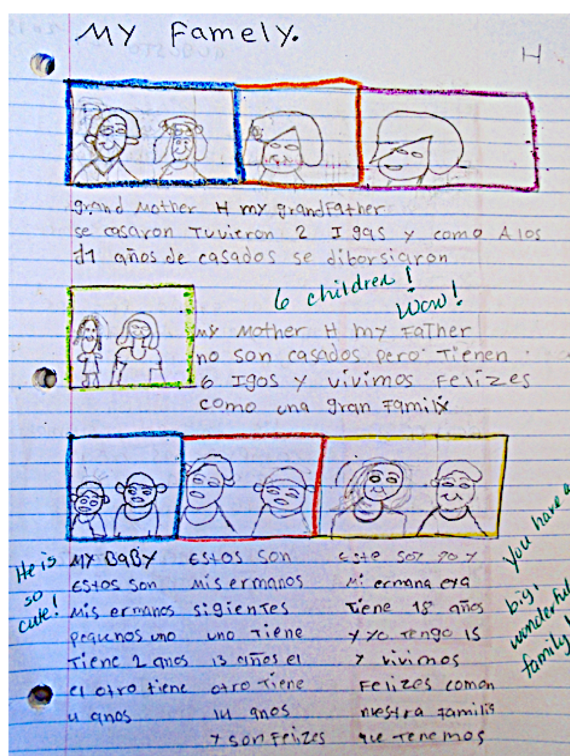


Figure 4: Marlón's entry about his family (August 22, 2015).

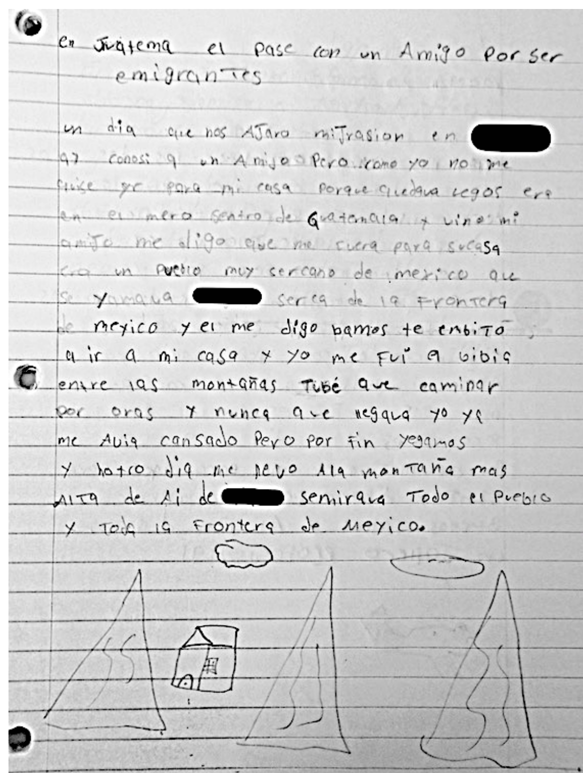
Transcription
My famely. H
grandmother H my grandfather
se casaron Tuvieron 2 igas y como A los 21 años de casados se diborsiaron
My mother H my FaTher no son casados pero Tienen 6 igos y vivimos felizes como una gran familia
[Bottom row, left to right column]
MY BaBY Estos son mis ermanos pequenos uno Tiene 2 anos el otro tiene 4 anos
Estos son mis ermanos sigienTes uno Tiene 13 años el otro tiene 14 anos y son felizes
Este soy yo y my ermana eya tiene 18 años y yo tengo 15 y vivimos comon nuestra familia que tenemos

Translation
My family. H
grandmother H my grandfather
They got married they had 2 daughters and then like after 21 years of being married they got divorced
My mother H my father are not married but they have six children and we live happily like a great family
[Bottom row left to right column]
My baby These are my little brothers one is 2 years old and the other is 4 years old
These are my next brothers ne is 13 years old and the other is 14 and they are happy
This is me and my sister She is 18 years old and I am 15 and we live happily as our family that we have

In addition to using the dialogue journal to show Ms. Rosewall what he knew in English, Marlón also used dialogue journaling to share his existing background knowledge and experience with the topic he was asked to write about and would be learning about in the lesson. For example, when discussing landforms as part

of a unit titled “My Family, School, and Community,” Ms. Rosewall asked the students to write about mountains. Marlón initially responded by writing about how he had lived in an urban part of Guatemala where there were no mountains. The next day, during dialogue journal writing time, he returned to the topic and wrote a description of an experience in the mountains during one of his three attempts to cross the U.S.-Mexico border (Figure 5).

In this entry, Marlón wrote about an emotional experience that occurred as he made his way home after having been deported to Guatemala by immigration officials in Mexico. In his writing, Marlón described traveling with a friend to the friend’s hometown because his own hometown was too far from the border to get to without stopping. He described the physical challenge of hiking in the mountains before describing how impressive the landscape was in the town.



***Transcription*:**
en juatema el pase con un Amigo por ser emigranTes
Un dia que nos aJaro miJrasion en [edited location] ay conosi a un amijo Pero como yo no me quice yr para mi casa porque quedava legos era en el mero sentro de Guatemala y vino mi amiJo me digo que me fuera para sucasa era un pueblo muy sercano de mexico que se yamava [edited location] serca de la Frontera de mexico y el me digo bamos te embiTo a ir a mi casa y yo me Fui el bibia entre las montañas Tube que caminar por oras y nunca que llegava yo ya me avia cansado pero for Fin yegamos y hotro dia me llevo ala montaña mas alta de Ai de [edited location] semirava Todo el pueblo y Toda la frontera de Mexico.

***Translation*:**
In Guatemala the pass with a friend because of being immigrants
One day immigration caught us in [edited location] there I knew a friend but since I didn’t want to go home because it was far away it was in the middle of Guatemala my friend came and told me that I could go to his house it was a town really close to Mexico called [edited location] close to the border of Mexico and he told me let’s go I’m inviting you to my house and I went he lived among the mountains and I had to walk for hours like we were never going to arrive I was already time but finally we arrived and the next day he took me to the tallest mountain there in [edited location] you could see the whole town and the whole Mexican border.

Figure 5: Marlón’s entry on mountains (September 3, 2015).

Marlón's reflection on this experience did not necessarily indicate to Ms. Rosewall his understanding of mountains as a landform from a scientific perspective, but it did illustrate the personal experience he had with mountains and his knowledge of geographic space along the U.S. Mexico border, which informed how he would approach learning about the topic from an academic perspective. Marlón's decision to return to the topic after initially identifying mountains as not part of the landscape in his hometown also indicates a reflective thoughtfulness on his part. After considering the topic further, he realized that he did have meaningful experiences related to the topic *and* that he was willing to share these experiences—which may have been traumatic for him as indicated by his decision to indicate in the title that the experience occurred because he was an immigrant—with Ms. Rosewall, thus illustrating the background knowledge he would bring to the lesson about mountains.

Another example comes from an entry in which students were asked to write about rain. The prompt was given after Ms. Rosewall noticed several students congregated at the large windows in the back of the classroom watching and discussing a thunderstorm. Rather than scold the students for not being in their seats when the bell rang, Ms. Rosewall changed the journal prompt so that students could write about what they had observed outside. In his response (Figure 6), Marlón invoked familial knowledge about weather and its effects on the human body. His entry illustrated his desire to begin writing in English but also his instinct to convey his ideas the most efficient way possible given the limited amount of time, which, in his case, meant finishing his entry in Spanish. The beginning of his entry demonstrated clear initial attempts to begin writing in English (e.g., *Wen its raining I no*) before abandoning the English, as indicated by the skipped line, and transitioning to using entirely Spanish after two attempts to begin writing a sentence in English.

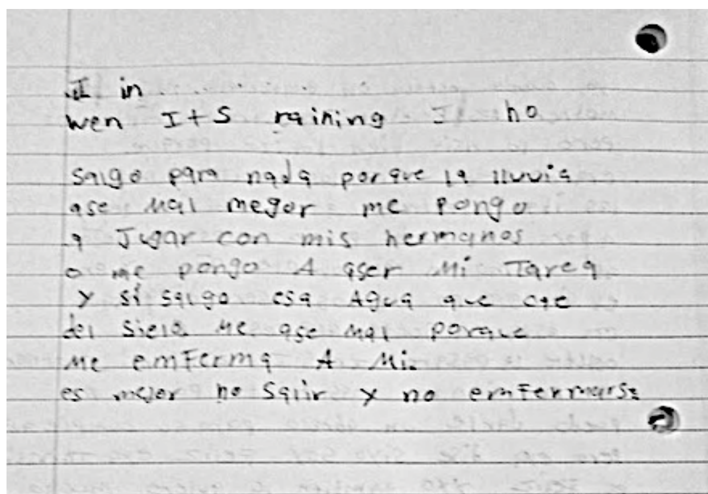

I in
wen Its raining I no
salgo para nada porque la lluvia
ase mal megor me pongo
a Jugar con mis hermanos
o me pongo A aser Mi Tarea
y si salgo esa Agua que cae
del sielo me ase mal porque
me emFerma A Mi.
es mejor no salir y no emFermarse

Figure 6: Marlón's entry about rain (September 29, 2015).

Transcription
I in
Wen Its raining I no
Salgo para nada porque la lluvia ase mal megor me pongo a Jugar con mis hermanos o me pongo A aser Mi Tarea y si salgo esa Agua que cae del sielo me ase Mal porque me emFerma A Mi. Es major no salir y no emFermarse.

Transcription
I in
Wen Its raining I no
Go out for anything because rain makes one sick better I go play with my siblings or I go do my homework and if I go out that water that falls from the sky will make me bad [sick]. it's better not to go outside and not to get sick.

Marlón's entry shed light on his unique perceptions of rain and the potential he believed it had for making him sick. When I asked him about this response, he described having learned this information about rain from his great-grandmother who told him that getting wet in the rain would make his bones hurt (Fieldnotes, 9/29/15). His response to the topic was quite different from some of his classmates, many of whom had talked about how they enjoyed playing in the rain. Across his dialogue journal, Marlón's entries reflected a desire to share what he knew in English when possible, but they also reflected a strong desire to convey his ideas and feelings the most efficient way possible, which often meant his writing occurred in Spanish. Marlón's decision to focus on the narrative, versus the mechanics of his writing, also indicates a complex understanding of the purpose of writing, which for him, was to share a story about rain with Ms. Rosewall. His entry also indicates that while Ms. Rosewall has posed the prompt in the context of the current thunderstorm, Marlón reflected and wrote about previous experiences, as evidenced in his mention of playing with his brothers, who at the time, were still living in Guatemala with his mother.

Marlón frequently utilized the dialogue journal to reflect on and share personal

experiences in his responses to the provided prompts as well as his free writing choices. When I asked Marlón how he felt about the routine of writing in the dialogue journal in Ms. Rosewall's class, he indicated that it was a practice he enjoyed and felt he benefited from; he stated, "*Allí [en mi cuaderno] escribo todo lo que me [pasó], haciendo como un desahogo."* [There [in my dialogue journal] I write everything I went through, like an unburdening.] (Marlón Interview, October 2015). For Marlón, the dialogue journal was a space where he felt he could process his experiences and emotions and where he knew they would be "heard" and responded to by Ms. Rosewall.

Marlón often utilized the dialogue journal as a space to reflect on experiences from his own life prior to enrolling at Green Academy. For example, in one entry (Figure 7) in which he chose to do a free write, Marlón shared his border crossing experiences with Ms. Rosewall detailing the many attempts he initially made to cross the U.S.-Mexico border before succeeding on his third attempt.

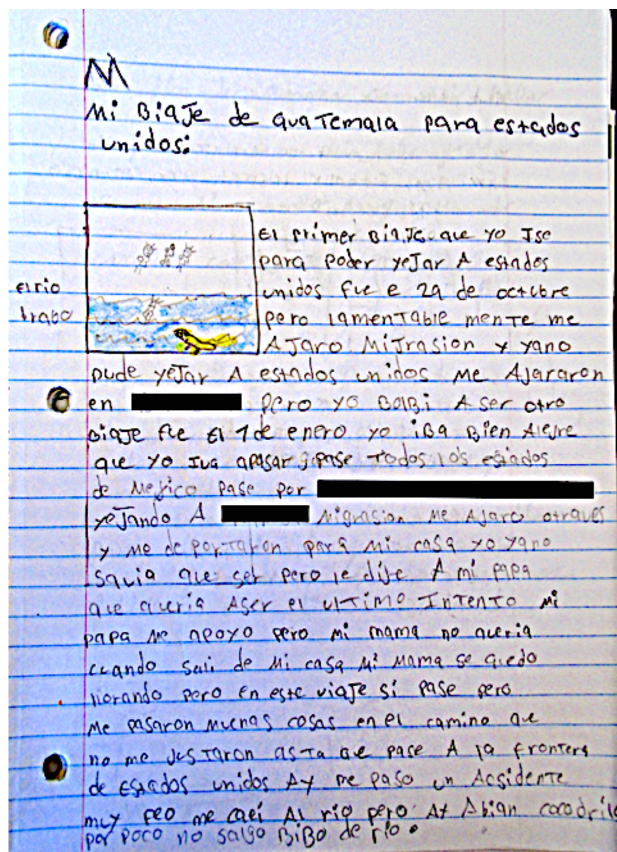


Figure 7: Marlón's entry on his border cross experiences (September 2015).

Transcription
M
Mi BiaJe de GuaTemala para estados unidos:
El primer BiaJe que yo Ise para poder yeJar A estados unidos fue e 29 de octubre pero lamenTable menTe me aJaro miJrasion y yano pude yeJar a estados unidos Me Ajararon en [edited location] pero yo BolBi a ser otro BiaJe fue El 1 de enero yo iBa Bien AleJre que yo Iva apasar pase todos los estados de Mexico pase por [edited location] yeJando A [edited location] Migrasion me Ajaro otraves y me de porTaron para Mi casa yo yano savia que ser pero le diJe A mi papa que queria Aser el ultimo intento Mi papa me apoyo pero mi mama no queria cuando sali de Mi casa Mi Mama se quedo llorando pero en este viaJe si pase pero me pasaron Muchas cosas el en camino que no me Justaron asta qe pase a la frontera de estados unidos ay me paso un acsidente muy feo me caeí Al rio pero ay abian cocodrilo por poco no salgo BiBo de rio.
[Left column label] El rio brabo

Translation
M
My trip from Guatemala to United States: The first trip I made to reach United States was the 29th of October but unfortunately immigration caught me and I was not able to reach United States they caught me in [edited location] but I made another trip it was the 1st of January I was really happy that I was going to cross I crossed all the Mexican states I crossed [edited location] when I was arriving to [edited location] immigration caught me again and deported me to my house and I didn't know what to do but I told my dad that I wanted to make the last attempt my dad supported me but my mom did to when I left my house my mom just stayed crying but on this trip I made it across but many things happened to me on the way that I didn't like until I crossed the United States border there I had a really ugly accident I fell into the river and there were crocodiles and I almost didn't make it out of the river alive.
[Left column label] The rio grande

In this entry, Marlón detailed, in writing and illustration, the physical and emotional toll of crossing the border. In reading about Marlón's difficult departure from his mother, Ms. Rosewall gained a deeper understanding of the physical and emotional cost of border-crossing and of maintaining transnational relationships with family members. She also learned about how determined and resilient Marlón was, as evidenced by his decision to attempt to cross the border three times. In her feedback to Marlón, which will be discussed below, she was able to validate his story and let him know that he was a valued member of the class. His entry also indicated a detailed understanding of Mexican geography, as evidenced in his ability to name the states he crossed during his travels.

In reading and responding to Marlón's entries, Ms. Rosewall came to better understand Marlón not only as a learner, but as a person as well. For example, in early October, Marlón's behavior shifted drastically. While he had normally been a very active and animated class participant, I began to observe him sleeping in Ms. Rosewall's and other teachers' classes. Ms. Rosewall also noticed this shift. Marlón told me that he had been assigned lunch duty by the cafeteria monitor for exhibiting confrontational behavior with other students during lunch (Fieldnotes, 10/14/15). Ms. Rosewall expressed concern commenting to me that it was a noticeable shift from his normal friendly, outgoing personality. Several times she asked him if things were okay, and he responded that he was fine, but did not indicate that he wanted to talk about anything. Ms. Rosewall was worried but aside from asking him, she did not push him to share with her (Fieldnotes, 10/14/15). However, when Ms. Rosewall collected the students' dialogue journals that week, she found that Marlón had written an emotional entry in which he provided information that allowed Ms. Rosewall to understand the shift in his behavior.

In an entry Marlón completed that week (Figure 8), he talked about an immense sadness he felt about his upcoming birthday, which was the following week. He wrote that he and his mother had the same birthday and that their tradition was to celebrate together by having a party with friends and family. This year, because he was in Kentucky and she was still in Guatemala, he stated "*este 6 de octubre la pasare triste sin mi* mother *y me siento mas triste porque no puedo darle un abraso para su cumpleaños."* [I will spend this sixth of October sad without my mother and I feel even sadder because I will not be able to give her a hug for her birthday.]

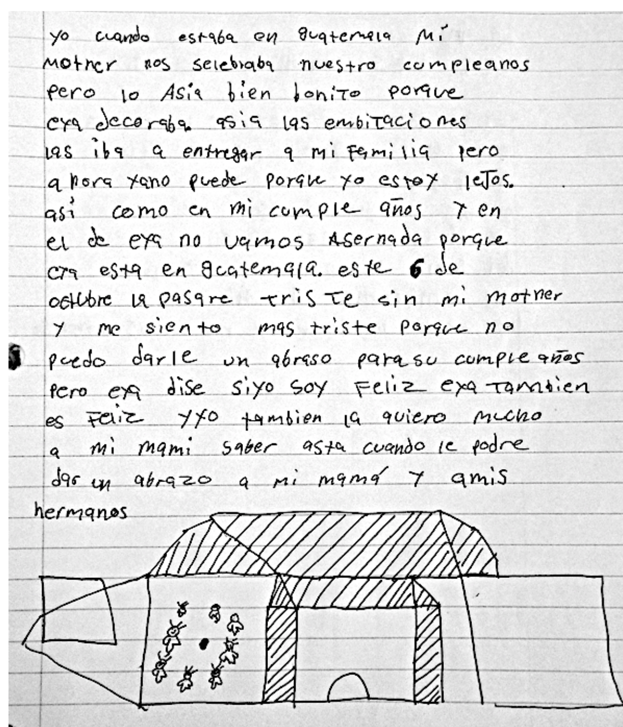


Figure 8: Marlón's entry about his upcoming birthday (October 14, 2015).

Transcription

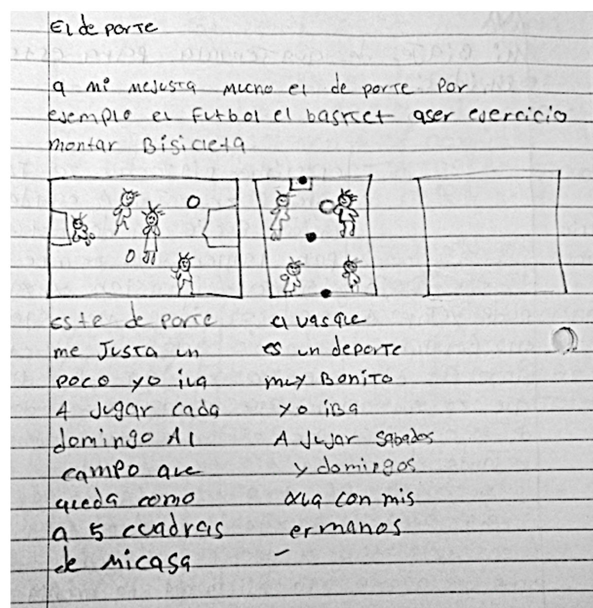
Yo cuando estaba en Guatemala mi mother nos selebraba nuestro cumpleanos pero lo Asia bien bonito porque eya decoraba. asia las embiTaciones las iba a entregar a mi Familia pero a hora yano puede porque yo estoy leJos. asi como en mi cumple años y en el de eya no vamos asernada porque eya esta en guatemala. este 6 de octubre la pasare TrisTe sin mi mother y me siento mas triste porque no puedo darle un abraso para su cumple años pero eya dise siyo soy Feliz eya Tambien es Feliz yyo tambien la quiero mucho a mi mami saber asta cuando le podre dar un abrazo a mi mamá y amis hermanos

Translation

When I was in Guatemala my mother celebrated our birthdays but she did it really nice because she decorated. She made the invitations I went to deliver them to my family but now I can't because I am far away. So now on my birthday and hers we're not going to do anything because she is in Guatemala. I will spend this 6 of October very sad without my mother and I feel sadder because I can't give her a hug for her birthday but she says if I am happy she is also happy and I also love her a lot and to my Mommy to know when I will be able to give my mom and my brothers a hug

The shift in Marlón's behavior was likely a direct result of the feelings that he was having about his upcoming birthday. In writing about it, not only was he able to process his feelings, but he also provided Ms. Rosewall useful information that allowed her to contextualize his shift in behavior. After reading the entry, she was more understanding of Marlón's behavior, which is not to say that she excused the misbehavior, but instead, focused on redirecting him discretely and without threatening further discipline, unlike other teachers who Marlón said had threatened to call his father and to extend his lunch detention. Instead, Mr. Rosewall was able to be more purposeful in the ways that she involved him in class activities the following week by asking him to assist her with tasks like passing out work and writing answers on the board (Fieldnotes, 10/20/15; Fieldnotes, 10/21/15). She was also able to wish him a happy birthday in her written response back to him in his dialogue journal.

Marlón's entries, through which he shared important information about himself and his life, also demonstrated how he was negotiating shifting and developing linguistic knowledge in his head. Marlón rarely included more than a few words in English in his writing but engaged extensively in invented spelling in both English and Spanish. One example that demonstrates how his writing in English was influenced by his working understanding of Spanish comes from a journal entry he wrote about sports (Figure 9). In this entry, he referred to basketball as both "basket" and "vasque" indicating potential influence from both English and Spanish phonetics. His writing indicates that he was negotiating his developing understanding of English phonetics, influenced by an understanding of Spanish phonetics, and chose to utilize both spelling options within his single entry. Marlón's use of illustration also provided additional context to his entry by showing that his participation in these activities was social. The third illustration box, which is unfinished, indicates that he likely had plans to write more but ran out of time.



Transcription
El de porte
A mi mejusta mucho el de porte por ejemplo en futbol el basket aser ejercicio montar Bisicleta
[Left column] Este de porte me Justa un poco yo iva a Jugar cada domingo Al campo que queda como a 5 cuadras de micasa
[Right column] el vasque es un deporte muy bonito yo iBa A Jugar sabados y domingos yva con mis ermanos

Translation
Sports
I really like sports like football, basket[ball] doing exercise bicycle riding
[Left column] I like this sport a little I used to play every Sunday in the field that was like 5 blocks from my house
[Right column] Basketball is a really pretty sport I use to play Saturdays and Sundays with my brothers

Figure 9: Marlón's entry on sports (September 2015).

Ms. Rosewall regularly provided and encouraged students to access a variety of supplementary resources she made available to them in the classroom, particularly the picture

dictionary and the high-frequency word list, but Marlón rarely took the time to utilize such materials. Across the year, Marlón's use of invented spelling in both English and Spanish did not drastically decline or shift in either language, though his use of English vocabulary did increase over time. While it is possible that Marlón was not interested in using external resources, it is also possible that he felt he did not need or have time for them. I also noted that when Marlón wrote, he did so quickly, as if he was worried he might run out of time; therefore, it is possible that Marlón was focused on efficiency and, given the limited amount of time he had to write in class, chose to focus on getting his ideas on paper as opposed to ensuring the accuracy of his spelling or even, necessarily, the language in which he wrote. Marlón's decision to focus on sharing his ideas over the mechanics or language he used to do so, indicates Marlón's understanding of the purpose of writing, specifically the dialogue journal, which was to share information.

In his entries, Marlón took tremendous risks, both academic and personal. In experimenting with language and mixing up his linguistic knowledge in his writing, Marlón took academic risks to demonstrate to Ms. Rosewall his existing and shifting knowledge. In reflecting on and writing about his personal experiences, his traumas and challenges, and his emotions about his transnational family, he took personal risks in sharing pieces of himself with Ms. Rosewall. In taking these risks and in engaging in meaningful writing, Marlón became an active participant in the dialogue journal literacy practice.

Elías

Elías described himself as someone who enjoyed the opportunity to write in Ms. Rosewall's class. He expressed an interest in the opportunity dialogue journaling offered for him to not only share and demonstrate his existing knowledge, but also for him to push himself in

learning English. He felt that the opportunity to write would help him in remembering English vocabulary, which he considered both necessary and important. When I asked Elías what he thought about dialogue journal writing, he discussed thinking it was a good idea and a good way to "*practicar, más o menos, y dar un poco de información de todo lo que hace uno."* [practice, more or less, and give a little bit of information about everything one does.] (Elías Interview, October 2015). His response indicates an understanding of the educational potential of dialogue journaling as well as an understanding of the potential the dialogue journal entries had for sharing personal information about himself and his life. Elías' understanding of the dialogue journals as a tool for learning was further illustrated in his response to my question about his decision to utilize both English and Spanish in his dialogue journal writing. He stated "*Pues eso lo hago para estar practicando lo que sé y lo que no sé para estar aprendiendo así. Aprendo una palabra entonces lo escribo allí. Lo escribo para estar practicando.*" [Well I do that to be practicing what I know and what I don't know to be learning that way. I learn a word then I write it there. I write it to be practicing.] (Elías Interview, October 2015). Elías' statements illustrate that the ability to use both languages allowed him to practice his developing English and to demonstrate to Ms. Rosewall his background knowledge of specific subjects.

Elías described navigating between languages in his writing by explaining his approach: "*Voy escribiendo un poco en español y cuando se me viene la palabra en inglés la escribo también para estar acordándome a ver si la puedo escribir o no. Entonces así lo hago."* [I go about writing a little in Spanish and when a word comes to me in English I write it also so I can be remembering and see if I can write it or not. So that's how I do it.] (Elías Interview, October 2015). While he did not refer to his mixing of the two languages as code-switching, his statement indicates that Elías was purposeful in choosing to use one language over another. He also

described using the dialogue journal writing as an opportunity to practice his English and share information about himself and his life. Across his dialogue journal, Elías utilized the space to respond to Ms. Rosewall's prompts in ways that allowed him to express himself through both Spanish and English. He took advantage of the opportunity to code-switch to push himself in his thinking and in the writing he produced in his dialogue journal. Elías was also strategic in how he accessed and utilized existing resources made available to him in the classroom, including the picture dictionary and high frequency word list. His writing also reflected his existing knowledge in Spanish and English as well as knowledge and language he was acquiring outside of the classroom through experiences such as his employment.

In an early journal entry about his family (Figure 10), Elías included several words in English to refer to his family members. He also used adjectives (*good, happy*) and an adverb (*forever*) in English to describe his feelings about family members. His writing was accompanied by a labeled illustration of four family members. In this entry, Elías demonstrated his familiarity with family-related vocabulary in English and shared with Ms. Rosewall the positive feelings he had about his family. In describing each member as well as a few of the activities they engaged in together, Elías indicated the extent to which he valued his loved ones and the positive memories he had of spending time with them while also indicating his basic familiarity with this body of English vocabulary.

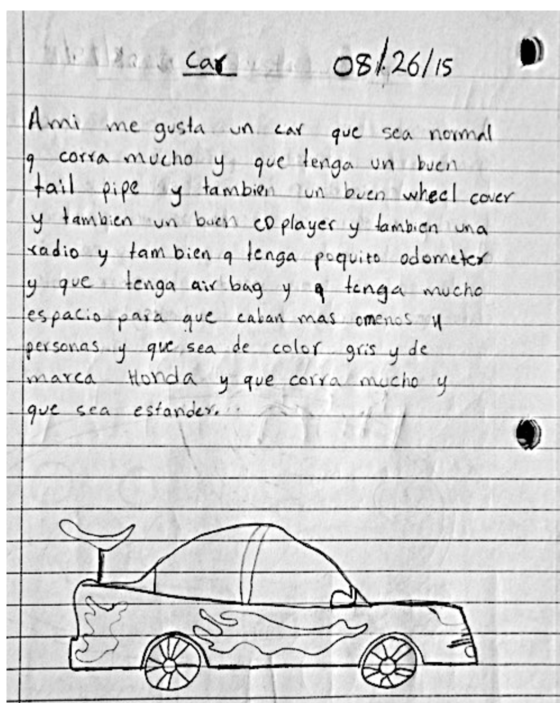
Figure 10: Elías' entry about his family (August 22, 2015).

Transcription
Mi father es good y al igual que mi mother estan especial en mi vida y ellos son lo mas good que me a pasado y mis brother somos muy unidos mucho porque salimos a jugar a compartir y forever nos yebaremos good con toda mi family y mi grandfather es muy good con todos nosotros y nosotros estamos bien happy con nuestra family.
[Labels]
Family
Fhater Mather brother brother

Translation
My father is good and just like my mother is so special in my life and they are the most good thing that has happened to me and my brothers we are very close a lot because we go out to play to share and forever we will get along good with my whole family and my grandfather is very good with all of us and we are real happy with our family.
[Labels]
Family
Father Mother brother brother

Initially, Elías' entries were written primarily using Spanish with a few English words that he would include from memory. As time passed, he continued to develop more English vocabulary that he built into his journal entries. He also began to utilize external resources more regularly to extend his writing. One resource that Elías used often was a picture dictionary. For example, in one entry, Elías chose to write about his dream car (Figure 11). The topic required language that Elías did not know in English, but he did not let that stop him from writing about it or let it force him to write about it only in Spanish. Instead, he asked Ms. Rosewall for assistance locating the pages that discussed cars in the picture dictionary and then spent several minutes examining the text and the images. Then, in his writing, he used specific, technical language, including "tail pipe," "wheel cover," and "odometer," which he had drawn directly from the picture dictionary. His decision to write his entry using this technical vocabulary indicates not only a desire to build his own linguistic repertoire and to practice it in writing, but also his understanding of the benefits of accessing and utilizing resources around him. In exploring the

picture dictionary, Elías was able to extend his thinking about cars across Spanish and English. He also did not allow his limited English to prevent him from demonstrating to Ms. Rosewall his understanding of the parts and aesthetics of cars. As Elías' entry about cars illustrates, he was not only interested in sharing his existing knowledge of English with Ms. Rosewall, but also in utilizing available resources to help him highlight the level of his background knowledge about cars.



Transcription
Car 08/26/15
Ami me gusta un car que sea normal q corra mucho y que tenga un buen tail pipe y tambien un buen wheel cover y tambien un buen CD player y tambien una radio y tambien q tenga poquito odometer y que tenga air bag y q tenga mucho espacio para que caban mas omenos 4 personas y que sea de color gris y de marca Honda y que corra mucho y que sea estander.

Translation
Car 08/26/15
I like a car that is normal that runs fast and that has a good tail pipe and also a good wheel cover and also a good CD player and also a radio and also that has little odometer and that has an airbag and that has a lot of space so that more or less four people fit and that is the color gray and Honda brand and that runs fast and is standard.

Figure 11: Rafael's entry about his dream car (August 26, 2015).

As previously mentioned, Elías worked in landscaping with his father and siblings. When I asked about this work in landscaping and what he thought it meant for his English language development, Elías described feeling like he was learning an entirely new body of vocabulary, even describing it as "*otro tipo de inglés [*pause*] es como [*trails off*] [vocabulario] de afuera."* [another kind of English [*pause*] it's like [*trails off*] [vocabulary] from outside.] (Elías Interview, May 2016). He went on to note that many of the words he had learned through his work were not

necessarily words he knew in Spanish or Quiché indicating that these words were not only a new set of vocabulary for him, but also a new set of concepts that he was acquiring through hands-on activity.

In one dialogue journal entry (Figure 12), Elías utilized this growing vocabulary related to landscaping in his writing by including a variety of specific words in his free-write journal entry titled "Backyard." In the entry Elías used words like "lawn," "sprinkler," and "patio furniture," to describe activities associated with landscaping. His omission of the final consonant in his spelling of garden, spelled *garde* in the entry, further illustrates that these words were likely ones Elías had heard used orally with the final consonant omitted in the pronunciation, which he reflected in his writing.

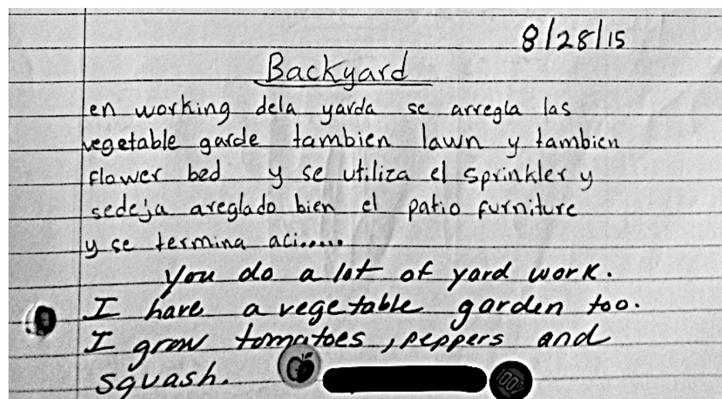

8/28/15
Backyard
en working dela yarda se arregla las vegetable garde tambien lawn y tambien flower bed y se utiliza el sprinkler y sedeja areglado bien el patio furniture y se termina aci.....
You do a lot of yard work. I have a vegetable garden too. I grow tomatoes, peppers and squash.

Figure 12: Elías' entry on backyards (August 28, 2015).

Transcription

08/28/15

Backyard
en working dela yarda se arregla las vegetable garde tambien lawn y tambien flower bed y se utiliza el sprinkler y sedeja areglado bien el patio furniture y se termina aci.....

Translation

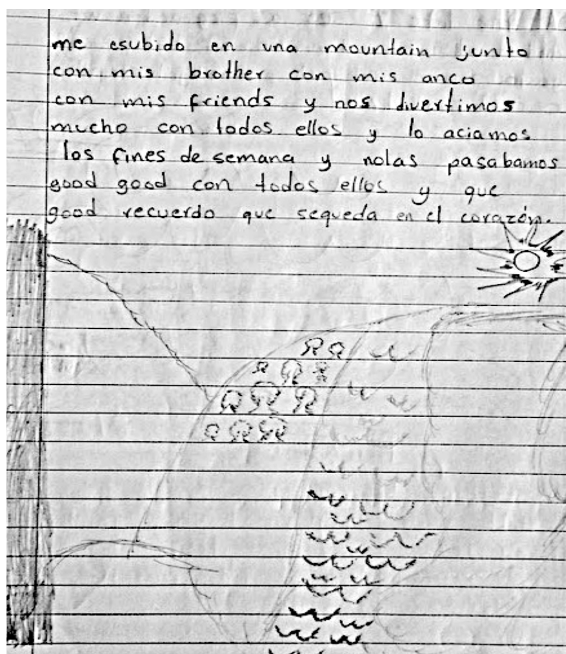
08/28/15

Backyard
In working in the yard you arrange the vegetable garden and also the lawn and also the flower bed and you use the sprinkler and leave the patio furniture arranged nicely and that's how you finish.....

In this entry about lawn care, Elías demonstrated his understanding of lawn maintenance, which in this case he likely knew because of his employment in landscaping. At this point in the year, Ms. Rosewall did not know Elías worked in landscaping and responded as if he were writing about his own lawn. He would later share with her, during "down time" interaction, that he was working in landscaping with his father and siblings. Ms. Rosewall remained aware of this information and the effect the work might have on his performance at school. For example, in late spring, as the weather was warming up and the landscape business was beginning to pick up,

Elías walked into Ms. Rosewall's room, sat down at his desk, laid his head down, and told her "I'm tired." Ms. Rosewall smiled at him and said she understood he was working late into the evening and was therefore tired, but also reminded him he needed to work because he was "too smart for a zero." Elías smiled, sat up, and got his notebook ready for journal writing (Fieldnotes, 5/10/16).

In addition to using the dialogue journal to demonstrate English knowledge, Elías also utilized the dialogue journal writing as an opportunity to share his background knowledge about, and experience with, the topics presented in the prompts. For example, during the "My School, Family, and Community" unit, Elías wrote several entries about mountains, even though it had only been the focus of an assigned prompt twice. In one entry (Figure 13), Elías took the opportunity to share an emotional response to the topic, utilizing English vocabulary, to describe positive experiences he had in the mountains with family and friends. In this entry, he wrote that he and his friends and family "*nos divertimos*," or had fun, in the mountains and that these experiences were now positive memories that he carried in "*el corazón*," or, his heart.


me esubido en una mountain junto
con mis brother con mis anco
con mis friends y nos divertimos
mucho con todos ellos y lo aciamos
los fines de semana y nolas pasabamos
good good con todos ellos y que
good recuerdo que sequeda en el corazón.

Transcription
Me esubido en una mountain junto con mis brother con mis onco con mis friends y nos divertimos mucho con todos ellos y lo aciamos los fines de semana y nolas pasabamos good good con todos ellos y que good recuerdo sequeda en el corazón.

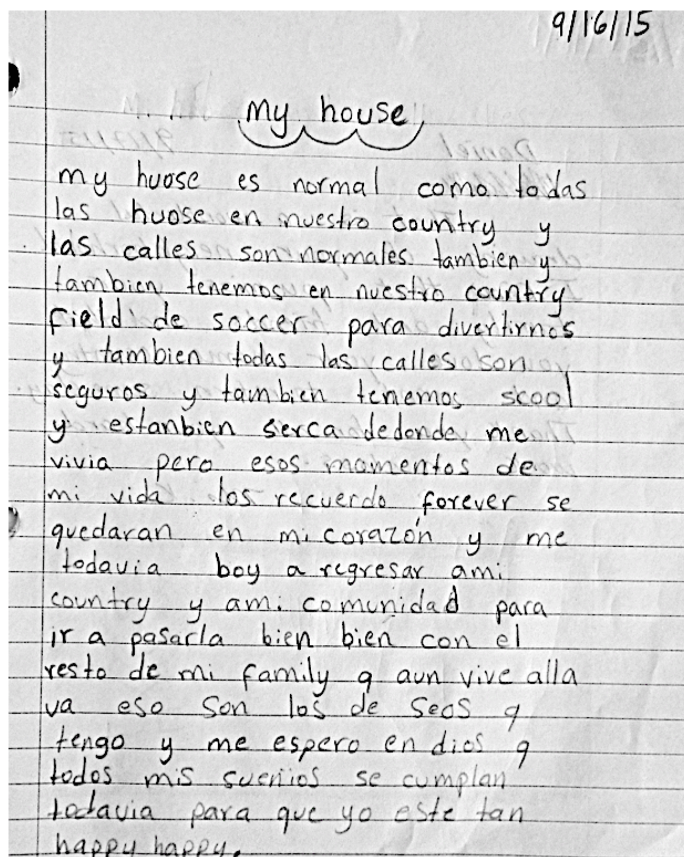
Translation
I have climbed a mountain together with my brother with my uncles with my friends and we had a lot of fun with all of them and we would do it on the weekends and we had a good good time with all of them and what a good memory remains in the heart.

Figure 13: Elías' entry on mountains (September 2015).

Elías' entry indicated that for him, mountains were not an abstract concept he had learned about in the context of a lesson on landforms but were, in fact, part of his lived experience and the source of many warm memories he cherished of his life in Guatemala. This background knowledge that Elías brought about the impact that mountains had had on his family's life would have remained unknown to Ms. Rosewall had Elías not written about it in his dialogue journal. It is also likely that this background experience with mountains would influence his response to the lesson in which students would learn about mountains as a landform.

In addition to using the dialogue journal as a space to demonstrate his existing background knowledge, Elías used the dialogue journal as a place to reflect on his life prior to relocating to Kentucky. For example, when Ms. Rosewall asked students to write about their houses in their home countries Elías began his entry (Figure 14) by describing the location and setting of his home. He then transitioned to reflecting on memories of his family in relation to the house, expressing a sense of both sadness and hopefulness for his future and the possibility of

returning to his community.


9/16/15

My house

my huose es normal como todas
las huose en nuestro country y
las calles son normales tambien y
tambien tenemos en nuestro country
field de soccer para divertirnos
y tambien todas las calles son
seguros y tambien tenemos scool
y estanbien serca dedonde me
vivia pero esos momentos de
mi vida los recuerdo forever se
quedaran en mi corazón y me
todavia boy a regresar ami
country y ami comunidad para
ir a pasarla bien bien con el
resto de mi family q aun vive alla
va eso son los de seos q
tengo y me espero en dios q
todos mis sueñios se cumplan
todavia para que yo este tan
happy happy.

Figure 14: Elías' dialogue journal entry on his house in Guatemala (September 16, 2015).

Transription

My house

my huose es normal como todas las huose en nuestro country y las calles son normales tambien y tambien tenemos en nuestro country field de soccer para divertirnos y tambien todas las calles son seguros y tambien tenemos scool y estanbien serca de donde me vivia pero esos momentos de mi vida los recuerdo forever se quedaran en mi corazón y me todavia boy a regresar ami country y ami comunidad para ir a pasarla bien bien con el resto de mi family q aun vive alla va eso son los de seos q tengo y me espero en dios q todos mis suenios se cumplan todavia para que yo este tan happy happy

Translation

My house

My house is normal like all the other house in our country and the streets are normal also and also we have in our country field for soccer to have fun and also all the streets are safe and also we have sc[h]ool and it is really close to where I lived but those moments of my life I remember forever they will stay in my heart and I will still return to my country and my community to go and have a good good time with the rest of my family that still lives there those are the wishes I have and I hope to god that all my dreams still come true so I can be so happy happy.

In his entry, Elías began by describing his family's house in the present tense ("*es,*" or "it is") comparing it to other houses in the area. As Ms. Rosewall encouraged the students to do, he described the neighborhood and made note of surrounding details like the location of the soccer field and the school in relation to his house. On his own initiative, he utilized several vocabulary words in English, all of which were words he commonly used in his writing (e.g., *soccer, family, happy*). While the entry began optimistic and in the present tense, halfway through, Elías switched to writing about his home in the past tense ("*vivía,*" or "I lived"), describing the time he spent in the house and neighborhood as just memories that "forever *se quedaran en mi corazón.* [will stay in my heart forever]." While there

is a note of hopefulness in his writing, particularly when he mentioned the possibility of returning to Guatemala in the future, there is also a sense of sadness as his writing highlighted the reality of many transnational youth who endure the experience of leaving behind homes and families with little idea if, or when, they will be able to return. I did not ask him why.

Elías wrote frequently about his family in a way that indicated his sense of responsibility to not just take care of his brother, Rafael, but to take care of his entire family. Often, when he wrote of the past, there was a hint of nostalgia in the tone mixed with a sense of hopefulness for the future. In one free write entry (Figure 15), Elías wrote about some of the reasons he had decided to travel to the United States. He described his hopes to study, to work to earn "*un dinerito,*" or, a little money, and to support his loved ones. His entry indicates that in his mind he felt a connection between his future happiness, his ability to care for his family, and the possibility of returning to Guatemala. He wrote about his hope to make something of himself and of his life by supporting those he cared about with the goal of one day being "happy happy." In this entry, Elías not only indicated the difficulty of being away from family members, but also the immense responsibility he felt to provide for the family he had left behind.

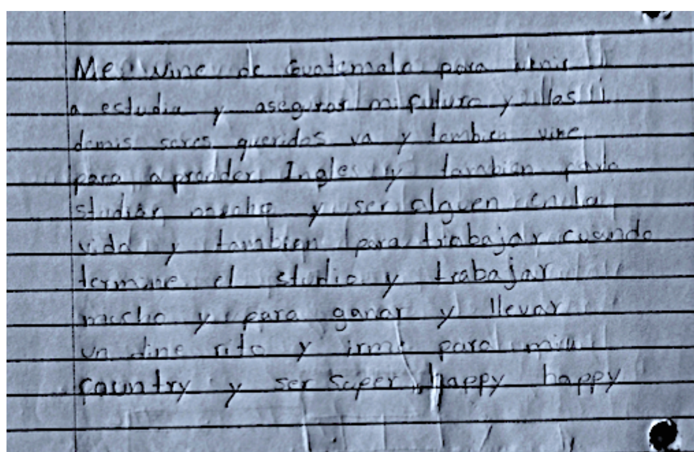


Figure 15: Elías' entry on why he came to the United States (October 2015.

Transcription
Me vine de Guatemala para venir a estudia y asegurar mi futuro y las demis seres queridos va y tambien vine para aprender Ingles y tambien para studier mucho y ser alguen en la vida y tambien para trabajar cuando termine el studio y trabajar mucho y para ganar y llevar un dine rito y irme para mi country y ser super happy happy

Translation
I came from Guatemala to come to study and to ensure my future and that of my loved ones and I also came to learn English and also to study a lot and be somebody in life and also to work when I finish my studies and to work a lot to earn and take a little money to my country and be super happy happy

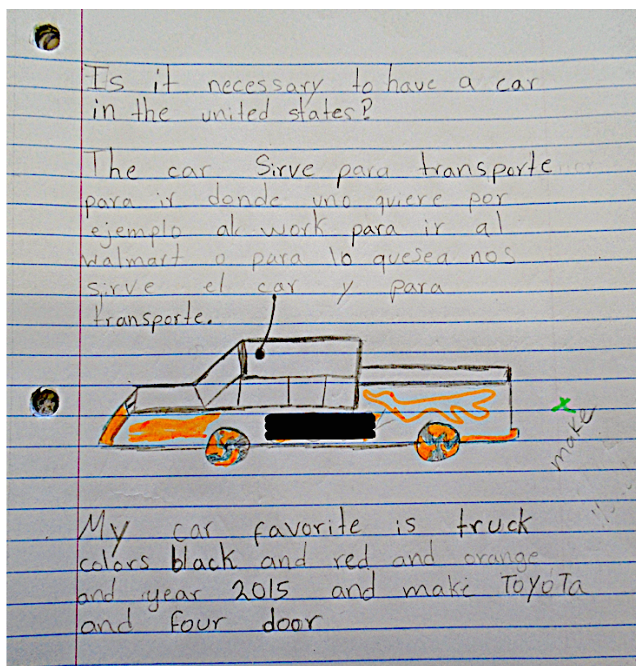
In sharing this kind of personal information with Ms. Rosewall, Elías took personal and emotional risks by sharing with Ms. Rosewall aspects of his personality (e.g., his sense of responsibility), his personal history (e.g., leaving behind his family), and his out-of-school reality (e.g., his work in landscaping). With this information, Ms. Rosewall became more aware of the emotional burden transnational children, particularly older children, might feel to take care of those they leave behind by sending home remittances. This entry also informed Ms. Rosewall of Elías' desire to one day return to his home in Guatemala. In her responses to his writing, she could respond to and build upon the information he shared in ways that were encouraging and supportive, as is discussed below.

In addition to taking personal risks in his writing, Elías also took academic risks in his decision to code-switch and write in English, even when he was not entirely sure of the accuracy of his writing, which showed influence from Spanish phonetics and syntax in combination with his developing understanding of English phonetics and syntax. This influence was particularly evident in the ways Elías ordered the words in his writing. For example, while both English and Spanish conform to a Subject + Verb + Object (noun) word order, in English the descriptive adjective precedes the object and in Spanish the descriptive adjective follows the object. This was a structure that Ms. Rosewall had discussed and modeled in her "write-alouds," which will be discussed in more detail below, but it was a structure that many students were slow to take on in their own writing or oral language.

In a journal entry about why having a car is necessary in the United States (Figure 16), Elías began his response to the question by discussing how a car is used to go to work and to go shopping. In his writing, he code-switched, utilizing vocabulary in both languages, to describe the many ways he and his family used their car. He also provided an illustration and then moved

into a description of his favorite car. In this section, Elías wrote using only English words but followed Spanish word order in terms of where he placed the adjective, "favorite," in the first sentence. In his writing, he placed "favorite" behind the noun, "car," as it would have been had he been writing in Spanish. He then went on to describe specific details about his favorite car. While his writing shows a syntactic mix-up, it also indicates cross-linguistic influence (Baker, 2011) in the sense that Elías was negotiating linguistic knowledge across languages in his head while writing.

This entry also contains evidence of how Elías continued to utilize the classroom resources available to him, including Ms. Rosewall. In the right column of the notebook page, the word "make" was written by Ms. Rosewall after Elías asked her how to say the word "*marca.*" In addition to orally translating the word, she also jotted it down in his notebook. He then utilized this word in the second half of his entry.



Transcription

Is it necessary to have a care in the united states?
The car Sirve para transporte para ir donde uno quere por ejemplo al work para ir al walmart o para lo quesea nos sirve el car y para transporte.
My car favorite is truck colors black and red and orange and year 2015 and make Toyota and four door

Translation

Is it necessary to have a care in the United States?
The car serves as transportation to go wherever you want for example to work to go to the WalMart or for whatever that the car is good for and for transportation
My favorite car is truck colors black and red and orange and year 2015 and make Toyota and four door

Figure 16: Elías' entry about having a car in the United States (September 2015).

Across the year Elías showed himself to be a strong, dedicated writer in that he was as

equally interested in sharing knowledge about himself as he was in taking advantage of the writing opportunity to practice his developing English. He expressed positive feelings about the opportunities he had to share about himself and felt that it was important for Ms. Rosewall to know about him and his background. For Elías, writing about personal experiences in his journal also allowed him to "*recordar un poco lo que he hecho… acordar lo que he hecho, lo que hago.*" [remember a bit about what I've done… to be reminded of what I've done, of what I do.] (Elías Interview, October 2015). For Elías, the ability to document and share his experiences benefited him personally. His decisions to code-switch, to test out his existing and developing knowledge, and to practice what he was learning, indicate that Elías willingly took academic risks in order to push himself in his writing. As a result, he developed a strong relationship with Ms. Rosewall and remained active in his learning and in Ms. Rosewall's classroom.

Rafael

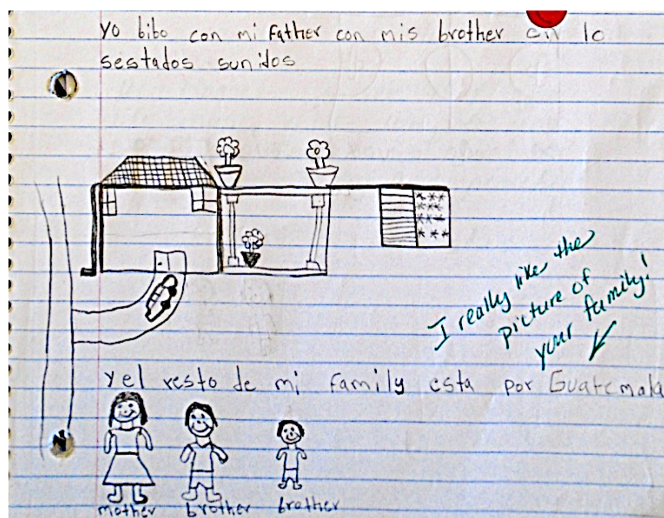
Rafael did not describe himself as a writer or indicate that he utilized writing extensively in his personal life outside of the classroom, though he did express a sincere interest in engaging in dialogue journal writing in Ms. Rosewall's classroom stating "*todo bien me siento de estar escribiendo, [de estar] intentando escribir el inglés así a aprender bien.*" [I feel all good about writing, [about] trying to write English that way to learn well.] (Rafael Interview, October 2015). He also expressed an appreciation for the opportunity the dialogue journal gave him to share information about himself, his history, and his identity with his teacher. When I asked Rafael to share his thoughts on the practice of dialogue journaling as a whole, he described enjoying it and said he felt it was important for him to have the opportunity to share his background experience through the journal "*para que sepa algo de Guatemala.*" [So she knows something about Guatemala.] (Rafael Interview, October 2015). For Rafael, it was important that Ms. Rosewall

know about his life prior to arriving in Kentucky so that she could better understand where he was coming from and the experiences he was bringing to the classroom. While Rafael expressed an appreciation for the opportunity to express himself, he was clear that he benefited from the opportunity to do so through writing stating, "*me siento bien yo compartirlo, sin decir nada.*" [I feel good sharing it, without saying anything.] (Rafael Interview, October 2015). Rafael's words indicate that he felt more comfortable sharing about his life and personality through writing "*sin decir nada,*" or, without saying anything, than he would have had he only been able to express himself using oral language.

Rafael used his dialogue journal entries as an opportunity to incorporate English knowledge and vocabulary into his writing, though he often utilized words that he was comfortable with and felt he knew how to spell (e.g., *soccer, brother*). In general, I did not often observe him seeking the support of external resources such as the picture dictionary or bilingual dictionaries, though he did extensively utilize the high frequency word list.

In his dialogue journal entries, Rafael often wrote about family and sports. His entries demonstrated that he knew several words in English related to these two themes. For example, in his second dialogue journal entry of the year (Figure 17), Rafael responded to a prompt which asked specifically for students to write about their families. Rafael included several words in English, all related to the concept of family. In this entry, he described the transnational nature of his family indicating that while he lived in the United States with his brother and father, his mother lived in Guatemala with two other siblings. In the illustration of his family in Guatemala, Rafael depicted his family members smiling. When I asked Rafael about his family he expressed sadness about having left family in Guatemala, but also a sense of hopefulness for his future and for the ways in which he hoped to support his family by learning English and living and working

in the United States, which is reflected in his mother and brothers' smiles (September Interview, 2015).

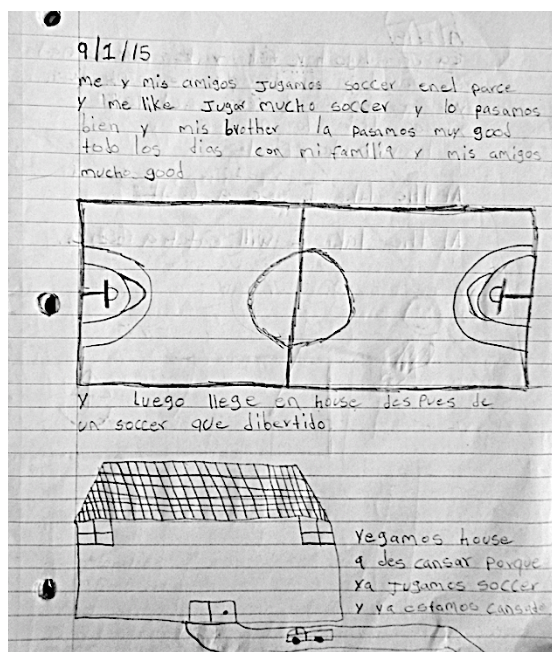


Transcription
Yo bibo con mi <u>father</u> con mis
<u>brother</u> en lo sestados sunidos
Y el resto di mi <u>family</u> esta por
Guatemala
[Labels left to right]
<u>mother brother brother</u>

Translation
I live with my <u>father</u> with my
<u>brothers</u> in the United States
And the rest of my <u>family</u> is in
Guatemala
[Labels left to right]
<u>mother brother brother</u>

Figure 17: Rafael's entry about his family (August 2015).

The topic of family was one that Rafael wrote about often, even when the prompt did not necessarily seem like it would lend itself to a discussion of family. For example, in one journal entry (Figure 18), Rafael responded to a prompt about sports in a way that built in a discussion of his family. He began by describing how much he and his friends and brothers enjoyed playing soccer and how it was a very common pastime that he engaged in "*todos los días,*" or, every day. He provided illustrations for both settings described in his narrative, the soccer field and his house. While the prompt asked about a topic seemingly unrelated to family, Rafael drew on memories he had of playing sports with his siblings and then returning to their home to rest after a fun afternoon of soccer.



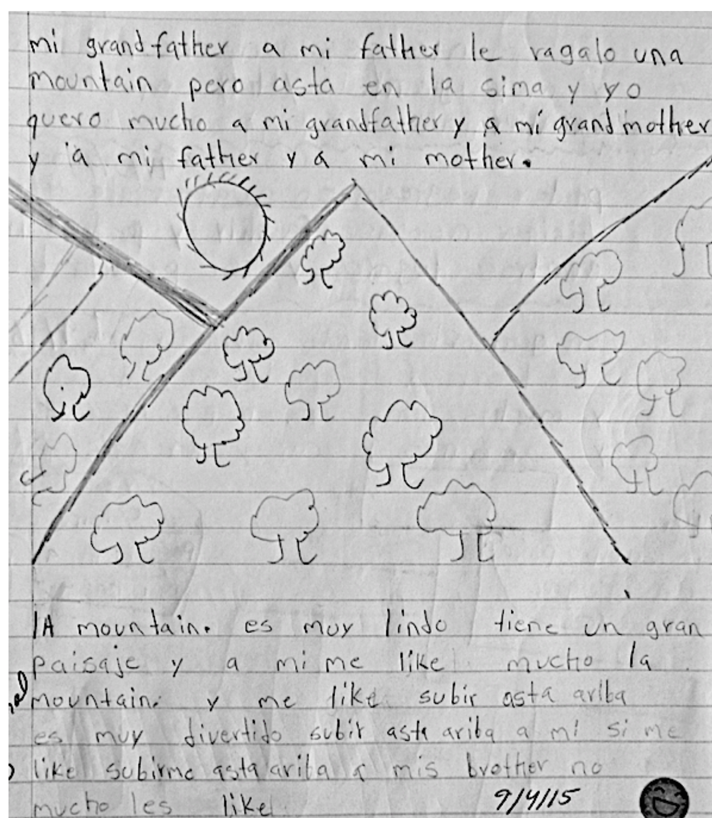
Transcription
9/1/15
me y mis amigos jugamos soccer enel parce y me like Jugar mucho soccer y lo pasamos bien y mis brother la pasamos muy good todo los dias con mi familia y mis amigos mucho good
Y Luego llege en house des Pues de un soccer que dibertido
Yegamos house a des cansar porque ya jugamos soccer y ya estamos cansado

Translation
9/1/15
Me and my friends play soccer in the park and I like to play soccer a lot and we have a good time and my brothers have a really good time every day with my family and my friends very good
And later I arrive to house after a fun soccer
We arrive to the house to rest because we already played soccer and we are tired

Figure 18. Rafael's entry about sports (September 1, 2015).

Like Marlón and Elías, Rafael utilized his dialogue journal not only to demonstrate his existing and growing body of English language vocabulary, but also to demonstrate to Ms. Rosewall his background knowledge of and experiences with certain topics. Rafael's narratives and the accompanying illustrations, therefore, occasionally contained evidence that writing about the topic had invoked emotions and reflections in Rafael about his family and past experiences.

One example (Figure 19) comes from the prompt about mountains during the "My Family, School, and Community" unit. In his entry, Rafael discussed how his father had inherited a mountain from his grandfather and the fond memories he had of spending time on the mountain with his family. While the journal entry did not indicate what Rafael knew about mountains from an academic or scientific perspective, it did reveal to Ms. Rosewall the strong emotional connection Rafael had with his family and the connection they had to their ancestral land.



Transcription
Mi <u>grandfather</u> a mi <u>father</u> le regalo una <u>mountain</u> pero asta en la sima y yo quero mucho a mi <u>grandfather</u> y a mi <u>grandmother</u> y a mi <u>father</u> y a mi <u>mother</u>.
lA <u>mountain.</u> es muy lindo tiene un gran paisaje y a mi me <u>like</u> mucho la <u>mountain</u> y me <u>like</u> subir asta ariba es muy divertido subir asta ariba a mi si me <u>like</u> subirme asta ariba a mis <u>brother</u> no mucho les <u>like</u>

Translation
My <u>grandfather</u> gifted my <u>father</u> a <u>mountain</u> but up to the peak and I love my grandfather and my <u>grandmother</u> and my <u>father</u> and my <u>mother</u>.
The <u>mountain.</u> it is very pretty and has a grand landscape and I <u>like</u> the <u>mountain</u> a lot and I <u>like</u> to climb to the top it's very fun to climb to the top I really <u>like</u> to climb to the top my <u>brothers</u> don't really like it

Figure 19: Rafael's dialogue journal entry on mountains (September 2015).

When I asked Elías to tell me more about this entry, he stated, "*escribí allí [de] lo que ha regalado mi abuelo a mi papá"* [I wrote there [about] what my grandfather has gifted to my father] and then went on to say that he had wanted to write about this experience with mountains because it had been a significant moment in his life. He told me that his grandfather had explained to him, his siblings, and his cousins, that it was their responsibility to take care of their family's land, stating, "*Nos dijo [que] teníamos que cuidar bien de todos."* [He told us [that] we needed to take good care of everyone.] (Rafael Interview, October 2015). Rafael's entry, and the corresponding comments he shared in the interview, highlight the way in which mountains were viewed as more than just a landform. Instead, he described mountains and family land—and the accompanying responsibilities—as inherited and passed down from generation to generation as he went on to state that "*a mis tíos [mi abuelo] les dio una montaña cada quien."* [[my

grandfather] gave each of my uncles a mountain.] (Rafael Interview, October 2015). Rafael's narrative about mountains also indicates the great responsibility that he felt had been bestowed upon him to care for the mountain and land he would inherit from his father the same way his father and uncles had from his grandfather.

Rafael utilized his dialogue journal to show Ms. Rosewall the English language vocabulary he knew and to write about topics he was comfortable describing, like family and sports. In his writing, he often code-switched between English and Spanish and was strategic in how he utilized the high-frequency word list to take risks and push himself in the amount of writing he did in English. He also used the dialogue journal to highlight his background knowledge and experiences with the topics about which Ms. Rosewall asked them to write, often indicating very personal connections to the topic.

Across the year, Rafael continued to incorporate English vocabulary into his writing. In early December, he responded to a prompt to describe an important family photograph entirely in English (Figure 20). Rafael began by describing a photograph of his grandparents' wedding, detailing the location of the event ("*in the church*"), and then described a photograph of his parents' wedding. In this entry, Rafael utilized his high-frequency word list to write his entry using only English, as evidenced in a common translational error: "My father and my mother have one photo *how* a memory their wedding" [emphasis added]. In this sentence, Rafael used the translation of "*cómo*," the interrogative which asks "how," instead of "*como*," the preposition "like," which is spelled the same in Spanish but without the accent mark.

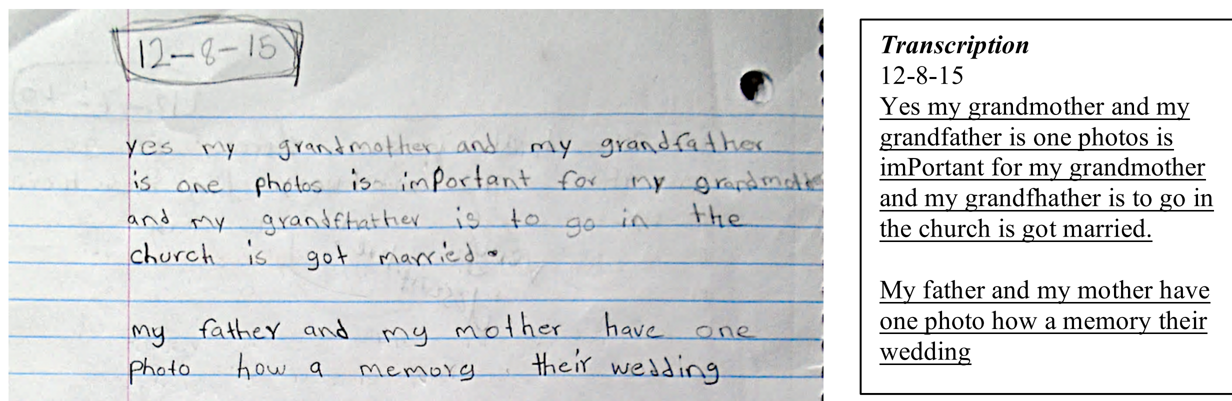


Figure 20: Rafael's entry about an important family photograph (December 8, 2015.

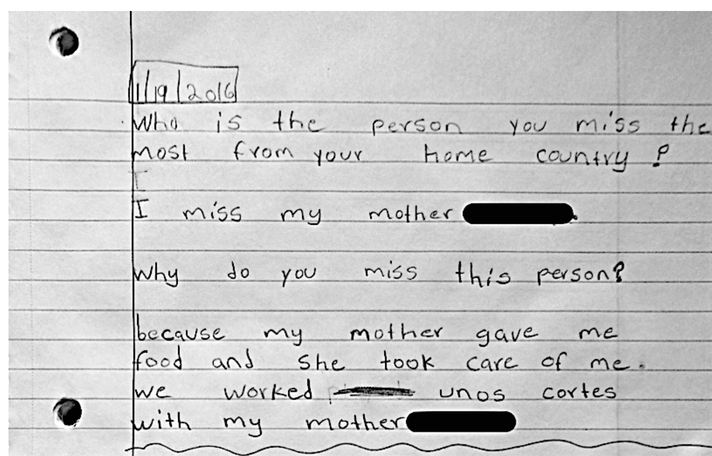
While Rafael's writing reflected a translational "error," it also illustrates how he utilized supplementary resources to push himself and extend his writing abilities. His decision to reference the word list and engage in direct translation of words he would have written in Spanish allowed Rafael to push himself. It also allowed him to rely on, and continue to utilize, vocabulary with which he was already familiar. In this entry, Rafael also demonstrated to Ms. Rosewall, for the first time, his interest in constructing an entry entirely in English.

While Rafael often wrote about topics with which he was familiar or felt able to describe comfortably in English, there were instances in which he wrote about experiences that required words that he felt could not easily be translated without losing their nuanced significance. For example, in one response (Figure 21) Ms. Rosewall asked students to write about a person they missed from their home country. After a class-wide discussion of the prompt and a group vocabulary brainstorm during which Rafael asked Ms. Rosewall to write the English translation of "*me cuidaba,*" or "she took care of me," on the board, Rafael began to write about his mother (Fieldnotes, 1/19/16). He first included her name and then went on to explain why he missed her. He wrote about how she took care of him and then wrote that they had "worked *unos cortes*" together. While the inclusion of the two words in Spanish may initially appear to have been left in Spanish because Rafael lacked the linguistic knowledge to translate them to English, he told

me that he had left them in Spanish on purpose because there was not an appropriate translation in English. He stated that while *cortes* were technically skirts and could possibly be loosely translated using this word, it did not sufficiently encompass the meaning because *cortes* were special vibrant, colorful embroidered skirts worn by women during celebrations and parties (Fieldnotes, 1/19/16).

In an interview later in the year, Rafael returned to the topic of *cortes* stating that c*ortes* were different from skirts because they are very colorful and "*tienen diseños… y diferentes figuras.*" [they have designs… and different figures.] (Rafael Interview May 2016). His mother operated a family business making and selling *cortes* to a vendor who sold them in the capital and other larger cities. While Rafael described not fully enjoying the work—mainly because he found it physically taxing—he did describe positive memories of the time he spent making *cortes* with his mother in his journal entry.

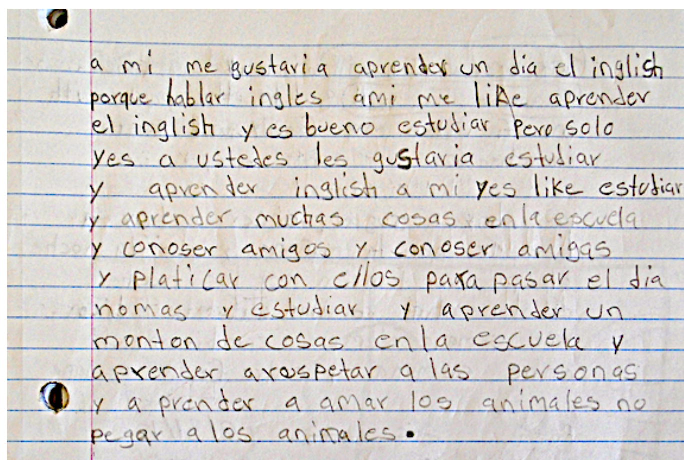
Rafael's decision to include the Spanish *cortes* instead of an incomplete translation to "skirt" indicates his metalinguistic awareness of the nuances of translating between languages. In recognizing that there would not be an appropriate translation, Rafael knowingly and purposefully left the words in Spanish. The entry also highlights the reflective way in which Rafael continued to think about his mother and other loved ones and the memories he created with them prior to leaving Guatemala. In sharing this story, Rafael let Ms. Rosewall know about this unique skill and experience he had and demonstrated to her his developing awareness of how and when to code-switch.



Transcription
1/19/2016
Who is the person you miss the most from your home country?
I miss my mother [name].
Why do you miss this person?
because my mother gave me food and she took care of me. we worked unos cortes with my mother [name]

Figure 21: Rafael's entry about who he misses (January 19, 2016.

In his writing, Rafael shared information that informed Ms. Rosewall not only about his personal life and experiences prior to Green Academy, but also about his personal philosophies and understandings of the world and his place in it. For example, in response to a prompt about his thoughts about school (Figure 22), Rafael began by writing about the reasons he liked school and what his goals were for his learning. He mentioned his desire to learn English, to meet and socialize with new friends, and to learn "*un monton de cosas*" ("a ton of things"). While this part of the entry alone would have been informative for Ms. Rosewall in understanding Rafael's goals and ethic as a learner, he went on to talk more philosophically about things he thought were important for people to learn at school. He mentioned that at school people should learn to "*respetar a las personas*" ("to respect people") and to "*amar a los animales no pegar a los animales*" ("to love animals not to hit animals"). In this response, Rafael indicated that in his mind, school should be a place where people learn to be moral and decent human beings in addition to learning basic content and curricular knowledge.



Transcription
a mi me gustaria aprender un dia el inglish porque hablar ingles ami me like aprender el inglish y es bueno estudiar pero solo yes a ustedes les gustaria estudiar y aprender inglish a mi yes like estudiar y aprender muchas cosas en la escuela y conoser amigos y conoser amigas y platicar con ellos para pasar el dia nomas y estudiar y aprender un monton de cosas en la escuela y aprender a respetar a las personas y a prender a amar los animales no pegar a los animales.

Translation
One day I would like to learn English because I like to speak English to learn English and it is good to study but only yes [if] you all would like to study and learn English yes I like to study and learn a lot of things at school and meet [male] friends and meet [female] friends and chat with them to just pass the day and study and learn a ton of things at school and learn to respect people and learn to love animals and not hit animals.

Figure 22: Rafael's entry on school (August 2015).

By including this personal reflection in his entry, Rafael informed Ms. Rosewall of his perspective on schooling and on what he thought it means to be a good person. It is also likely that the comments about caring for animals were something he was explicitly taught in his home and community and that he now considered important aspects of being a decent person. In sharing his personal experiences and perspectives with Ms. Rosewall, Rafael took risks to share useful information about himself as a learner and a person. With the information, Ms. Rosewall learned about his understanding of specific topics and gain important knowledge about what his life was like before immigrating to the United States.

In addition to taking personal and emotional risks in his writing by reflecting on his experiences and background, Rafael also engaged in academic risks by testing out his developing knowledge of English. As the year progressed, he began to adopt more English in his dialogue journal entries though it mainly took the form of increased inclusion of English vocabulary words. Occasionally, however, Rafael engaged in writing that reflected the ways in which his developing understanding of English syntax was mixed with and influenced by his understanding of Spanish syntax.

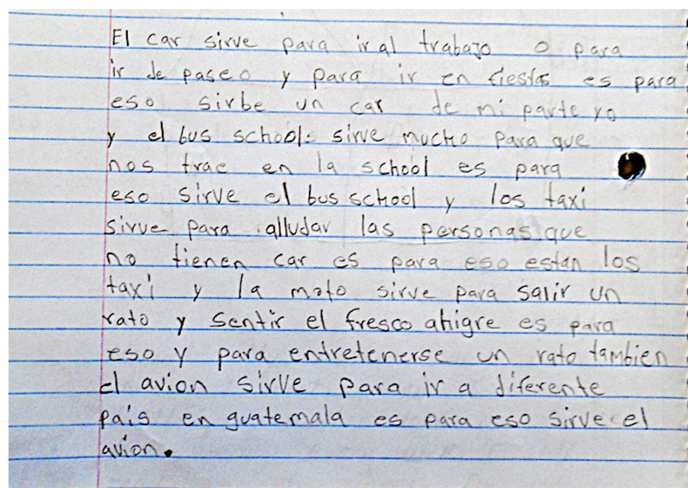


Figure 23: Rafael entry about transportation (October 2015).

Transcription
El car sirve para ir al trabajo o para ir de paseo y para ir en fiestas es para eso sirbe un car de mi parte yo y el bus school sirve mucho para que nos trae en la school es para eso sirve el bus school y los taxi sirve para alludar las personas que no tienen car es para eso estan los taxi y la moto sirVe para salir un rato y sentir el fresco ahigre es para eso y para enteretenerse un rato tambien el avion sirbe para ir a diferente pais en guatelmala es para eso sirve el avion.

Translation
The car is for going to work or for going for a ride and for going to a parties that's what the car is for in my opinion and the school bus is really useful for bringing us to school that's what the school bus is for and the taxis are for helping people who don't have a car that's what taxi are for and the motorcycle is for going out for a while and for feeling the fresh air that's what it's for and for entertaining oneself for a while too the airplane is for going to a different country in Guatemala that's what the airplane is for.

In an entry about different types of transportation, (Figure 23), Rafael described the different purposes of a car, school bus, taxi, motorcycle, and airplane. While much of his entry was written in Spanish, he referred to the school bus as the "*bus school*," indicating a direct translation from Spanish, *autobús escolar*. In Spanish, the descriptor, *escolar*, follows the noun, *autobús*. In his translation, he used English words but followed the Spanish word order rules. His writing, while representing a translational error, also demonstrates how Rafael was negotiating his desire to code-switch and practice his developing knowledge of English syntax. Rafael's translational error also indicates that he completed this entry independent of external support (e.g., the picture dictionary) as he would likely have seen the accurate ordering and recognized his mix-up.

Across the Dialogue Journals

In the dialogue journal writing, Marlón, Elías, and Rafael engaged extensively in spelling and writing that was influenced by their diverse linguistic repertoires and their growing knowledge of the English language. They engaged in writing that was influenced by their

shifting understanding of both Spanish and English phonetics and syntax and that reflected the ways in which they were attempting to make sense of their developing knowledge. Their journal entries indicate not only a desire to engage with Ms. Rosewall on a personal level by sharing aspects of their out-of-school lives, but also a willingness to take risks in how they revealed themselves to her. While their writing reflected personal and emotional risks, they also indicated that the three students felt empowered in their willingness to take academic risks through code-switching, invented spelling, and invented syntax. Not only did the three students push themselves and their writings by taking academic risks but they also provided Ms. Rosewall with useful information about how their linguistic and content knowledge was developing. In their dialogue journal writing, Marlón, Elías, and Rafael demonstrated nuanced metalinguistic awareness that reflected their shifting knowledge of the English language.

Student Participation in Dialogue Journaling

Marlón, Elías, and Rafael used their dialogue journal writing to reveal aspects of themselves not just as learners and students but as human beings. In this section, I discuss how the students created a liminal writing space in the dialogue journal that was at once part of the official learning space, in the sense that they were an at-school literacy practice assigned by Ms. Rosewall, and also part of an unofficial learning space, in that the students used them to write in a way that spanned their diverse intellectual, personal, and linguistic repertoires of knowledge. In this way, students created a liminal writing space in which they made their own decisions regarding how they participated and the relationships they wanted to develop with Ms. Rosewall through the writing practice. In this liminal space, Marlón, Elías, and Rafael shared background knowledge and personal information and took both academic (e.g., through invented spelling and grammar) and personal risks (e.g., sharing personal information about themselves) in their

writing. By engaging in these two ways, the students invoked—and shared with their teacher—knowledge and experiences from across their multiple languages, transnational identities, and informal and formal repertoires of knowledge. Therefore, the dialogue journals provided the students with a unique learning space that allowed them to consider and utilize resources from across their diverse linguistic repertoires and cultural frames of reference. Students' participation in dialogue journaling thus served as an example of how students presented their multi-faceted identities in their decisions to code-switch, to include information about their out-of-school lives, and to take both academic and personal risks in their writing.

Sharing Knowledge

Ms. Rosewall emphasized to students that the dialogue journal was a space for them to write freely, personally, and without worry about a grade or formal evaluation by saying things like "Remember, you can write about anything you want" (Fieldnotes, 10/14/15) or "Remember, this is not for a grade like A, B, or C" (Fieldnotes, 2/22/2016). She encouraged them to write about anything on their minds, whether it was related to the prompt she had proposed or not. As they began to get used to writing in their dialogue journals, Elías, Rafael, and Marlón were eager to practice using their existing and developing content and linguistic knowledge, as evidenced by the ways they built it into their dialogue journal responses to show Ms. Rosewall what they knew and what they had learned. Students were also eager to share with Ms. Rosewall the background knowledge that they had of the given topic, including knowledge they had gained from personal experience, past formal and informal learning, their employment, and other aspects of their lives.

Ms. Rosewall shared an interest in getting to know the students and in learning about their out-of-school lives, both before and after arriving to Kentucky, through their dialogue

journals. She described wanting the journal to be a "safe[21] writing environment" where students could "be totally personal" if they wanted (Interview, September 2015). She spoke about the importance of allowing students the opportunity to write about anything on their mind stating that if students were "writing about and expressing…[their] thoughts or what they're thinking about" they would be "good to go!" (Interview, September 2015). This kind of flexibility allowed students room to write about topics weighing on their mind related to their lives before and after arriving to Kentucky, for example, Marlón's entry about his border crossing experiences. Ms. Rosewall also described an interest in building "a strong learning community" in which students were "supportive of one another and had some positive feelings about their journey learning English," which she believed developed when students felt involved and invested in classroom learning and activities (Ms. Rosewall, interview, May 2016). For this reason, Ms. Rosewall regularly reminded students to respond to the journal prompts in any way that they felt comfortable, including through both writing and illustration.

In their dialogue journal writing, Elías, Rafael, and Marlón described connections to the topic that were grounded in their own lives, past and present. Some of the entries offered Ms. Rosewall unique insights into their lives, including their understandings of and feelings about their situations and families in Kentucky and Guatemala. They also included information in their entries that highlighted their existing knowledge of, and experience with, the topic, which provided Ms. Rosewall with a better understanding of their familiarity with the subject.

The information Elías, Rafael, and Marlón shared allowed Ms. Rosewall to better

[21] While Ms. Rosewall discussed the notion of a safe space, it is worth acknowledging that it is essentially impossible to create a fully safe space for students as classrooms are contested spaces "constituted by historical, cultural, political, psychological, and discursive practices" (Lefebvre, 1991, as quoted by Weems, 2010). However, Ms. Rosewall's interest in and description of such a space is significant in how it illustrates her concern for students' wellbeing and sense of comfort in her classroom.

understand and contextualize their behavior and personalities because in their journal entries, they shared personal experiences and stories about their families, their histories, their lives outside of school, their immigration experiences, and their cultural backgrounds. Students used their dialogue journal writing to convey emotions they were processing both related and unrelated to the topic about which they had been asked to write, for example, Marlón's entry about his upcoming birthday (Figure 8). They often made personal connections to topics that did not explicitly seem like they would elicit such responses, which indicated the complex and diverse ways that students approached, understood, and responded to the topics about which they were learning and writing, for example each student's entry about mountains. These personal connections and the background knowledge students exhibited often suggested complex understandings of, and experiences with, the diverse array of topics covered across the year.

In sharing personal information about themselves, and in knowing that Ms. Rosewall would read and respond to their ideas and feelings, students became actively involved in their learning. By sharing information about their lives through their writing, the students also became invested in their learning, and developed a comfort level that led them to take on this active role as writers in Ms. Rosewall's classroom. Because of the nature of students' entries and the information they chose to share, it is important to recognize the risks, both academic and emotional, students took in sharing of themselves in their dialogue journal writing.

Taking Risks

When I asked Ms. Rosewall what her hopes were for the dialogue journals, she responded by saying that students "don't get enough opportunities in class to be engaged with the language risk-free," and described the dialogue journal as a place where students could "take risks and play with the language" (Ms. Rosewall Interview, September 2015). She emphasized this notion

of "risk-free" by empowering students to write, regardless of whether the writing was about the topic she provided or a topic of their choice. In encouraging students to take risks, she let them know that mistakes were learning opportunities and that they would not be penalized for experimenting with their existing and developing linguistic knowledge by saying things such as, "Nobody here is speaking perfect English, and that's OK because we're all students, we're all learning" (Fieldnotes, 2/2/16). She also emphasized that the idea of writing was to convey meaning and information and the idea behind the dialogue journals was for them to share information with her by saying things like "*Tell* me in your journal" (Fieldnotes, 11/30/15) and by reminding them that they could use the sentence starters and vocabulary they had helped her brainstorm saying, "I want you to finish this. I helped you with this so now you finish it. You tell me!" (Fieldnotes, 12/14/15). Students' writing, therefore, reflected both academic risks, shown in their willingness to experiment with their developing and shifting understandings of the English language, and personal as well as emotional risks, demonstrated by their willingness to share about lives and identities.

Students' academic risks were illustrated in their willingness to engage in code-switching. During initial check-ins at the start of the year Marlón, Elías, and Rafael all described knowing a few basic words in English that they had learned either on their own or in the English instruction they had received during their primary schooling in Guatemala. Ms. Rosewall did not explicitly tell the class that she wanted them to include English in their dialogue journal writing; rather, they were told to engage in the language(s) or format with which they felt most comfortable, including a mix of more than one language if needed or desired. However, as can be seen in the entries shared above, Marlón, Elías, and Rafael frequently engaged in code-switching by inserting, to varying degrees, English vocabulary into their writing, the rest of

which was in Spanish.

Another common way students took academic risks that demonstrated their emerging multilingual literacy abilities was through invented spelling, which was a common practice among all three students and demonstrated basic phonemic awareness as students were learning to connect sounds and letters to form words. While not always the case, students' invented spelling was sometimes influenced by their working knowledge of Spanish phonetics and sound-letter association[22]. Given that two of the three students were dominant Quiché speakers, it is possible that their working understandings of English sound-letter association was also a result of their already-existing multiliteracy[23]. All three students' invented spelling showed Spanish influence, particularly in the difficulty they had distinguishing between commonly-confused sounds, for example, the *y* and *ll* (e.g., the Spanish word for "her," *ella,* spelled *eya*) or the *b* and *v* sounds (e.g., the Spanish word for "lives," *vive,* spelled *bibe*). This confusion was not surprising given that these sounds are commonly "difficult for Spanish speakers to recognize, produce, and write" (Helman, 2004, p. 454). The students also frequently disregarded or eliminated accent marks (e.g., confusion around the differences between translating *cómo* and *como*), tildes, diereses, and the silent –h at the start of words (e.g., the Spanish words for "brother," *hermano*, spelled *ermano*). This disregard for accent marks also led to students' misuse of the high frequency word list in that they assumed words listed there were the words they were looking for, without paying attention to whether or not the translation contained an accent mark. In addition to engaging in invented spelling, students used their journal writing to

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[22] It is worth noting that students engaged extensively in invented spelling in Spanish as well as in English, as seen in the journal entries shared above. For purposes of this dissertation, I focus primarily on their invented spelling in English except to discuss the ways in which students' invented spelling in Spanish influenced their invented spelling in English. An extensive analysis of students' invented spelling in Spanish will serve as the focus of a future scholarly piece.

[23] Elías and Rafael both described Quiché as a language they used orally and stated that they had never learned to write in Quiché (Elías Interview, September 2015; Rafael Interview, September 2015).

begin testing out their developing understandings of English syntax. As can be seen in the examples above, this writing was often inventive in the sense that it was influenced by students' developing understandings of Spanish syntax as reflected in the ways in which they ordered their words in a sentence.

Ms. Rosewall specifically described wanting the dialogue journals to be a writing space in which students could experiment and try out their developing knowledge and demonstrate their existing knowledge. From the beginning of the year, she stressed that students could play and experiment with their writing in the journals. She emphasized that students could express themselves in whatever form or language they preferred, telling them "I'm not going to talk about it to anyone. I'm not going to show it to anybody. So, go for it! Just do whatever you want!" (Ms. Rosewall, interview, September 2015). In this way, Ms. Rosewall reinforced the idea that the information students included in their journals would just be shared with her[24].

The emphasis on the dialogue journals as a "risk-free" writing space combined with the encouragement to share personal information and ideas, provided students with the opportunity to participate in the dialogue journal writing practice in significant and informative ways. Therefore, as can be seen in the examples above, in addition to taking academic risks in their dialogue journal writing, students also took personal and emotional risks in the ways they utilized their dialogue journals to share information about their personal lives, particularly information about their lives before their arrival to the United States. While Ms. Rosewall *told* students that the journals were a place for them to express themselves, a certain level of risk was involved in students initially taking Ms. Rosewall at her word and genuinely participating in this exchange, which they found very quickly, was honored.

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[24] I had access to students' dialogue journals because Elías, Rafael, and Marlón personally shared the journals with me knowing that I was interested in any literacy artifacts they were willing to share.

Students' participation and their willingness to engage with Ms. Rosewall through their writing in the ways that they did indicated a certain level of trust. Students' willingness to play and experiment with their linguistic knowledge, while representative of academic risk, is also representative of personal risk in the sense that the students had to trust Ms. Rosewall's commitment to allowing students to experiment and play with language in their dialogue journals. The liberties and risks taken by students, combined with the interpersonal interactions students had with Ms. Rosewall in class and during "down time," allowed the students to take both academic and personal risks by experimenting with their linguistic knowledge to share deeply personal information about themselves and their histories. Had Ms. Rosewall not fostered this very specific kind of writing community, it is likely that students may have taken the academic risks, but not necessarily the personal risks. This assumption is based on observations of how students participated and took academic but not personal and emotional risks in their other classes, which I was able to observe monthly.

Ms. Rosewall and Dialogue Journals

In this section I discuss the critical ways in which dialogue journaling, and the information shared by the three students in their journals, informed Ms. Rosewall's instructional choices and her ability to build on and respond to students' existing knowledge, cultural and linguistic backgrounds, and literacy needs in the instruction she provided and the relationships she developed with them over the course of the academic year. I also discuss how Ms. Rosewall utilized the dialogue journal to provide context-rich literacy instruction through which she could assess background knowledge, document learning over time, and create, what she called, a "risk-free" writing space for students to express themselves to the extent that they wished across their complex identities, diverse cultural and linguistic backgrounds, and sources of knowledge.

While the students were selective and purposeful in how they responded to Ms. Rosewall's prompts and what information they included about themselves, Ms. Rosewall was equally purposeful in the ways she utilized the dialogue journals for both instructional purposes and interpersonal relationship building. At the beginning of the school year, Ms. Rosewall described an interest in trying dialogue journal writing with the ninth-grade SIFE cohort even though she felt that dialogue journals were more commonly considered an elementary school literacy practice. When I asked her what her hopes were for the dialogue journals she described the journals as a possible way for "a student and teacher [to] clarify a lot of things," where the teacher can "see students ask questions [that] in class they were afraid to ask," and as a place where students could "bring problems to teachers that are going on personally or socially" (Ms. Rosewall, interview, September 2015). Ms. Rosewall's goal from the beginning of the year was to allow the dialogue journal to be a writing practice through which she could learn about the students and where they could share with her anything they wanted or needed while also participating in a meaningful classroom literacy practice. Ms. Rosewall also expressed an interest in using the dialogue journal as an instructional tool to develop students' literacy skills and to help build students' identities as writers through hands-on, context-rich activities and instruction.

In analyzing the way in which Ms. Rosewall introduced the dialogue journal, used it as an instructional tool, and responded to student writing, I found that Ms. Rosewall strategically used the dialogue journals to do three key things: to engage students in an authentic, communicative, and meaningful writing practice that allowed her to access and build on students' background knowledge; to provide context-rich literacy instruction through the "write-alouds" she led to model effective writing strategies for students; and to provide feedback that validated and recognized students' experiences.

In this way, Ms. Rosewall allowed the dialogue journals to serve a variety of educational purposes as well as socioemotional purposes in the education of her ninth grade SIFE students. It also allowed her to engage the class in contextually-grounded instruction that was meaningful.

Authentic, Communicative, and Meaningful Writing

Ms. Rosewall believed it was important for students to understand that all writing, whether personal or public, should be meaningful and communicative by encouraging students to use their journal writing to “describe” (Fieldnotes, 9/29/15); “tell me” (Fieldnotes, 11/18/15); and “share” their ideas in their journals (Fieldnotes, 12/1/15). The dialogue journals were, by their very nature, communicative because the writing was dialogic in that students wrote to Ms. Rosewall and she wrote back. Students were aware that to a certain degree, Ms. Rosewall was the intended audience of their writing in the sense that they turned their journals in to her and she wrote comments and questions back to them. This was evidenced in some of their entries which included “Dear Ms. Rosewall” salutations. Ms. Rosewall described thinking it was important that she engage students in authentic writing; in other words, she used words like those described above to encourage students to share information about themselves, their lives, and their understandings of, and experience with, the topics in the prompts. She also frequently reminded students that there was no single or right answer by saying things like “There’s not one answer. It’s your opinion, meaning there’s not one answer, there are many” (Fieldnotes, 10/9/15). As evidenced in the journal entries analyzed above, students took the risk of taking Ms. Rosewall at her word and shared information about themselves, their lives before Green Academy and outside of Ms. Rosewall’s classroom. This shared information was informative and allowed Ms. Rosewall to be a responsive teacher in her interactions with and responses to the students.

Ms. Rosewall told students that because the idea was to communicate their thinking, they

were allowed—encouraged even—to utilize any of the linguistic resources they had at their disposal. Ms. Rosewall felt it was important that students understand that the journals were a writing space "to experiment…to explore your thinking, to mix up your language into Spanish and English" (Ms. Rosewall, interview, September 2015). I observed Ms. Rosewall encouraging students not to let themselves "get stuck" by reminding them that if they did not know a word, there were many resources they could access, including asking her or asking me for help translating. She also regularly reminded students that they could code-switch, or write in their native language(s), so as not to disrupt their thinking or writing flow. When she made this reminder, Rafael would often smile and say "*Y en Quiché, miss*?" [And in Quiché, miss?] (e.g., Fieldnotes, 1/19/16). She would always respond that he was welcome to write in Quiché but he never did. When I asked Rafael about the decision-making behind his language choice, he stated several times that he was unable to write in Quiché as it was a language his family had only used orally (Rafael Interview, September 2015; March 2016). However, he would still often call this out to Ms. Rosewall when she made this gentle reminder.

Marlón described himself as someone who greatly benefited from the opportunity to utilize Spanish in his writing, stating that with his entries "*quiero intentar hacerlo en inglés—sólo en inglés—pero como no puedo, sigo haciéndo[lo] en español, intentando, pero como no puedo mucho, entonces sigo en español.* [I want to try to do it in English—just in English—but since I can't, I keep doing it in Spanish, trying, but since I can't a lot, then I continue in Spanish.] (Marlón, October Interview). Marlón described wanting to try to write in English, but also commented that he felt he was not always able to, and for this reason often wrote in Spanish. His comments highlight that for Marlón, the opportunity to utilize Spanish meant that he was able to push himself to do more in in his writing than he would have had he only been allowed to use

English.

Elías found that the ability to use both Spanish and English in his writing was useful for practicing and remembering new vocabulary and grammar stating that "*escribiéndolo y practicándolo así se me queda."* [writing it and practicing it is how it sticks.] He went on to say that "*voy escribiendo un poco en español y cuando se me viene la palabra en inglés la escribo también para estar acordándome a ver si la puedo escribir o no."* [I go about writing a little in Spanish and when the word comes to me in English I write it to remember to see if I can write it or not.] For Elías, the option to code-switch between and across languages allowed him to push himself in his thinking and writing, and helped him solidify his understanding of how to use the English language knowledge he did have. He also expressed feeling like he was able to test out his developing knowledge saying that when he didn't exactly know the word in English but still wanted to write it "*A veces lo intento si no lo sé y a veces pregunto, y me lo explica y si [todavía] no entiendo mejor lo busco en el diccionario."* [Sometimes I just try it if I don't know and sometimes I ask, and it's explained to me and if I [still] don't understand I better look for it in the dictionary.] (Elías, March Interview). Elías' ability to try out language in his writing was possible because of the way Ms. Rosewall structured this practice.

When I asked Rafael how he felt about the option to write in the language of his choice, he expressed positive feelings and an appreciation for the flexibility it provided him in his writing. He stated,

> *A mí me parece bien que, que nos da, pues, la oportunidad de poder escribir en español o inglés lo que ha pasado a nosotros. Yo me siento bien escribiendo así escribiendo pa[ra] que ella sepa, también, un poco [de mí]. Me siento bien.*" ["I think it's good that, that she gives us, well, the opportunity to be able to write in Spanish or English what has

happened to us. I feel good writing that way so she knows, also, a little [about me]. I feel good.] (Rafael, interview, October 2015).

Rafael's statement illustrates an appreciation for being able to express himself authentically in the language of his choice, and for the opportunity to discuss his personal life with Ms. Rosewall.

Marlón, Elías, and Rafael all expressed an appreciation for, and articulated benefitting from, the opportunity Ms. Rosewall provided to utilize the languages they needed to engage in dialogue journal writing. Ms. Rosewall's decision to allow students to code-switch indicates an interest in not just teaching students English, but in validating their existing knowledge and abilities and in developing their identities as multilinguals and as writers and learners. In allowing students to utilize all the linguistic tools that they needed to write, Ms. Rosewall gained a more holistic picture of what the students knew, which served her initial goal of the dialogue journal as "a record of growth" in addition to being "a conversation between [her] and [the students]" (Ms. Rosewall Interview, September 2015).

While students were always given the option to engage in a free-write, they were usually provided with a prompt that would help prepare them for the lesson. With each unit, Ms. Rosewall integrated the dialogue journal prompts so that students' writing could serve as a tool for introducing and practicing the use of key vocabulary and ideas. This assisted Ms. Rosewall in moving students through the content of the lesson and allowed her to later provide context-rich literacy instruction by utilizing the dialogue journal specifically as an instruction tool.

Utilizing Write-Alouds To Provide Context-Rich Instruction

While Ms. Rosewall told the students that the dialogue journals were a space for them to "experiment" with their writing, she was also mindful of how she might use the literacy practice

to teach effective writing strategies and concepts. Ms. Rosewall did this by modeling the behaviors and strategies of an efficient writer through a “write-aloud” in which she modeled the process of writing while verbalizing her thinking to illustrate her decision-making process as a writer. The write-aloud was very similar to a think-aloud, in which a teacher models “their thinking by voicing all the things they are noticing, doing, seeing, feeling, and asking as they process the text” (Wilhelm, 2001, p. 26). Ms. Rosewall conducted the write-aloud by first reading the prompt, brainstorming a list of useful vocabulary words with the help of the students, providing translations of the vocabulary as needed, and then discussing how to turn the prompt, often written in the form of a question, into a statement. This allowed Ms. Rosewall to model writing strategies and provide students with sentence frames and sentence starters that they could use and fill in with their own ideas. Ms. Rosewall talked through each of these steps as she did them so that students could follow her thinking. She also reminded students of other resources they could consult, like the picture dictionary and the high frequency words list, for additional support. The write-aloud process usually lasted between 15 and 20 minutes, after which students were encouraged to “borrow” words from the vocabulary list and sentence starters as needed and to engage in independent writing. Figure 24 provides an example of what the white board looked like after the class-wide vocabulary brainstorm that preceded Ms. Rosewall’s write aloud. Figure 20 provides an image of Rafael’s response to this prompt.

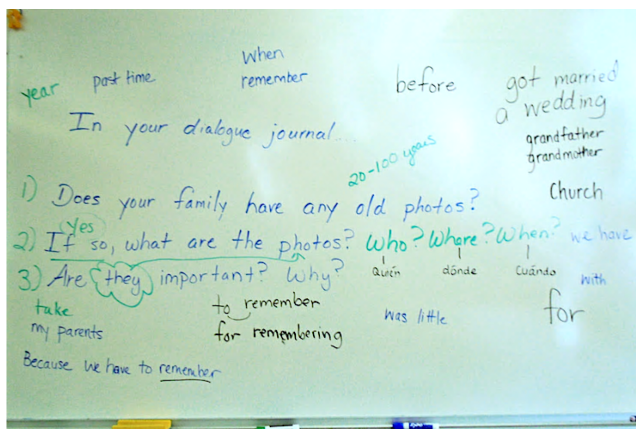


Figure 24: The board after a class-wide vocabulary brainstorm prior to independent dialogue journal writing. (December 8, 2015).

Through the write aloud, the students had an opportunity to watch Ms. Rosewall answer the question they would respond to shortly. The write aloud also introduced students to relevant vocabulary in a hands-on way before students were responsible for writing, or illustrating, their own response independently. This allowed students the opportunity to "learn the forms and functions of writing as they observe[d] and participate[d] in writing events directed by knowledgeable writers" (Gibson, 2017). The write-aloud was particularly effective in the way it combined modeling, sharing, student-to-student and student-to-teacher interaction, group writing, and, finally, independent writing. It also engaged students across the four language domains as they listened, spoke, read, and wrote during Ms. Rosewall's interactive write-alouds.

When discussing the write-alouds and her planning process, Ms. Rosewall noted that it was important for her, in her preparations, to ask herself "Okay what would I like to see this week? What can I model for them? What can I talk about in class that they can begin to work with and to show and to master?" (Ms. Rosewall interview, September 2015). By building in specific sentence structures and vocabulary into her modeled writing and lessons, Ms. Rosewall was able to follow students' adoption and use of these structures and vocabulary in their own writing and participation, which informed how she moved forward in her instruction.

Ms. Rosewall also expressed a desire for the dialogue journals to serve as a hands-on

resource for students to use across the school year stating

> I want it to become a reference tool for them where they can look back for words that they've, you know, copied off the board or they've incorporated in their writing. To be like 'oh we wrote about animals two weeks ago and I know I figured out then how to write *tiger* so let me look back because now I can't remember.'" (Ms. Rosewall, interview, September 2015).

For this reason, Ms. Rosewall encouraged students to take notes of the brainstormed vocabulary lists, the sentence starters, and shared ideas from other students and regularly reminded them to return to their past writing as a resource by saying things like "Remember last week on our one day of school[25] I asked you a question and said, 'who do you miss the most?' I want you to look back at it" (Fieldnotes, 1/25/16).

Students' participation in the dialogue journals informed Ms. Rosewall's instructional decisions and the language (vocabulary and syntax) that she modeled in the "write aloud." After teaching a specific body of vocabulary or sentence structure, Ms. Rosewall would examine students' entries to see how they had or had not taken the language or structure on in their own writing. Depending on what she observed from examining their work, she would move forward with new ideas or continue to model the same ones, which meant that in the next write aloud, she would return to the same concepts as she modeled writing. By regularly collecting students' journals, Ms. Rosewall was able to document the ways in which students were attempting to appropriate aspects of English vocabulary and syntax in their writing. She was then able to utilize this information when planning lessons to modify the sentence structures and vocabulary

[25] Ms. Rosewall framed her comment this way because the week before students had only come to school one day because schools were closed across the district the other three days due to snow and Monday, January 18th, there had not been classes because it was Martin Luther King Jr. Day.

she had modeled to students' needs so she could expand upon their thinking during the write-alouds. In this way, Ms. Rosewall strategically engaged students in targeted instruction focused on the mechanics of writing that was grounded in meaningful context with which students were familiar. The ability for ELLs to engage in writing that they can connect to their cultural backgrounds has been deemed an important part of responsive teaching (e.g., Olson, Scarcella, & Matuchkniak, 2015; Villegas & Lucas, 2002). Ms. Rosewall's write aloud accomplished this by providing students with an opportunity to engage in writing that allowed them to build on existing knowledge while also learning and trying out English vocabulary and syntax.

Providing Feedback that Validates and Recognizes Students' Experiences

Ms. Rosewall was purposeful in the written feedback she provided to students and focused on the experiences and information students shared in their narratives and illustrations. In the feedback, Ms. Rosewall wrote into students' dialogue journals, she focused on the content rather than the mechanics, structure, or spelling. Though she did not speak the students' languages, she relied on her rudimentary knowledge of Spanish, context clues like illustrations, external resources such as dictionaries and translation devices, and conversations with students about what they had shared. There were also translators on staff at the school with whom she could consult without necessarily revealing students identities. Regarding the written work of Marlón, Elías, and Rafael, she often consulted with me knowing that they had already shared their materials with me. Ms. Rosewall used the written communication—which she gave students in English—to validate and honor what students had chosen to share with her while also prompting them with questions to think even more about what they had written.

One example comes from Ms. Rosewall's response to the entry Marlón wrote about his immigration experiences (Figure 7). Ms. Rosewall responded:

> Hi Marlón, I hope you had a good weekend. Did you play soccer with your friends? Did you go to the restaurant? I really enjoyed your story about how you came to America. You were very determined to try coming to the U.S. three times. I'm very glad that you are here and safe now. Do you talk to your mother often to let her know how you're doing? Ms. Rosewall (Marlón's dialogue journal, September 2015)

In her response, Ms. Rosewall showed Marlón that she understood what he had written, which was especially important since it was written in Spanish. She also provided encouraging words about what his story meant about his character and validated the experience he had shared with her by informing him that she was glad he was a member of her class. Her response was also encouraging and recognized the seriousness of the feelings his entry conveyed. In closing with a question, she indicated that she was interested in learning more about his life.

In another response to Marlón, Ms. Rosewall addressed his entry about his upcoming birthday (Figure 8). She wrote:

> Marlón, I know that you are sad that you are not with your Mom on your birthday. You are so lucky to share this very special day with her. I hope that you were able to have a Happy Birthday on Tuesday. I know that your mom will be thinking about you ALL day. I am grateful to have you as a student. Happy Birthday! Ms. Rosewall (Marlon's dialogue journal, October 5, 2015)

In her response, Ms. Rosewall was able to provide additional support recognizing and validating his feelings of sadness. As previously mentioned, the knowledge Ms. Rosewall gained from this entry also allowed her to contextualize his behavior and informed how she moved forward responding to him.

Ms. Rosewall used her written feedback to encourage students to continue to work hard

and to let them know she appreciated their efforts. For example, Ms. Rosewall wrote to Elías:

> Elías, that is a wonderful drawing of your neighborhood. I know that you miss your family and friends and that you love your home country and want to return someday. Thank you for all your hard work in class. Ms. Rosewall (Elías' dialogue journal, September 17, 2015)

In this response, Ms. Rosewall responded to the very real emotions Elías had shared about his family and his hopes to one day return to Guatemala. She acknowledged the information he conveyed through his illustration and closed by thanking him for his hard work in her class.

Later, in feedback she provided him in October, she encouraged him by letting him know that his writing, which included both English and Spanish, was good work:

> Elías, Super writing! Do you really have 18 aunts and 20 uncles? That is such a big family. Are you able to stay in touch with all of them? How many cousins do you have? I see you have many brothers and no sisters. In my family it is the same. I have only brothers and sons. It's OK, I like spending time with my sons. (Elías' dialogue journal, October 6, 2017).

In her feedback, Ms. Rosewall acknowledged the information he had shared with her and prompted him with questions about his family. She also shared personal information about her own family and life engaging in a reciprocal exchange of information.

In addition to responding to the content of what students shared, Ms. Rosewall used her written feedback to encourage students to continue experimenting with their writing and taking risks by code-switching. She did this by reinforcing the effort they were making to build English into their writing. For example, in general feedback provided to Rafael in mid-September, Ms. Rosewall wrote:

> Rafael- Wow! You are a wonderful writer. I love reading about your family and all the parts of your neighborhood in Guatemala. I also like how you put English words with your Spanish words. Ms. Rosewall (Rafael' dialogue journal, September 18, 2015)

In her comment, Ms. Rosewall explicitly recognized Rafael's code-switching efforts and encouraged him to continue pushing himself to code-switch. In responding to what Rafael shared about his family, Ms. Rosewall also validated his experiences and emotions by acknowledging his efforts and highlighting the information he shared.

In all the feedback Ms. Rosewall provided, she consistently focused on encouraging students to share ideas regardless of the form they took. Students were encouraged to illustrate, code-switch, and mix their languages as needed. Ms. Rosewall's encouraging feedback validated the stories and information students shared in a way that allowed students to feel comfortable in the classroom and in their identities as writers, which lowered students' affective filters (Krashen, 1985). Ms. Rosewall was aware of how important the learning environment was for facilitating student participation and engagement stating that students "like to offer something when they feel really secure about it, or they feel like it's something that is their particular strength…[Students] like to have fun and they like to feel like you care about them" (Ms. Rosewall Interview, May 2016). In her comments, Ms. Rosewall acknowledged that in recognizing and validating students existing knowledge and strengths, she let them know she cared about them and their contributions. Students' comfort level in Ms. Rosewall's class facilitated dynamic participation in the dialogue journal literacy practice and in her class in general, which will be discussed in the following chapter.

From the first weeks of the year, Ms. Rosewall sought to establish a sense of trust, community, and cross-linguistic collaboration in her classroom and in the activities in which she

engaged her students by establishing a routine with the dialogue journals in which students had opportunities to express themselves, as they needed or saw fit, knowing that their thoughts would be read, considered, and responded to in some form by Ms. Rosewall. By establishing a routine that centered around dialogue journals as a core literacy practice of her classroom, Ms. Rosewall provided an additional element of support for her students, who became comfortable with knowing what would be expected of them each day, an especially important aspect of appropriate instruction for newcomer students (Haynes, 2007). In utilizing the dialogue journal as a key part of students' literacy instruction, Ms. Rosewall presented "literacy as active and functional," specifically in the way that she responded to their entries with a focus on their message (Dolly, 1998, p. 163). Through dialogue journaling, Ms. Rosewall was also able to get to know her students, explore and build on their background knowledge, monitor their progress over time, and engage them in purposeful, contextually-rich literacy instruction.

Conclusion

Across the school year, Marlón, Elías, and Rafael developed as writers as they negotiated their identities and linguistic knowledge and abilities through and across their writing. In bearing witness to students' lives and identities, to the struggles they had faced, and to the experiences they brought to the classroom through their writing, Ms. Rosewall created a caring classroom environment in which the students were seen as individuals with lived experiences and where they felt that they could share these experiences. The three students used their dialogue journals for communicating ideas, for testing out language, and for building a relationship with their teacher. Ms. Rosewall engaged the students in instruction that viewed their experiences and background knowledge as an important and valuable resource for future learning.

The use of dialogue journals in Ms. Rosewall's class provides an example of classroom

instruction that utilized immigrant students' previous bodies of knowledge as a foundation for expressive, communicative, and meaningful learning and literacy engagement. In boosting students' confidence as writers, Ms. Rosewall built a foundation for future learning and literacy development. Her approach to dialogue journaling with older SIFEs also illustrates the ways in which the cultural and linguistic knowledge of students can be used as a resource for facilitating English language learning and for promoting transnational students' early literacy development. Meltzer and Hamman (2005) describe three primary instructional practices that are essential in any classroom that wishes to offer effective literacy instruction to ELLs: the ability for students to make connections to their own lives and background knowledge; a responsive learning environment that acknowledges students' voices; and the opportunity for students to collaborate and interact during the reading and writing processes. In her decision to utilize dialogue journaling to provide adolescent SIFEs with culturally-relevant literacy instruction, Ms. Rosewall created such a learning environment. As Shuy (1985) stated, reading and writing should be "learned in familiar contexts, with known audiences, on familiar topics" (p. 2, as quoted by Dolly, 1998, p. 163). Dialogue journaling, as it was structured in Ms. Rosewall's class, allowed students to become comfortable with the routine and expectations, to feel assured their work would be read and responded to, and to be able to write about topics as they were meaningful to them in their own lives. In this way, students engaged in an authentic literacy practice while also receiving meaningful, contextualized literacy instruction.

The dialogue journals prompted a variety of dialogue and language use. While there was the obvious written dialogue that took place inside the journal itself, there was also corresponding oral dialogue, or conversation, that resulted from the dialogue journals. While students did not respond to Ms. Rosewall in writing, they often did through authentic

conversation before and after class as well as during the “down time” they had going to and from lunch. This social, oral interaction will be discussed as another form of at-school participation in the following chapter.

CHAPTER 5

PARTICIPATION THROUGH INTERACTIONS WITH THEIR TEACHER AND PEERS

In the previous chapter I described the ways Marlón, Elías, and Rafael utilized their dialogue journaling literacy practice as a writing space in which they could share their background knowledge and aspects of their identities, express themselves, and test out their developing and shifting linguistic knowledge. I also analyzed their writing in terms of their willingness to take academic and personal risks by demonstrating their developing and changing linguistic skills and sharing about themselves. I argued that the specific classroom environment that Ms. Rosewall fostered, particularly her response to the information shared in the journals, allowed Marlón, Elías, and Rafael to build a relationship with her through their writing and the resultant conversations as they began to trust her and feel comfortable in her class.

In this chapter, I discuss how the trust and comfort level that Marlón, Elías, and Rafael felt in Ms. Rosewall's classroom facilitated their willingness to participate in meaningful and participatory ways. I begin by discussing participation in the form of the interactions the students had with Ms. Rosewall and then discuss participation in terms of the interactions the students had with their classmates. Lastly, I address humor as a form of participation that spanned interactions initiated by the students with Ms. Rosewall, each other, and their peers. In this chapter, I argue that Marlón, Elías, and Rafael participated in Ms. Rosewall's class and interacted with Ms. Rosewall and each other as a way of establishing themselves as active members of the classroom and as a way of building rapport and community with one another. Their interactive participation allowed the three participants to be viewed as intelligent, humorous, and engaged by their peers and Ms. Rosewall. The three students were creative in the ways in which they relied on and

utilized both existing and developing linguistic and content knowledge to participate in classroom discussions and activities, and their participation allowed them to establish themselves as contributing members of the class.

While the purposes and examples of interactive participation are discussed individually, it is worth noting that there was often overlap in the ways in which students participated and interacted. For example, a student might simultaneously raise his hand and call out an answer that he knew was an exaggeration with the goal of making Ms. Rosewall and his classmates laugh (e.g., Elías, after hearing Ms. Rosewall's suggestion of five or ten dollars for a weekly chore allowance, raising his hand and calling out that one hundred dollars would be a more appropriate amount [Fieldnotes, 10/9/15]). In this case, the incident would be an example of a student responding to a teacher question, calling out, and using humor.

Student Participation through Interactions with Ms. Rosewall

In Ms. Rosewall's class Marlón, Elías, and Rafael regularly interacted with Ms. Rosewall in participatory ways. One form was that of the dialogue journal, which was discussed in the previous chapter, but there were many other opportunities outside of journaling for students to participate in Ms. Rosewall's classroom and in their own learning. Ms. Rosewall structured the class period such that students engaged in activities that involved all four language domains of reading, writing, listening, and speaking in different forms. The structure of Ms. Rosewall's class provided students with ample opportunities to participate in a variety of ways as she—at different times and to varying degree—required, prompted, and encouraged students to participate and interact with her and each other.

In this section, I discuss the ways in which Marlón, Elías, and Rafael participated in interactions with Ms. Rosewall as a way of establishing themselves as knowledgeable, helpful,

and active members of the classroom community. Their participation most prominently took the form of responding to Ms. Rosewall's questions, engaging in calling out, and sharing their work with Ms. Rosewall.

Responding to Questioning

Classroom participation, specifically through discussion and interaction, has been considered an essential pedagogical component of the instruction of linguistically diverse students (Goldstein, 2013). In Ms. Rosewall's class, she engaged students through questioning and discussion. Her questions were, at times, known-answer questions and, at other times, open-ended questions. She also alternated between calling on specific students, engaging in cold calling, and posing questions to the entire class and then waiting for a volunteer to respond. This approach meant that students needed to be prepared for the possibility that they might be called upon but also aware that they were welcome to volunteer answers.

Responding to cold calling. There are many ways in which a teacher can structure discussion and interaction with and among students. One common structure utilized in classrooms is that of cold calling. Cold calling occurs when a teacher poses a question or makes a request (e.g., to read aloud) to the class and instead of waiting for a student to volunteer, the teacher calls on a student by name who has not necessarily raised a hand indicating a desire to participate. The student is put on the spot and asked to respond regardless of whether or not he had an answer prepared or was willing to complete the requested task. Typically, cold-calling is not a recommended method for structuring discussion and interaction with ELLs because of the potential it has to raise students' affective filters (Krashen, 1985) by causing them to feel nervous in anticipation of being called on to produce an answer that they may or may not be prepared to provide. Others, however, have argued that, depending on how it is used, it can be a useful

strategy for including students in classroom talk. Some studies (e.g., Dallimore, Hertenstein, & Platt, 2012) have found that in some cases, cold calling can be used in combination with other participation structures to foster greater overall participation in the classroom as students become accustomed to different ways of questioning and responding. In Ms. Rosewall's classroom it was often used in combination with other types of conversation starts and questioning patterns and was used for purposes of involving students in class discussions and for redirecting student behavior (e.g., after posing a question and seeing Elías begin to talk and laugh with his neighbor, Ms. Rosewall asked "Elías, I see you talking to your neighbor. Do you have the answer?" [Fieldnotes, 11/18/15]).

While in some classrooms cold calling is used to catch students off guard or to see if they are prepared or not, in Ms. Rosewall's class cold calling was used as a tool to bring students into the fold of classroom activities and discussion. Depending on how the student responded after having been called upon, Ms. Rosewall took the opportunity to gently push the student to participate. For example, the following fieldnote highlights one such exchange:

> After the bell rings Ms. Rosewall begins by saying: OK, good morning guys." Elías responds "How are you?" to her and she smiles and tells him she's fine. She continues: "Today we have two things going on. One, I want you to write in your journal because I'm going to take them today. First thing in your journal, I have a question for you." She then walks to the board and begins writing a prompt linked to the unit students are completing on the Mayan civilization. She says and writes: "What are the benefits of being in a tribe?" She tells students she wants them to think about the question and see if they can describe what a tribe is. She says "See if you understand. There are dictionaries laying around too. And you can get a dictionary from the back. You can always have a

dictionary." After about one minute, she asks the students to come back together and says she wants someone to read the question. She turns to Rafael and says "Rafael, want to read for the class?" He tentatively responds "maybe," trailing off. She says "OK! I can help you!" Rafael then begins reading the question very slowly: "What are the beh—beh—benefits of being part of a tribe?" Ms. Rosewall responds encouragingly saying "Good Rafael!" and then takes the conversation to the whole group by stating "Good, Rafael just read us the question. So, what words do we already know? There are some words here that we've been using a lot lately." She then continues with the class-wide vocabulary brainstorm beginning with a discussion of the word "benefit." (Fieldnotes, 12/11/15)

In this exchange, Ms. Rosewall called upon Rafael without warning but was open to offering assistance and reassured him that he could complete the task. She prompted him and then encouraged him afterward by letting the whole class hear her positive feedback, "Good Rafael!"

Ms. Rosewall utilized cold-calling to model expectations related to behavior and engagement. Because the ninth grade SIFE cohort was constantly changing in size and student population across the year, there was a need to regularly model expectations for new students, which also served as a useful reminder for more seasoned class members. Ms. Rosewall would cold-call on students to participate in the modeling. For example, Ms. Rosewall often had students use the scripted dialogues presented in their civics textbook to role play and practice reading text and then modify it to use orally. The multi-step process required the students to read and discuss the material as it was written in the text and then to use the script as a model to create their own dialogues in which they included information about themselves instead of the made-up information provided in the text as a model. In the exchange, Ms. Rosewall had told the

class that she wanted them to practice asking each other the questions in their civics book but to respond using their own personal information. Ms. Rosewall told the class that since they had already practiced answering the questions about personal information using Carlos Rivera's information from the reading, she wanted them to fill out the questions using their own, real-life information. She called on Elías to come up to the front to model with her. He smiled and walked to the front of the room and Ms. Rosewall said, "OK, Elías will be Part A and I will be Part B." After being selected without first volunteering, Elías took on an active role in the exchange and participated fully with Ms. Rosewall—even adding intonation and an additional "thank you" to a response—in his rendition of the question/answer exchange (Fieldnotes, 2/2/16). The exchange, through which Elías was able to establish himself as a knowledgeable member of the class, would not have occurred had Ms. Rosewall not cold-called on him.

Other times Ms. Rosewall utilized cold-calling as a tool to push the students in their thinking and in the ways in which they used language. For example, to prepare students for a lesson in which they would compare their neighborhood in their home-country with the one in which they were currently living, Ms. Rosewall had students make a list of characteristics for each community. She modeled how to make a T-Chart to help students organize their thinking and the following exchange ensued:

> Ms. Rosewall tells the students she wants a volunteer to come to the board at the front of the room and write the location of their past community and the name of their current community…She turns to Marlón and asks him where he is from. He responds "Guatemala" and Ms. Rosewall responds by reminding the whole class that "a community is smaller than a country." She then turns back to Marlón and asks him which city: "OK, you are from Guatemala. *Where* in Guatemala are you from?" He responds

> with the name of the city. She asks him if he can say the name again in a complete sentence and he responds by adding "I am from" and then repeats the name of his hometown. Ms. Rosewall asks him to come to the board to write it. (Fieldnotes, 11/4/15)

Through this exchange, Marlón practiced his listening, speaking, and writing skills but only after being called on by Ms. Rosewall. While she could have stopped after Marlón provided an incorrect answer to her question, she instead continued to prompt him even asking him to restate his answer, which had been correct, in a complete sentence. In addition to involving him in this oral exchange, Ms. Rosewall also required him to write it on the board thus using a quick exchange to engage Marlón in using three of the four language domains in a few short minutes.

It is important to note that the way in which Ms. Rosewall combined cold calling with other participation structures allowed her to create a classroom environment in which students had options even when specifically chosen to participate. In fact, I often observed Ms. Rosewall reminding students of their options by encouraging them to remember that they were all learners of English and that making mistakes was a natural and important part of the process. This focus, combined with Ms. Rosewall's previously-mentioned emphasis on taking risks, fostered a classroom environment in which students were made explicitly aware that they could and should challenge themselves to take risks, even if it meant making mistakes. For example, Ms. Rosewall would tell them things like "Don't worry about [making mistakes]. You are learning a new language, you're new to English. So don't feel worried about this" (Fieldnotes, 2/22/16). Ms. Rosewall's reassurance that mistakes were acceptable allowed students to feel comfortable participating, taking risks, and being open to cold calling.

Initiating responses to teacher questions. Cold calling was only one of many participation structures Ms. Rosewall used in the classroom to prompt students to participate in

discussion and interaction with her and each other. In addition to responding and providing answers when specifically called on by Ms. Rosewall, Marlón, Elías, and Rafael also actively initiated, on their own, responses to questions Ms. Rosewall posed to the entire class. This was sometimes the case even when Ms. Rosewall had called the name of a specific student to answer the questions: the students would still raise their hands to share an answer. Occasionally, if the student she had called on was unable to answer the question, Ms. Rosewall would move on to a student who had his/her hand raised. In these cases, I often observed Marlón, Elías, and Rafael raising their hands even more energetically to indicate their desire to be called upon to share their ideas. This form of participation and interaction with Ms. Rosewall was uniquely different from that of responding to cold calling because in these instances, the students made their own decisions about their participation.

As mentioned, Ms. Rosewall used questioning to bring students into the fold of classroom activity. While some of the questions were posed to elicit specific information or answers to content-related questions, other times the questions were much broader or were posed to elicit some sort of behavior. For example, Ms. Rosewall frequently made requests in the form of questions to find volunteers to perform certain tasks. These types of questions were usually posed when Ms. Rosewall wanted a student to read something aloud (e.g., “Who can read the prompt for us?” [Fieldnotes, 3/1/16]) or distribute materials (e.g., “Who can hand out the journals?” [Fieldnotes, 11/18/15]). These types of questions did not serve to identify new information but instead were used to elicit volunteers to perform classroom tasks. Marlón, Elías, and Rafael were very responsive to these questions and frequently volunteered, though they were, of course, not always chosen. Because Ms. Rosewall regularly involved students as helpers, there was a sense of collaboration among students that manifested in other forms of

participation (e.g., using calling out to provide Ms. Rosewall with assistance, providing classmates with both solicited and unsolicited task-related and translational assistance), which will be discussed in detail below.

Throughout the class period, Ms. Rosewall prompted and encouraged the students to participate in the daily activities, including independent, partner, and whole-class activities and discussions. When Marlón, Elías, and Rafael raised their hands to volunteer to share an answer, I often observed them combining the physical gesture of raising their hand with an oral call of "Miss" to alert Ms. Rosewall to their desire to participate. In these instances, Ms. Rosewall would remind the students to quietly raise their hands quietly to indicate their desire to share something. She reminded them that a raised hand was enough indication for her to know they had a thought they wanted to share by pretending to raise her hand and saying things like "Just raise your hand. Don't call 'Miss!'" (Fieldnotes, 10/14/15) or, "If you have an idea, raise your hand. You don't have to speak; just show me" (Fieldnotes, 11/20/15).

When Ms. Rosewall responded to students' combined oral and physical gesture of participation, she did so mindfully and was careful not to reprimand or embarrass the students. She did this by acknowledging their participation and indicating that she was happy they were eager to share their ideas but also reminding them of the expectations. The fieldnote below illustrates one example:

> Ms. Rosewall says to the class: "Guys today I am going to let you work on your own a lot because I want you to finish this chapter." She holds up the civics books they've been working with so the students can see. She walks around the room as students get their workbooks out from the baskets underneath their desks. She continues "Open your book to page 28. I want to see how many finished this page. Raise your hand if you're finished

> with this page." She looks around the room as a few students raise their hands. Others are still walking around looking for their books in the baskets under the desks. Elías calls out to her "What page, Miss?" Ms. Rosewall responds, "Page 28." She tells the class to raise their hand if they're finished with the chapter. Elías holds his book up in the air and says, "I am finished!" loudly. Ms. Rosewall, without looking directly at Elías, responds "Guys, don't yell 'I am finished.' Just raise your hand." She then turns to Elías, nods, and says "Though that sounded very good, Elías." Elías quietly mouthed the words, "I am finished," again to himself while Ms. Rosewall counted the number of hands in the air. (Fieldnotes, 2/24/16)

In this exchange, Ms. Rosewall responded to Elías making an announcement when she had not asked for students to do so. In her response, she did not target Elías specifically but still reminded him, and the rest of the class, of the rules and expectations. By then turning and commenting to Elías that his statement "sounded very good" she let him know that she had heard him and that his grammar and pronunciation had been correct, even if the timing of the statement had been inappropriate. By checking in with him in this way, Ms. Rosewall was able to leave things on a positive note with Elías as opposed to leaving him potentially worried about having been called out for off-task behavior. This kind of informal acknowledgement is important when working with ELLs as students' feelings and emotions can greatly affect the extent to which they chose to participate (Krashen, 1985).

The students often expressed engagement through physical gestures like nodding and shaking their heads and using facial or physical expressions to indicate their feelings about something Ms. Rosewall had said or asked of them. When she noticed this kind of behavior and

if it was appropriate, Ms. Rosewall would respond. For example, in the following fieldnote, I document one such exchange:

> The ten-minute timer rings, and Ms. Rosewall asks the class to stop what they're doing and to get ready to share some answers. She begins to review the questions by reading them aloud. She tells students she wants them to share answers with her after she reads through all the questions. She projects the worksheet using the document camera. As students share answers, she writes them out so students can check their answers. She reads another question and scans for a volunteer to call on. Rafael briefly raises his hand and then quickly puts it down and looks away from the front of the room. Ms. Rosewall must have seen because she says "Rafael, I see you back there!" He smiles but does not offer an answer. Ms. Rosewall calls on another student who provides the answer. She reads the next question and asks for the answer. Rafael quickly raises his hand very high and makes eye contact with Ms. Rosewall. She calls on him and has him come to the front of the room to write his answer on the sheet of paper projected on the document camera. (Fieldnotes, 10/14/15)

In this exchange, from Rafael's body language, Ms. Rosewall could tell he was interested in sharing an answer but still hesitant. By acknowledging his initial interest in sharing, as expressed by his quick hand raise, she let him know she had seen him and was interested in hearing what he might have to say. By not pushing, but instead simply acknowledging, Rafael took it upon himself to share at the next opportunity. While he may still have been apprehensive about sharing an answer, the small bit of encouragement that he received from Ms. Rosewall stirred him enough to decide to volunteer an answer the next time.

Elías was often very eager to share his ideas with Ms. Rosewall and was frequently observed enthusiastically raising his hand when Ms. Rosewall posed questions to the class. When he was called on, he usually tried to push himself in his response by using vocabulary in his sentence that had not been provided in the question. For example, during a lesson in which the students were reviewing what they had learned about the branches of U.S. government, the following exchange occurred:

> Ms. Rosewall begins by reviewing what students have learned about the legislative branch of government. Ms. Rosewall asks "*Who* works in the legislative branch?" Students share. When she asks, "*Where* do they work?" Elías raises his hand and says, "The Capitol." Ms. Rosewall asks him "Where is that? What city?" He responds: Washington D.C." Ms. Rosewall says "Yes, we want the building and the city." Elías responds "They work in the Capitol in Washington, D.C. *Edificio y nombre de la ciudad.*" Ms. Rosewall smiles and nods at him. (Fieldnotes, 3/14/16)

In the exchange, Ms. Rosewall followed up on Elías' response prompting him to provide her with more information. In his follow-up, he provided the additional information she requested and then, without additional prompting, turned both of the answers he had shared into a complete sentence. He also reiterated both to himself and the class what Ms. Rosewall had said, in Spanish. This exchange also demonstrates how Elías, when raising his hand to respond, was prepared to provide an answer but also open to response and feedback.

Of the three students, Marlón engaged the least frequently in volunteering to share answers to specific questions posed by Ms. Rosewall. However, as I discuss in the following section, Marlón was still active in the class, primarily by calling out his ideas. When he did raise his hand and was called on to share an answer Marlón often combined his oral responses with

physical responses. While this was perhaps a personality trait—Marlón was known for being very active and liked to be up and about in the class whenever possible—his decision to combine multiple modes of communication was also a technique Marlón used to convey his ideas even when he did not feel he had the language needed to do so. Marlón most prominently participated in this way during the weekly "Making Words[26]" lessons. This activity required students to create word tiles that they then used to spell out words that Ms. Rosewall would call out and model the uses of in sentences. The activity was very interactive and, in addition to asking students to create the words at their desks using their own letter tiles, Ms. Rosewall also called on volunteers to join her at the front of the room to manipulate large magnetic letters, shown in Figure 25, to model how to spell the words for the class. Once the class agreed that the word was spelled correctly students would write the word in their journals.

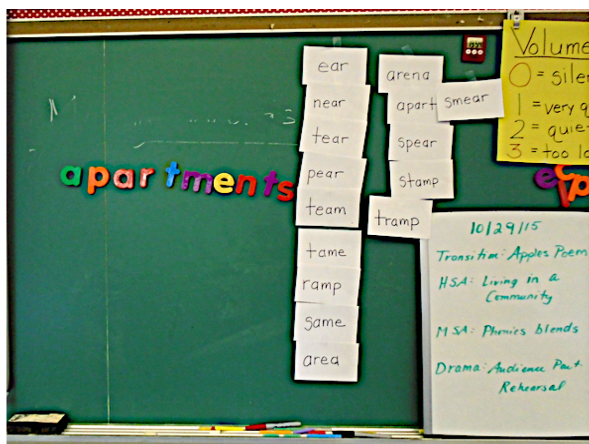


Figure 25: The board after a "Making Words" lesson on October 29, 2015. The 15 flashcards show the words students were asked to spell. Then, to close the lesson, students were asked to use all ten letters to make one word: apartments.

During one "Making Words" lesson, the following exchange occurred between Marlón and Ms. Rosewall:

> Ms. Rosewall tells students the next word she wants them to spell is "heater." She reminds them to take a look at what they have already spelled to see if they find any

[26] "Making Words" was an activity designed to grow students' metalinguistic awareness as they learned about how morphemes (roots, prefixes, and suffixes) are combined to create words. Ms. Rosewall developed this activity based on Cunningham and Hill's (1994) *Making Big Words: Multilevel, Hands-On Spelling and Phonics Activities.*

> clues. A few students call out ideas, and Ms. Rosewall asks how they need to rearrange the existing word, “reheat,” to spell “heater.” She stands at the front of the room and points to the magnetic letters spelling “reheat.” Marlón raises his hand and Ms. Rosewall calls on him. He says, “The E and the R.” She points to the two letters at the start of the word “reheat” and asks him to tell her what she needs to do with the E and the R. He smiles and says “move [pause] *muévalas pa’llá!* [move them that way!]” With his hand, he indicates a sweeping motion to the right. Ms. Rosewall nods along encouragingly and Marlón stands up and walks to the front of the room where she is standing. He takes the two letters and moves them to the end of the word to spell “heater.” Ms. Rosewall smiles at him and then turns to the class and says “Marlón *moved* the E and the R *to the end of the word*. Good job, Marlón!” (Fieldnotes, 10/15/15).

In this exchange, Marlón volunteered to answer by raising his hand and when he was called up attempted to articulate his answer. After calling out the letters and seeing that Ms. Rosewall had not responded the way he wanted (i.e., moving the letters), he attempted to articulate his idea in English by saying “move” and combining it with a motion indicating the direction in which he wanted her to move the letters. After attempting to say it in Spanish and realizing he had not sufficiently communicated his message, he stood up to physically demonstrate his thinking to Ms. Rosewall. Afterwards, Ms. Rosewall emphasized the language he could use to articulate his idea orally. In this exchange, Marlón did not allow his limited English to prevent him from volunteering to answer or from communicating his idea clearly.

Significance of responding to questioning. For Marlón, Elías, and Rafael there were times in which they participated because they had been explicitly invited to do so and other times in which they participated because they felt encouraged or confident enough to share their

thinking. In bringing students into the conversation through questioning, Ms. Rosewall not only encouraged students to participate but also provided them with many opportunities to articulate their ideas and practice their developing English. The combination of engaging in cold calling and providing students with opportunities to decide for themselves, Ms. Rosewall created a classroom environment that centered around students' participation.

In Ms. Rosewall's class, students had the opportunity to respond to a variety of questions, some of which were demanding in terms of the responses they required students to put together (e.g., open-ended questions, opinion questions) and others which asked for less demanding responses (e.g., yes or no questions, agree or disagree questions). The multiple questioning structures and the opportunity students had to respond in multimodal ways created a balance of known-answer and authentic questioning in which students had opportunities to share their ideas using their developing linguistic skills.

Calling Out

In Ms. Rosewall's classroom Marlón, Elías, and Rafael had many opportunities to participate and respond to Ms. Rosewall's questions either by being called on or by raising their hands to volunteer an answer; there were, of course, instances in which they were not called upon after raising their hands. Perhaps the strongest indication of the comfort level Marlón, Elías, and Rafael felt with Ms. Rosewall and in her class was evidenced in their decisions to engage in calling out in her classroom. Calling out occurs when a student offers an unsolicited answer, comment, or question out loud without permission or without raising a hand and waiting to be called upon. Traditionally, calling out is considered to be impulsive, uncontrolled behavior that not only interferes with others' learning, but is a behavior that must be stopped by the teacher (Charney, 1998). In some classrooms, including some that Marlón, Elías, and Rafael

spent time in during the rest of their school day, calling out was considered misbehavior and students were disciplined for it. However, Ms. Rosewall did not punish the students for this behavior. Instead, she often redirected them, encouraged them to raise their hand, and even prompted them to jot down their answer in writing. In this way, students' ideas were not completely ignored and their participation was not stifled even as they were made aware of expectations.

Sharing knowledge and building on Ms. Rosewall's words. Even though Marlón, Elías, and Rafael often raised their hands to offer answers, because the cohort was quite large, there were of course instances in which Ms. Rosewall did not call on them. However, the students did not always let the fact that they had not been called on deter them from sharing their ideas. Instead, the three students, as well as other classmates, would offer unsolicited answers by calling or yelling them out loud even though they had not been called on or granted permission. Students engaged in this form of calling out as a way of sharing knowledge and answers and as a way of building on what Ms. Rosewall had said or shared. In these instances of calling out, the students not only wanted to share their ideas with the rest of the class, but they also wanted to demonstrate to Ms. Rosewall their understanding of and response to what she had just shared.

For example, during a lesson in which Ms. Rosewall was introducing students to the use of a Venn diagram for organizing their thinking, Elías engaged in calling out with the purpose of sharing his existing knowledge. After Ms. Rosewall reviewed the Venn diagrams students had begun the week before, she began to label the Venn diagram while summarizing the information students should be including in their diagrams. After reviewing the information, Ms. Rosewall asked the students if the information in the overlapping intersection of the two circles would include information about things that were "different or alike" between the two communities.

Elías called out "Similar information!" Ms. Rosewall looked up from where she was writing using the document camera and responded, "Elías, I like the word you used: similar. That's a good high school word!" She wrote the word on the board and described its meaning in connection with the Venn diagram circles (fieldnotes, 11/9/15). While the information Elías shared had not explicitly been asked for and could technically be viewed as an interruption, Ms. Rosewall responded in a way that acknowledged the intellectual contribution Elías made but also took back the conversation. While she responded positively, she also moved on to summarizing what the word meant and how it fit the conversation she was leading before he had called out. In this way, Elías' comment was acknowledged and his contribution was built upon in the larger classroom discussion in a way that did not reprimand him for calling out but also let him know that it was Ms. Rosewall's time and turn to talk.

Marlón, Elías, and Rafael used calling out not just to respond to Ms. Rosewall's words, but also to add and build on what she had said or asked. This form of calling out was done with the goal of not only engaging and interacting with Ms. Rosewall but also of adding emphasis to what she had said. Often this form of calling out occurred after Ms. Rosewall had directed some sort of instructions to the class. While the expectation was for students to quietly respond by completing the instructions Ms. Rosewall had posed, Marlón, Elías, and Rafael would sometimes call out a comment in response that was directed at Ms. Rosewall but that the entire class would hear. For example, one day as students prepared to take a spelling test, Ms. Rosewall asked the class to move their desks around so that they would not feel tempted to cheat off classmates during the test. She reminded students that if she observed them talking, sharing answers, or copying, she would write their name down and take points from their final grade on the test. After making this reminder, she emphatically stated, "Remember, NO cheating!" Rafael then

stood up next to his desk and called out "No good!" She nodded and said "Right, cheating is not good." She then motioned with one hand for him to sit back down and motioned with the other for him to be quiet by raising her index finger to her lips and quietly shushing him. He nodded, sat back down, and prepared to start the test (Fieldnotes, 10/23/2016). In this exchange, Rafael called out to emphasize what Ms. Rosewall had just stated.

At other times, Rafael would respond to general questions Ms. Rosewall would pose to the entire class that did not inherently require a response but provided an opportunity that Rafael did not want to miss to call something out. For example, after reviewing the tasks students would be working on for the period, Ms. Rosewall asked the class "Any questions?" Most students shook their heads to indicate no, but Rafael called out "No, Miss." When she followed the question up by asking "Everyone good?" Rafael responded, "Yes, Miss!" (Fieldnotes, 2/1/16). In these instances, Rafael called out an audible response to a question Ms. Rosewall had likely posed rhetorically. While his classmates mainly nodded their heads to acknowledge Ms. Rosewall's question, Rafael responded by calling out as a way of indicating how attentive and engaged he was. These kinds of exchanges, which were not very involved or tasking, allowed students to check in and use English orally, even if just briefly.

Marlón, Elías, and Rafael were purposeful in how, when, and where they engaged in calling out. The three students recognized that it was a practice that was not received the same way by all their teachers and thus were mindful of the classroom space in which they engaged in calling out[27]. It is also worth noting that calling out worked in Ms. Rosewall's class because of

[27] Because I observed the students for an entire day once a month, I was able to see how their behavior differed across the classroom spaces they navigated. In their other classes, I rarely observed the students engage in calling out. In fact, in many of their other classes, they did not take on the same types of active participation that I observed them taking on in Ms. Rosewall's class. When asked about this behavioral shift, Marlón was the only participant to specifically describe behaving differently in other classes commenting that some of the other teachers "*se enojan*" [get mad] when he spoke without raising his hand (Marlón Interview, September 2015).

the way these practices were received, responded to, and thus taken up by students, who gauged Ms. Rosewall before calling out and who, when asked to be quiet, more often than not respected the request. This type of “give and take” functioned because of the rapport and expectations Ms. Rosewall created in the classroom and because of the mutual respect she had built with students through positive and interpersonal interactions both in person and in their dialogue journals across the year. In reflecting on the rapport she developed with students, Ms. Rosewall described a mutual understanding that she felt existed between her and the students and that developed across the school year: “I just feel like we really got good at that ‘give and take’ this year…through just instinctive interaction as the days [went] on” (Ms. Rosewall Interview, May 2016).

Ms. Rosewall constructed a learning environment in partnership with the students in which calling out worked. There were of course instances in which she had to firmly ask students to be quiet. This redirection was usually provided with a reminder of the rapport they had established in the class. For example, one day as they were reviewing for a test, students were calling out a lot of answers. Ms. Rosewall asked them to be quiet twice before saying, “You all know I’m very nice to you” referencing how she is usually open to them talking. She then reminded them that they were able to take a test, which was important and that required focused quiet, and told them: “If I hear you talking, I will say: ‘Please be quiet.’ But if I hear it again, I will have to write your name on the board…You must control yourself” (Fieldnotes, 12/4/15). Noting her serious tone, the students quickly quieted down and listened without interjecting.

Offering Ms. Rosewall assistance. In addition to calling out with the goal of sharing knowledge, the three students also used calling out to “help” Ms. Rosewall. When students utilized calling out in this way, the purpose was not only to interact with Ms. Rosewall but also

to bring something that they deemed important to her attention. Frequently, this form of calling out was accompanied by an offer, often conveyed through both oral language as well as physical gesturing, to provide further assistance if Ms. Rosewall needed it.

One type of classroom activity in which this form of calling out occurred was during the weekly “Making Words” lessons. After several weeks of doing the “Making Words” lessons, students became accustomed to the routine and aware of the tools and materials needed to prepare, which included a sheet of paper, a ruler, and a pair of scissors. Often Ms. Rosewall would hand these materials out as students entered or ask volunteers to pass them out as soon as the bell rang, but occasionally she would forget something, which students were quick to notice and bring to her attention through calling out. For example, during one “Making Words” lesson in October Ms. Rosewall began by making her letter tiles, which she modeled using the document camera. Elías quickly used his ruler and pencil to make the ten tile boxes and then called out “Miss!!” He stood up near his chair and began to make a cutting motion using his index and middle fingers. With his other hand, he motioned to the supply shelf at the back of the room where he knew Ms. Rosewall kept the box of scissors. Ms. Rosewall responded, “Elías, you’re so fast!” while nodding approval for him to get up. He then stood up, got the basket of scissors, and began distributing them to his classmates (Fieldnotes, 10/15/15).

As the example illustrates, when the students engaged in calling out that centered around bringing something to Ms. Rosewall’s attention, they often combined their words with a physical gesture of some form. For example, the following fieldnote, which came from the same “Making Words” lesson, demonstrates how Marlón used calling out to make Ms. Rosewall aware of something:

> To end the lesson Ms. Rosewall tells the students she wants them to use all of their letters to create a word: earthquake. She reminds students that earlier in the day they had an earthquake drill during which they got underneath their desks. As students begin manipulating their letter tiles, Marlón looks at the clock. With about three minutes remaining in the period, Marlón stands up and calls out "clock" to Ms. Rosewall. Then he stands up and walks over to the wall clock, pointing at it, and repeated "Clock, Miss." She responds, "Yes, I see the clock. I know we only have a few minutes left." Marlón goes back to his seat, and while Ms. Rosewall calls on a volunteer to help her spell the word, Marlón starts putting his paper letter tiles away in a plastic baggie. Ms. Rosewall asks him to write the word on his list before the bell rings. (Fieldnotes, 10/15/15)

In this interaction, Marlón, unsure of whether Ms. Rosewall realized what time it was, alerted her to the fact that they had very little time left in class. Unsure whether his message had been understood, he stood up and pointed to the clock, which was located very close to his desk, to show Ms. Rosewall physically what he was trying to say. Her response acknowledged what he said but also encouraged him to utilize the remaining time to finish the lesson. After class I asked Marlón about why he got up to point to the clock and he commented that this was the only way he knew how to communicate to Ms. Rosewall that "*Ya es hora,*" or that it was time for the bell to ring.

I also observed Rafael frequently offering assistance with everyday tasks like passing out and collecting materials or moving items around in Ms. Rosewall's classroom. Often Rafael would do things he thought might be helpful for Ms. Rosewall, even if she had not specifically asked him. For example, one day as students walked in Ms. Rosewall told them to get their journals which she had graded and left stacked on the air conditioner. Rafael, who sat at the table

directly in front of the air conditioner, began distributing the journals himself calling out students' names and hurrying them back to their seats (by yelling "vamos!") (Fieldnotes, 10/7/15). While Rafael commonly took it upon himself to step in when he thought help was needed, he also occasionally used calling out to provide this assistance. For example, one day, after about a minute of watching Ms. Rosewall begin a write aloud, Rafael stood up called out "Miss, camera!" and pointed behind her to where the document camera should have been projecting what she was writing. She thanked him, turned it on, and continued the lesson (Fieldnotes, 1/29/16). Because of this exchange, Ms. Rosewall was able to turn the document camera on and continue with the lesson without much interruption or catching up for students who had not been able to see what she was writing. While she likely would have realized that the camera was turned off even without Rafael calling it out, his decision to do so indicates that he was attentive and engaged in what was going on in the class based on his experience (i.e., he knew Ms. Rosewall normally projected her writing during write alouds). In the exchange, Rafael was able to interact, though briefly, with Ms. Rosewall and also identify himself as a helpful member of the class.

Significance of calling out. While in some classroom spaces, calling out was considered disrespectful or distracting, in Ms. Rosewall's class, Marlón, Elías, and Rafael used it as a way of participating and engaging in class activities. While there were instances in which Ms. Rosewall had to ask students to be quiet or redirect them by reminding them of the importance of raising their hand, generally calling out related to the task at hand. For the students, the decision to call out, while at times impulsive, occurred because they had an idea they wanted to share that was related to the topic being discussed or they felt there was a way in which they could provide Ms. Rosewall with some sort of information or assistance. In this way, the students utilized

calling out not only to indicate their understanding and to demonstrate their engagement with the topic, but also as a way of connecting with Ms. Rosewall. By engaging with her through calling out Marlón, Elías, and Rafael presented themselves as contributing members of the class.

Sharing work with Ms. Rosewall

Across the school year, Marlón, Elías, and Rafael built relationships with Ms. Rosewall by sharing information about themselves through their writing and in their daily interactions with her. In addition to performative interactions that were witnessed by the entire class, such as responding to questions or calling out, Marlón, Elías, and Rafael also initiated one-on-one interactions by checking in with Ms. Rosewall and sharing their work. These student-interactions interactions usually consisted of the students showing Ms. Rosewall some aspect of the work they had completed or were in the process of completing. Marlón, Elías, and Rafael all shared their work with Ms. Rosewall in this way with the goal of receiving in-the-moment feedback and guidance. Unlike Elías, Marlón and Rafael also shared their work with Ms. Rosewall with the goal of receiving encouragement or praise. Ms. Rosewall's response to students' shared work depended on how the student initiated and guided the interaction. If a student appeared to be concerned or shared the work while asking a question, Ms. Rosewall would respond accordingly by offering feedback and prompting. Other times it was clear that the student was simply excited to share his work as a way of showing Ms. Rosewall the effort he was putting into class activities, in which case Ms. Rosewall would provide words of praise.

Seeking feedback. Marlón, Elías, and Rafael utilized the self-initiated one-on-one interactions to share work about which they wanted feedback from Ms. Rosewall. This was usually work that was in progress or that Ms. Rosewall had just given them to complete; other times it was work they were completing in their dialogue journals or, occasionally, work they

had been assigned in other classes. During these interactions, the student would share his work with Ms. Rosewall, often pointing to a specific section he wanted her to examine. She would then prompt him with a question to consider as he moved forward with his work. In these interactions, the goal of sharing work was to receive some sort of response that allowed the student to advance in his work.

Occasionally after a student would ask Ms. Rosewall a question about the work he was competing, she would discuss the answer with the whole group thinking that the student's concern might be one that others may have had. For example, the following exchange between Marlón and Ms. Rosewall occurred as students were responding to a dialogue journal prompt written on the board that asked: "What are notes? Tell me one (1) way you use notes." The students had been writing independently for a few moments when:

> Marlón stops Ms. Rosewall as she passes him and he shows her his journal. He whispers something to her while pointing at the writing he has done in his journal. She nods along and then stands up and walks to the front of the class. On the white board, she writes "restaurant" and says to the class: "So Marlón said you use notes in a restaurant. *How* do you think you use notes in a restaurant? *Who* uses notes in a restaurant?" Several students start talking about how notes are needed to ensure food orders are taken properly and to ensure that recipes are made correctly. Ms. Rosewall nods along and then looks at Marlón and said "Absolutely! That's very good!" Marlón nods, smiling, and then continues to write in his dialogue journal copying the correct spelling of "restaurant" from the board in his notebook (Fieldnotes, 12/1/15).

When I asked him about what he had asked Ms. Rosewall, he said he had asked her if he could write "restaurant" as a place where people take notes. He also commented that in his work

at a local sushi restaurant he had observed people writing things down but that he was not sure if that kind of answer would be appropriate, commenting that the kind of writing people did at the restaurant was different from the writing they did at school. In this instance, he shared his idea seeking verification that it met Ms. Rosewall's expectations. His idea was not only validated through the one-on-one exchange but also in the way that she shared the idea with the rest of the class. In this exchange, Marlón asked a specific question about something he wanted to write. Depending on the topic and his comfort level, these exchanges were briefer. For example, when responding to a dialogue journal prompt Marlón quickly showed Ms. Rosewall his notebook and said "Teacher, *así*?" [like this?] During these brief exchanges, Ms. Rosewall would nod and encourage him to continue working by saying something like "Yes, keep going" (Fieldnotes, 9/16/15).

Other times the students would share their work with Ms. Rosewall to ensure that they had done it properly. Elías, for example, was often concerned with making sure his work not only met the assignment requirements but also that he had spelled words correctly. For example, after being given a writing prompt to practice answering an Open Response Question (ORQ), Elías wrote independently for about 10 minutes before looking up and motioning for Ms. Rosewall to come to his desk. She walked over, and he held up his notebook quietly reading his writing. Then she bent over and pointed at something he had written and said "Tomorrow I *will* go. Will. W-I-L-L. Because it's in the future, tomorrow." Elías nodded, erased, and rewrote his sentence (Fieldnotes, 12/1/15). Another time Elías raised his hand and showed Ms. Rosewall his notebook. She read what he had written and then leaned over and told him to "describe what you see." He nodded and got back to work. After another minute, he raised his hand again and asked Ms. Rosewall how to spell "through it." She wrote the word for him in his notebook (Fieldnotes,

1/11/16). In these sorts of exchanges, Elías shared his work with Ms. Rosewall with the specific goal of getting feedback from her about what he had written. At times he specifically requested information, such as how to spell a word, but other times the goal was simply to ensure that he was on the right track with his writing and work. These exchanges allowed him to share his work and receive in-the-moment feedback to inform how he moved forward with an activity.

Rafael also shared his work with Ms. Rosewall with the goal of receiving feedback and support usually related to vocabulary (e.g., he needed a translation, he needed help spelling). For example, during a "Making Words" lesson Ms. Rosewall told the student to spell pair, as in "two that are the same." Rafael began manipulating his tiles and then motioned for Ms. Rosewall to come look at what he had spelled. She looked at the tiles and told him he had spelled the word correctly. As she walked away, Rafael began to help classmates around him who he saw misspelling the word (Fieldnotes, 10/22/15). In this brief exchange, Rafael, was able to confirm with Ms. Rosewall that he had spelled the word correctly and then, once he received her approval, help classmates around him.

While Rafael frequently shared his work with Ms. Rosewall to seek out assistance, he often first attempted to solve his problems on his own or by consulting resources in the classroom. One example occurred when Rafael was attempting to write a sentence to describe the United States flag. Rafael tried to look up the word *estrella* (star) in his picture dictionary but did not seem to be able to locate it. After about three minutes of flipping through several pages he raised his hand and waved for Ms. Rosewall to come to his desk. When she got there, he explained to her the word he was looking for and showed her the pages he had examined in the picture dictionary. She then told him to take out his civics book, which was located underneath his desk. He handed it to her, and she flipped through the first few pages until she got to a page

with a picture and description of the U.S. flag and then handed it back to Rafael who nodded and continued working (Fieldnotes, 1/11/16). Before reaching out to Ms. Rosewall, Rafael attempted to find the answer he needed on his own and then when felt unable, he sought assistance from Ms. Rosewall. In their exchange, Rafael attempted to show her that he had tried to find the answer by showing her the pages he looked at in the picture dictionary. When Ms. Rosewall showed him that he could find the answer in his civics textbook, she did not just give him the answer, but instead also reminded him that there were many resources in the classroom that he could consult to find answers and assistance.

Seeking encouragement and checking in. Many of the one-on-one interactions that Marlón and Rafael initiated centered around sharing their work with Ms. Rosewall in order to receive some form of validation or encouragement. In these instances, their excitement at sharing their work was evident in their facial expressions and demeanor as they called Ms. Rosewall to their desk or took their work to her to look at and respond to.

Occasionally, depending on the activity and the student's comfort level, after a student shared his work with Ms. Rosewall, she would ask the student if she could share it with the class as a model. This was particularly impactful for Marlón who responded favorably to the positive reinforcement Ms. Rosewall provided. For example, during the "My Family, School, and Community" unit, Ms. Rosewall had students draw and label maps of their neighborhoods. Marlón was very involved in this part of the lesson, having taken his map home with him in order to continue working on it. When he returned to school with it, he showed it to Ms. Rosewall, who responded positively and asked if she could show it to the rest of the class as an example. He agreed excitedly and smiled proudly as Ms. Rosewall projected the map, shown in

Figure 26, on the document camera for the rest of the class to see.

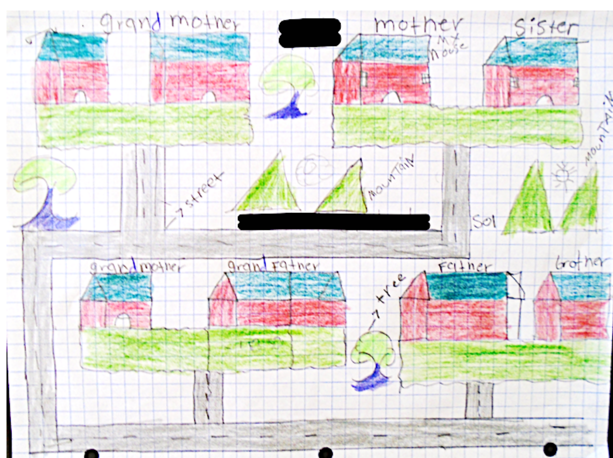


Figure 26: Marlón's map of his neighborhood in Guatemala (September 22, 2015).

This type of exchange boosted Marlón's self-confidence, which was visible in his body language and facial expression as he smiled confidently and looked around at his classmates as Ms. Rosewall encouraged him to continue working (Fieldnotes, 9/22/15). This kind of sharing allowed Mr. Rosewall to engage Marlón in extended conversation as she asked him basic questions about what he had included on the map and where things were in relation to his house (Fieldnotes, 9/22/15). By sharing Marlón's work and discussing it with the class, Ms. Rosewall not only boosted Marlón's self-esteem, but also provided a model of both the product (the map) and the process (the conversation she had with Marlón about how he decided what to include and not include on his map).

Rafael also shared his work with Ms. Rosewall with the goal of letting her know that he was keeping up and following along. This kind of sharing served more as a check-in in the sense that Rafael was not really looking for specific feedback and was instead letting Ms. Rosewall know where he was with the activity. For example, during a "Making Words" lesson, Ms. Rosewall asked the students to spell the word *snow.* Rafael quickly spelled the word and then turned to a neighbor and began quietly talking and laughing. Ms. Rosewall, who was circulating around the room, began to walk towards the students. Before she got to his desk, Rafael, who

may have suspected she was going to tell them to get back to work, motioned for her to take a look at his word and said, "But look!" She smiled and told him he had spelled the word correctly but that he still needed to quiet down (Fieldnotes, 3/15/16). In this exchange, which Rafael likely initiated to avoid being reprimanded for talking, illustrates how Rafael shared his work to show Ms. Rosewall that even though his behavior might not show it, he was on task and keeping up. In her response, she acknowledged that he had spelled the word correctly but also took the opportunity to ask him to get back on track with his behavior.

Rafael used quick, check-in shares to let Ms. Rosewall know when he was or was not keeping up with her. For example, one day while reading about and discussing important symbols in the United States, Ms. Rosewall projected the paragraphs on the document camera and, as she read through them, highlighted key words adding synonyms and Spanish translations when students would call them out. She then transitioned to having the students answer questions about what they had just read. Rafael, who had been in the restroom at the start of the lesson, held his paper up and waved it around in the air pointing at it to show Ms. Rosewall that only half of his sheet had been highlighted. She continued to talk to the class but walked over to him and handed him the example she had been working on as a model. Rafael quickly went to work copying the key ideas Ms. Rosewall had highlighted while he was in the restroom. Afterwards, as students were working independently to answer the questions, Ms. Rosewall stopped at Rafael's desk to check in and see how he was doing with the activity (Fieldnotes, 1/26/17). While Rafael could have simply returned to the classroom and waited to receive directions from Ms. Rosewall, he chose instead to advocate for himself by letting Ms. Rosewall know what he needed. This allowed Ms. Rosewall to continue working with the class while simultaneously helping Rafael catch up.

Significance of sharing work with Ms. Rosewall. The interest that Marlón, Elías, and Rafael had in sharing their work with Ms. Rosewall was an indication of how comfortable they felt in her classroom. The three students shared their work as a way of creating opportunities to interact with Ms. Rosewall through one-on-one exchanges. In these exchanges, students received academic support, feedback, and encouragement that often impacted how they completed the rest of the activity. Through these interactions, the students also demonstrated what they knew, what they were learning, and what they still needed help with. The students' decision to initiate these interactions with Ms. Rosewall also indicated their continued willingness to take risks and to make themselves, to a certain degree, vulnerable as they shared aspects of their development and thinking with Ms. Rosewall.

Significance of students' interactive participation with Ms. Rosewall

As the discussion in this section has demonstrated, across the average class period there were many ways in which Marlón, Elías, and Rafael interacted with Ms. Rosewall and participated in classroom activities, some of which were initiated and required by Ms. Rosewall, while others were initiated and guided completely by the students. The balance between cold calling on students and posing questions to the class helped students maintain some autonomy in deciding when and how to participate while also letting them know that participation was a required and necessary component of their learning.

While not traditionally seen as an acceptable form of student participation, Marlón, Elías, and Rafael used calling out as a way of being seen and heard by their peers as well as by Ms. Rosewall. In calling out their ideas, they demonstrated to themselves and each other that they were knowledgeable, contributing members of the class. For the three students, being a contributing member not only entailed offering content knowledge, but also offering Ms.

Rosewall assistance when they felt she needed it. Students also balanced their performative participation, for example, the practice of responding to Ms. Rosewall's questions and of cold calling, with more private exchanges through the sharing of their work which allowed them to receive one-on-one feedback and encouragement.

Students' Interactive Participation with Peers and Each Other

From the beginning of the school year, students were eager to connect with one another and to make friends. Marlón, Elías, and Rafael described an interest in building relationships with their peers as well as with Ms. Rosewall. Initially the students in the cohort were shy with one another, except for the few siblings like Elías and Rafael[28]. However, by mid-September friendships began to form as students got to know one another and as they began to reveal to one another where they were from and which, if any, languages they had in common. As students became more comfortable with one another and as they began to take initiative in their learning and interactions with Ms. Rosewall, they also began to interact in interesting and dynamic ways with one another. In this section I discuss how students engaged with each other for purposes of providing assistance—solicited and unsolicited—and for purposes of socializing. In these interactions, the students utilized a variety of languages and skills to both interact with and help one another.

Providing Unsolicited Assistance

The ninth grade SIFE cohort fluctuated in size across the school year as students were regularly added and pulled from the cohort depending on their needs and abilities, which were revealed with time. The school's year-round open enrollment also meant that new students were regularly enrolling and joining the school and cohort. Marlón, Elías, and Rafael had been part of

[28] While the size of the cohort fluctuated across the year, at its peak there were four sets of siblings in the ninth grade SIFE cohort, including Elías and Rafael.

the cohort since the first day of classes and were thus familiar with the routines and expectations in Ms. Rosewall's class. Because of their familiarity with classroom practices, they often took it upon themselves to offer their classmates, particularly those who were new to the cohort, assistance, even when a new student did not explicitly request it. The assistance they offered often took the form of offering the classmate help with a lesson-related task or providing them with translations.

Providing unsolicited task-related assistance. Many of the interactions Marlón, Elías, and Rafael initiated with peers were focused on providing their classmates with some form of assistance that they felt the classmate needed. Often when they did this, the classmate receiving the assistance had not actually requested it, but instead, Marlón, Elías, or Rafael had assumed he/she needed it. This often occurred when the students would interpret a classmate's silence, hesitance, or newness to the class as an indication that the student needed help and as a justification to intervene.

Of the three students, Rafael most frequently jumped at the opportunity to help a classmate to complete a task. When a new student joined the room, for example, he often offered to prepare the new student's dialogue journal for them so Ms. Rosewall did not have to do so. When he made one for a new classmate, I also observed him making sure that the new student understood how and when to use the dialogue journal. For example, in late September a new student joined the cohort and the following exchange occurred:

> The bell has not rung yet, but students are already coming into the room. Several, including Rafael alert Ms. Rosewall that there is a new student. Ms. Rosewall looks at Rafael and asks him if he'd be willing to make the new student a notebook like he's done in the past for other new students. Rafael, who is standing at the back of the desk next to

> Ms. Rosewall's desk, is already working on putting the notebook together, so he holds it up and shows her. She nods and begins the lesson. The bell rings and Ms. Rosewall begins reviewing the dialogue journal prompt for the day while Rafael finishes preparing the dialogue journal. When he finishes, he goes back to his seat and hands the new student her dialogue journal. Then, without hesitation, he leans over the new classmate's desk, flips her notebook to a new page, points toward Ms. Rosewall, who is writing vocabulary words on the board, and then points at the blank page in the student's journal. (Fieldnotes, 9/23/15)

In this exchange, Rafael did not wait to see if the student would understand on her own that she should copy the shared information into her journal; instead Rafael took it upon himself to let her know she should. Because the student did not speak languages Rafael knew, he used body language to communicate. This kind of assistance, minimal and non-disruptive, was common in the classroom. While the interaction had been brief, in the exchange Rafael established himself as someone familiar with the procedures and practices of the classroom and as someone who could help, even though the new student had not requested this assistance after receiving her dialogue journal.

Marlón also engaged in similar quiet exchanges focused on providing a classmate with information that he thought might be useful. In fact, on this same day and with this same new classmate, I observed Marlón quietly offer his assistance.

> Students are quietly writing in their dialogue journals. The prompt on the board reads "Tell me more about your family." The new student, who is sitting between Rafael and Marlón, is not writing anything. Ms. Rosewall tells the students they have about seven minutes left to write in their journals. Marlón looks at the new student and then leans

> over and retrieves a picture dictionary from under her desk. He opens the dictionary and flips through to a page with pictures and vocabulary related to families. He hands the dictionary back to her and returns to his own writing. (Fieldnotes, 9/23/15)

In this exchange, Marlón, without disrupting the quiet work environment in the classroom, assisted a new classmate in participating in the activity by identifying a page in the picture dictionary that she could use to help her write. While she had not explicitly requested this help, upon seeing her sitting quietly not writing, Marlón took it upon himself to help her. His assistance not only got her started writing, but it alerted her to a resource that she could continue to access on her own.

Other exchanges of unsolicited assistance were less discrete and involved more linguistic exchange. This kind of assistance was most common during interactive activities, for example, during a Frisbee game Ms. Rosewall occasionally played with the class. In this activity, Ms. Rosewall posed a question to the class and then threw a soft foam Frisbee to a student to indicate he should answer the question. Sometimes the questions were related to specific content they were learning about (e.g., "Who was the first president of the United States?" [Fieldnotes, 3/15/16]) and other times the questions centered around conversational interests (e.g., What will you do this weekend? What is your favorite food? [Fieldnotes, 5/11/16]). The student who caught the Frisbee would answer and then throw it to another student to answer. During this activity, Elías in particular focused on providing classmates with assistance. For example, during one round of the Frisbee game, Ms. Rosewall asked the students "What do you like about your neighborhood?" and threw the Frisbee to the student sitting in front of Elías. The following exchange occurred:

> Ms. Rosewall throws the Frisbee to the boy sitting in front of Elías. The question she asked is written on the board. She repeats it and points to the words as she says them. The boy is silent for about seven seconds. Elías quietly leans forward and whispers "I like the park." Ms. Rosewall tells Elías that each person will have their chance so he should save his ideas. The boy in front of him repeats the sentence Elías whispered out loud. Ms. Rosewall nods and tells the student to throw the Frisbee to another classmate. After he does, Elías pats him on the back. (Fieldnotes, 2/5/16)

In this exchange, the student Elías helped had not asked for assistance, but Elías, after watching the student sit silently for several seconds, took it upon himself to discretely provide the student with an answer. While Ms. Rosewall noticed that Elías had whispered something, evidenced by her reminder that "everyone will have their chance," it was unclear if she realized that Elías had directed the statement to the student in front of him. In this interaction, Elías identified himself as a knowledgeable member of the class and as someone willing to help. During the same class period, Ms. Rosewall asked the question "What is your favorite music?" and threw the Frisbee to Elías:

> Elías catches the Frisbee and responds, "My favorite music is *reggaeton* because I like it!" He smiles at Ms. Rosewall after he says it and she smiles back and tells him to throw the Frisbee to another classmate. He very dramatically pretends to throw the Frisbee far but then tosses it to a classmate seated one row over. When she gets the Frisbee, she shakes her head no and tries to give it back to Elías, but he refuses to accept it. A few students call out names of famous singers (e.g., Marc Anthony, Romeo Santos) she can say. Elías then quietly says to her "*repite uno de esos y luego dice* 'is my favorite music.'" [repeat one of those and then say *is my favorite music.*]" Rafael jokes "*Marimba*

dile!" [Tell them *marimba*!] Classmates laugh. The girl then follows Elías' instructions, answering the question using the sentence frame Elías provided. She then throws the Frisbee to another classmate. (Fieldnotes, 2/5/16).

In this exchange, Elías code-switched, combining English and Spanish to give his classmate an idea of how to respond. While several students were providing her with possible answers, none had presented them in a way that the student was able to interpret and actually use. By providing her with the sentence frame "is my favorite music," similar to how Ms. Rosewall did during the write alouds, Elías gave her information she could use without giving her a complete answer. Instead, he provided her with language she needed to put together a complete answer on her own.

Providing unsolicited translations. Another way in which Marlón, Elías, and Rafael offered each other and their classmates assistance was in the form of translation. Often, I observed the students utilizing both Spanish and English to provide classmates with translations, even when they had not been requested. The majority of the exchanges in which Marlón, Elías, or Rafael provided translations occurred when a student had been called upon but appeared unable to articulate a response within a few short seconds. In these instances, when the students saw a classmate they perceived to be struggling to respond to a question, they would intervene and assist the classmate by providing him/her with a translation. Sometimes the translations were provided discretely and other times they were announced loudly so others, including Ms. Rosewall, heard them as well.

Of the three students, Rafael most frequently engaged in this form of interactive participation. For example, this kind of student interaction was common in an activity Ms.

Rosewall called "Café Talk[29]." Ms. Rosewall first introduced students to "Café Talk" in late November by modeling and explaining what they would do. She began by dividing students into groups of four and giving each group a piece of poster paper divided into four sections, each of which contained an image. Each student in the group was also given a different colored marker. Ms. Rosewall explained:

> You will have five minutes [per picture] and you will write all the things you see and all the things you know. When the timer stops what we're going to do is take the picture and switch. We'll go to another picture so that we write about each picture." (Fieldnotes, 11/30/15)

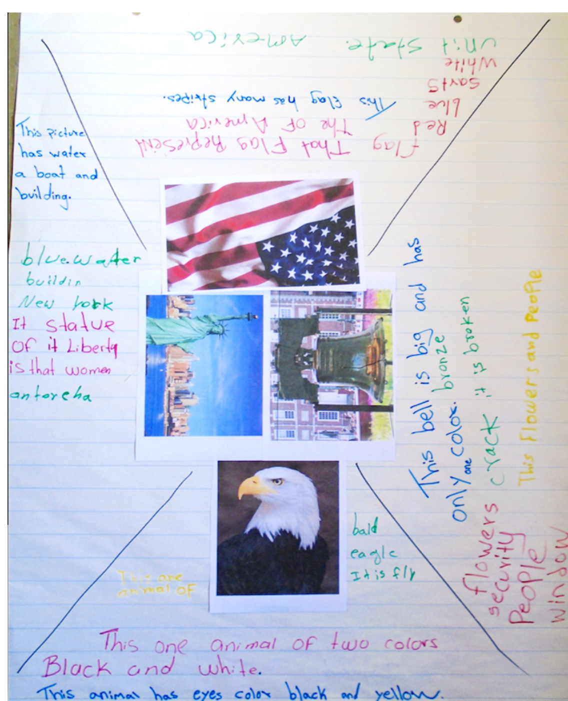
Ms. Rosewall reminded students that they could write anything that came to their mind when they looked at the image saying, "sometimes you may write a word or two but you can also write whole sentences" (Fieldnotes, 11/30/15). The activity, which Ms. Rosewall did multiple times across the year, was very interactive and required the students to engage with each other while using language orally and in writing.

During one "Café Talk" focused on famous U.S. symbols, Ms. Rosewall told the class she wanted them to talk about some of the ideas and vocabulary they had written down. She called on Rafael to share something his group had written on their "Café Talk" poster, shown in Figure 27, by asking, "Rafael, does your group have a sentence?" After a few seconds, Rafael responded "Nothing Miss," but before Ms. Rosewall could respond Marlón, who was working with another group, turned to Rafael and said "¡*Sólo tienen que leer una de las frases que escribieron*! [You all just have to read one of the sentences you wrote!]" After hearing this,

[29] The strategy is similar to the "Linking Language" strategy developed by Herrera, Perez, Kavimandan, & Wessels (2013); the difference is that with "Linking Language" students are all commenting on a single image as opposed to the four students taking turns commenting during "Café Talk."

Rafael smiled and scanned his poster. He then read one of the sentences his group had developed about a symbol (Fieldnotes, 12/1/15).

In this exchange, Marlón did not just translate what Ms. Rosewall had asked, which could technically have resulted in a "yes" or "no" response. Instead, Marlón interpreted what Ms. Rosewall was asking with the question and provided Rafael with a reworded command to prompt Rafael to give Ms. Rosewall the answer he knew she wanted. This exchange indicates Marlón's complex understanding of this questioning pattern as well as his desire to help his classmates to participate.



Transcription of Rafael's contributions
[Items written in red]
[Top]
flag
Red
Blue sarts
Whie
That flag represent the of America
[Right]
flowers
security
people
window
[Bottom]
This one animal of two colors Black and white.
[Left]
It statue of it Liberty is that women

Figure 27: Rafael's "Café Talk" Poster (12/1/15).

In the example just provided, Rafael was the recipient of unsolicited help. However, I frequently observed him helping others by translating things Ms. Rosewall said into Spanish even when the student for whom he was translating had not asked for help. While the translations often centered around lesson-related activities, occasionally they were provided to help a student with something unrelated to the lesson that was instead related to some other aspect of classroom

expectations. For example, one day Marlón approached Ms. Rosewall for permission to use the restroom, but she told him that he needed to fill out his agenda for her to sign since this served as his hall pass. She pointed for him to return to his desk and told him to fill out the agenda and bring it back to her to sign. As he returned to his seat, looking somewhat unsure of what to do—even though this was a routine that Ms. Rosewall had introduced and reiterated since the first day of class and it was a school-wide practice—Rafael leaned over and said "*pon la fecha y hora.* [put the date and time.]" (Fieldnotes, 10/14/15). In this exchange, Rafael reminded Marlón of what he needed to include in his agenda to be granted permission. Marlón wrote these two things down and returned to Ms. Rosewall with his agenda, which she promptly signed.

Other times, Rafael offered unsolicited translations to help his classmates accomplish requests made by Ms. Rosewall. For example, one day as she prepared the magnetic letters for the "Making Words" activity, Ms. Rosewall called on a student to bring her two magnetic letter Ns. The student stood up, looked at the letters on the board, and then looked back at Ms. Rosewall. Before she could repeat herself, Rafael repeated what she had said to the student in Spanish, saying very quickly, *"¡Tráele dos Ns! Tráelas!* [Bring her two Ns! Bring them!]" The student understood and quickly completed the action (Fieldnotes, 3/2/16). In this case, the translation was not needed to help the student answer a specific question but instead helped the student complete a request made by Ms. Rosewall. It is also interesting to note that when he said this translation, he did so very quickly almost as if he wanted to get the words out before Ms. Rosewall had a chance to ask him to be quiet. In this way, Rafael was particularly strategic in how he provided translations to his classmates.

Elías, while quieter than Marlón and Rafael, was also active in providing his classmates with assistance through translation, though less frequently than Marlón and Rafael. When Elías

did provide translations, he often did so quite quietly, without drawing much attention to himself. Instead, the exchange occurred discreetly between himself and the student he was assisting. For example, during a lesson in which students were learning how to interpret and create maps, Ms. Rosewall shared with the students a PowerPoint presentation that highlighted the many different neighborhoods and areas of the city. As they began to discuss similarities and differences between the different neighborhoods Ms. Rosewall provided students with a graphic organizer with four boxes. Because they ended up also discussing "downtown" as its own area, Ms. Rosewall asked the class to draw an additional box on their graphic organizer. Elías immediately did this but saw that his neighbor had not. As Ms. Rosewall continued with the lesson, the student looked around and appeared confused about where he should be documenting the information Ms. Rosewall was listing on the board. Elías quietly turned to him and said, "*Tienes que hacer otro cuadrado.* Make another box. [You need to make another box.]" He then showed the student his own page and got back to work following Ms. Rosewall (Fieldnotes, 11/13/15). This exchange occurred quietly and went largely unnoticed by the rest of the class, though it had been impactful for the recipient of the translation who was able to catch up and continue following along. It is also interesting to note that Elías told the student in Spanish first and then followed it up with an English translation, to help the student connect what Ms. Rosewall had said with what it meant in Spanish.

Significance of providing unsolicited assistance. For Marlón, Elías, and Rafael, the ability to offer each other and their classmates assistance—both task-related and in terms of translations—was an empowering way in which they established themselves and developed their sense of confidence as learners and members of the class. The ways in which the students offered each other support indicates that they were aware of their skills and abilities and how they might

be of use to their classmates. Ms. Rosewall recognized that this "interactive [component]…help[ed] them a lot" and was open to lessons and activities taking a hands-on approach (Ms. Rosewall interview, May 2016).

Providing Solicited Assistance

While it occurred less frequently, there were occasions in which Marlón, Elías, and Rafael offered their classmates assistance because the classmate had explicitly requested it. In these cases, Marlón, Elías, or Rafael interacted with and assisted the classmate because the classmate had asked for help by either directly addressing them or by posing a question to the entire class to which Marlón, Elías, or Rafael chose to respond. Most often, these exchanges centered around providing task-related assistance, though less frequently they were requests for translations.

Providing solicited task-related assistance. Marlón, Elías, and Rafael engaged with one another and classmates for a variety of reasons including to ask for, and provide one another with, assistance. In these instances, the students supported and helped each other because it had been explicitly requested. In general, this assistance centered around lesson-related activities but it also centered around helping one another to be better prepared for class activities. For example, when a girl seated near Marlón announced that she needed a pencil, he quickly pulled an extra one from his pocket and handed it to her without saying anything (Fieldnotes, 12/18/15). On another occasion, when a classmate arrived to class late and found the class working quietly, he turned to Marlón and asked what they were doing. Marlón, in response, got up and got a copy of the worksheet from Ms. Rosewall's desk and handed it to the student (Fieldnotes, 1/6/16). While Marlón was quick to respond to these sorts of requests, I also saw him make similar requests of his own to his peers. For example, one day he leaned over to Elías, motioned toward

his large eraser sitting on the desk and asked "*¿Puedo borrar*? [Can I erase?]" Elías nodded and handed the eraser to Marlón who used it and then returned it (Fieldnotes, 1/26/16). These exchanges were common, and I often observed the students being generous in their willingness to help one another and share their materials. Very often these exchanges happened in seconds as the students were not hesitant to hand over needed materials or answer questions to which they knew the answer.

Other times, the assistance the students provided was much more focused on the specific activity or lesson. For example, during one class period, Ms. Rosewall gave the students a handout with eight questions about the Mayan Civilization, which they had been discussing and reading about for some time. Earlier in the week the students had read a short book about Mayan inventions and culture and the day before they had engaged in a "Café Talk" activity utilizing large posters that had four photographs related to Mayan people, history, and culture. When students received the handout with the questions, Ms. Rosewall told them they could decide if they wanted to work alone or with a partner. Elías initially chose to work alone, but a few minutes into the activity a student leaned over to ask him a question. Instead of providing the answer directly, Elías responded, "*La respuesta tiene que ser un país porque dice* where." [The answer has to be a country because the question says *where*]. The student went back to working alone as did Elías (Fieldnotes, 12/2/15). In this exchange, Elías did not provide the student with the answer. Instead, he provided him with critical information about English interrogatives by explaining, though not entirely accurately, that the interrogative "where" asks about a place, which he mistakenly assumed would be a country. Regardless, the exchange indicated Elías' developing understanding of English interrogatives, and the types of answers they should elicit,

while also highlighting his interest in not simply providing his peers with answers but encouraging them to think on their own about what their answer might be.

Providing solicited translations. While Marlón, Elías, and Rafael provided each other and their classmates with translations more often without prompting, there were occasions in which they provided them because they were specifically requested. These translations were most often related to the content of the lesson or a vocabulary word Ms. Rosewall had used that a classmate had not understood.

Most often, these requests for translations were informal. Ms. Rosewall might be explaining something and using an unfamiliar word and in response a student in the class might ask "*Qué dijo?"* [What did she say?] after which Marlón, Elías, or Rafael would repeat the word in Spanish (Fieldnotes, 10/29/15). These inquiries were also made for clarification purposes. For example, a student may not have heard, or may think he had misheard, something Ms. Rosewall had said and, thus, ask for the translation to clarify his understanding. For example, one day a student sitting next to Elías asked him how to say and spell *pescando* in English. Elías told him the word was "fishing," and the boy handed him his notebook and asked him to write it. As Elías wrote it, he distinctly pronounced the two syllables, emphasizing the root word "fish" and the "-ing" progressive suffix, reminding the student it was "*como la –n-d-o* [like the –n-d-o]." He handed the boy back his journal and got back to his own work (Fieldnotes, 11/30/15). In this exchange, Elías provided a thorough explanation of the translation that reminded the student that the –ing suffix, used to indicate an action in progress, was one he was familiar with in Spanish and one that he would encounter again.

The majority of students' translations were, in general, quite brief. For example, one day as Ms. Rosewall introduced the activity for the day she asked students to think back to another

activity they had done earlier in the month by asking “Do you remember when we made posters about the Earth?” As students responded, Marlón looked at Elías and repeated “*Earth*?” with an intonation that indicated he did not understand the word. Elías whispered back the Spanish translation: “*tierra.*” Marlón wrote the word in his notebook, *earts*, and showed it to Rafael who took Marlón’s notebook and rewrote the word for him correctly (Fieldnotes, 10/15/16). In this exchange, the students not only translated words orally, but they also engaged in writing, making their exchange multimodal.

Another example of a brief translation exchange is one that took place between Rafael and a classmate who, after having heard Ms. Rosewall tell them they needed to make ten tiles for their “Making Words” activity, leaned over and asked Rafael how many he needed to make. Rafael had also not been listening so he leaned over to another student and repeated the question asking "*¿Cuántos tenemos que hacer*?” [How many do we have to make?]. That student told him, in English, that he needed ten. Rafael turned back to the other classmate and said, “*Hay que hacer* ten.” [You have to make ten.] The student looked at Rafael for several seconds and Rafael repeated “*diez* [ten]” in Spanish (Fieldnotes, 10/29/15). In this exchange, a student asked Rafael for assistance, but Rafael, because he had not been paying attention himself, was unable to answer. Instead of simply ending the interaction at that, he turned to another student to seek out the answer, which he then conveyed back to the other student. When it appeared that the student did not understand what he had said, Rafael repeated himself using a Spanish translation, thus engaging in code-switching to convey the information.

Significance of providing solicited assistance. The ability to provide answers, guide classmates in activities, and provide translations allowed Marlón, Elías, and Rafael the opportunity to develop identities as learners but also identities as contributing members of Ms.

Rosewall's class. While these prompted and solicited exchanges occurred less frequently than unprompted exchanges, they were still an important indicator of the type of environment that existed in Ms. Rosewall's classroom and of the interest students had in interacting and collaborating with each other. These exchanges also offered the students opportunities to continue bolstering their linguistic skills, both orally and in writing, while also bolstering their identities as learners.

Student-to-Student Socializing

In addition to engaging with one another for purposes of providing each other with support and assistance, I also regularly observed Marlón, Elías, and Rafael engaging in small group and one-on-one conversations with each other and with their classmates for purely social purposes. These exchanges allowed the students to share and interact with each other on a personal level and about topics unrelated to what they were learning or discussing in class. These conversations often occurred before and after class as well as during the "down time" students had on their way to and from lunch in the middle of Ms. Rosewall's class. I observed these conversations occurring most often in Spanish, but also, at times, in English, and for Elías and Rafael, at times in Quiché. These exchanges were informal and difficult to document as they often occurred between a few students in close proximity to one another. However, from talking with the students, it became clear that these exchanges centered around getting to know one another and sharing information about their lives both before and after arriving to Kentucky. For example, Rafael described using Quiché and Spanish socially to make new friends: "*[Quiero] conocer [a] más amigos de aquí en esta escuela y de este país también.* [I want to meet more friends from here at this school and from this country too.]" (Rafael interview, September 2015).

Elías also described using "*un poco de los dos [idiomas] con amigos.* [a little bit of both [languages] with friends.] (Elías interview, September 2015).

Marlón primarily socialized using Spanish, though occasionally English, depending on the individual with whom he was interacting. While he tried not to, Marlón often got himself caught up in social interactions and conversations with peers during group work time. In these instances, I would observe him begin to discuss an unrelated topic or begin to laugh with classmates, but interestingly, he would often catch himself and try to bring the group back to the topic. For example, one time he stopped a peer mid-sentence and commented "*¡Oye! ¡Aquí estamos para aprender*! [Listen! We're here to learn!]" While his classmates laughed about it, he pushed forward handing each of them a marker to get started (Fieldnotes, 11/30/15). Marlón also used the "down time" before and after lunch to engage socially with classmates; though again, he was sometimes asked to quiet down if he spoke too loudly in the hallways. In these exchanges, Marlón talked with classmates about topics related and unrelated to school. One topic that he told me he frequently discussed with peers was his job, which he struggled with because of tensions he had with a coworker and his boss. When I asked about it he told me "*Uno de mis compañeros me molesta y le dice al patrón que yo soy el que molesta y espera que el patrón va a regañar a mí."* [One of my coworkers bothers me and tells the boss that I'm the one who is bothering, and then he expects that the boss will scold me.] (Marlón interview, May 2016). After talking with classmates about this, Marlón began to consider the possibility of a working at another restaurant where a few other classmates worked and had assured him he would be able to get work[30].

Elías regularly socialized with both Marlón and Rafael as well as other classmates. While he seldom used Quiché with any members of the cohort, I did occasionally observe him engaging

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[30] As of March 2017, Marlón was working at the same sushi restaurant, though he mentioned that he was no longer having issues with his coworker.

with peers in the lunch room in Quiché. When I asked him about his use of Quiché he commented that he primarily used Spanish and English at school "*porque la mayoría habla español aquí* [because the majority speaks Spanish here]" and that when he did use Quiché he felt "*raro.* [weird]." He went on to say that when students socialized with him in Quiché, "*Yo escucho no más lo que dicen pero no les hablo en Quiché, o sea, hablo español.* [I only listen to what they say but I don't talk to them in Quiché, in other words, I speak Spanish.] (Elías Interview, March 2016). While Elías was open to listening to and interacting with Quiché speaking classmates, he chose to respond and socialize using primarily Spanish. I observed Elías socially discussing a variety of topics spanning subjects ranging from his immigration experience (Fieldnotes, 2/24/16) to tattoos he one day wanted to get (Fieldnotes, 3/15/16). The topic of future tattoos was one that Rafael also discussed often with peers. One day he and friends illustrated the tattoos they eventually hoped to get. He shared his design with me (Figure 28).

Figure 28: Rafael's design for a tattoo (11/19/15).

Rafael engaged in social exchanges in Spanish and Quiché and occasionally in English. When asked about his linguistic decisions, Rafael noted that he enjoyed being able to use Quiché at school with friends but also commented that he was careful before speaking to someone in Quiché to ensure that the student was a Quiché speaker. When I asked why, he described an incident in which he assumed a new classmate was a Quiché speaker and began speaking to her

in Quiché only to find out she identified as a Spanish speaker: "*Yo le hablé en Quiché y cuando me dijo que 'yo no hablo Quiché," [pensé] mejor empezar a hablar en español."* [I spoke to her in Quiché and when she told me 'I don't speak Quiché [I thought] better to start speaking in Spanish.] When I asked Rafael how he decided if someone was a Quiché speaker or not, he went on to say that he based his assumptions on observations noting that when he and his friends used Quiché they were usually able to identify who was following along and who was not, even if they were not involved in the conversation directly. He noted that sometimes some students may understand and speak Quiché but still, "*No quieren hablar en Quiché.* [Do not want to speak in Quiché.]" (Rafael Interview, March 2016). For this reason, in all his social interactions with peers, Rafael described gauging his audience to decide in which language he would engage them.

Significance of student-to-student socializing. Students used the opportunity to engage with each other personally and socially to build relationships and to find common ground. They used these opportunities to share personal information with, and to learn about, one another. The students' participation in these exchanges allowed them an opportunity to develop friendships and relationships that they relied on in the other participatory exchanges previously discussed. These exchanges allowed students to use the language or languages of their choice, including Quiché, if they desired. Their abilities to decide which languages to use, with whom, and why also indicate a linguistic awareness of the power language has to not only communicate words but also aspects of identity.

Students' Use of Humor as a Form of Interactive Participation

In this section, I discuss how Marlón, Elías, and Rafael used humor for purposes of interacting socially with each other, their classmates, and Ms. Rosewall. The jokes students made spanned languages and purposes. In their joking, students played with language, specifically

their developing and shifting understanding of English. Students' linguistic choices when making jokes were also an indication of who their intended audience was: jokes in English were generally intended to include Ms. Rosewall as well as classmates with whom the three students did not have another language in common; jokes in Spanish were intended for other Spanish-speakers; and jokes in Quiché—or jokes translated into Quiché—were intended for an even smaller portion of the class. By experimenting with language through humor and joking, Marlón, Elías, and Rafael utilized humor as a tool for both learning and entertainment as they navigated multiple languages, cultural frames of references, and bodies of vocabulary to make others laugh.

Rafael was known in the cohort for being funny and for making jokes. From the very first weeks of school I observed him initiating small jokes in one-on-one interactions with Ms. Rosewall and, as he became more comfortable with his classmates, the group at large. Ms. Rosewall also took note of this and commented that he had "a super fun personality" and was "funny" (Ms. Rosewall Interview, September 2015). His jokes with Ms. Rosewall were simple, and usually involved his developing English. For example, one common joke Rafael liked to make was to tell Ms. Rosewall "See you Monday teacher!" even though it was not a Friday. This was a joke Rafael made at least once or twice a week for several months. Ms. Rosewall's responses would vary, sometimes she would joke along by saying something like "OK see you then!" (Fieldnotes, 10/28/15) or "I don't know about you but I will be here tomorrow" (Fieldnotes, 11/13/15) or even things like "Every day Rafael, every day!" to imply that it was a joke he made frequently (Fieldnotes, 12/8/15). One Friday, Rafael, not really meaning to make a joke said, "Tomorrow, Miss!" even though there was no school the next day because it was the weekend. Ms. Rosewall responded, "Not tomorrow, tomorrow is Saturday!" Rafael playfully smacked himself on the forehead remembering what day it was and then quickly retorted, "I

come to your house!" They both laughed as Rafael waved goodbye (Fieldnotes, 11/20/15). Other times when Ms. Rosewall would cold call on Rafael he would smile at her mischievously and say, "No English, Miss!" and shrug pretending he did not understand her. Initially Ms. Rosewall could not tell if he was joking and would offer to call on someone else or encourage him to provide an answer in Spanish for his classmates to help translate by saying something like "It's okay, it can be in English or it can be in Spanish (Fieldnotes, 12/14/15). But his comment was often followed by laughter and an answer, and eventually Ms. Rosewall realized this was one of the ways that Rafael liked to make jokes. Occasionally Rafael would make a joke directed toward Ms. Rosewall but which was intended more for his classmates. For example, one day as she was telling the class which letters they needed to make for a "Making Words" lesson, Ms. Rosewall listed two Ts. When she called the second T aloud Rafael commented in a very exaggerated but playful tone "*Otra vez la T?!*" [Again with the T?!] Ms. Rosewall laughed and reiterated that they would need two T tiles (Fieldnotes, 10/29/15).

The small exchanges Rafael had with both Ms. Rosewall and his classmates made him known to his classmates, with whom he also liked to share jokes. For example, one day he asked a girl sitting next to him "*Conoces el país desconocido?!*" [Do you know the unknown country?] She looked at him for a few seconds and he responded, "*¡Yo tampoco!*" [Me, either!] The girl laughed more at Rafael's reaction to his own joke than the actual joke itself, which he clearly found amusing. He then told her "*Es una broma allá en Guatemala.*" [It's a joke there in Guatemala.] (Fieldnotes, 10/26/15). In this exchange, he invoked humor by using a joke that he knew was funny in his home country in his classroom in Kentucky.

As previously mentioned, Rafael described using Quiché when socializing with friends. Occasionally I would see him laughing with other classmates about something someone had said

in Quiché. Because their laughter was so animated, it drew the attention of classmates, and interestingly, I occasionally observed him translate the joke that had been said in Quiché into Spanish for his friends and classmates who did not speak Quiché. Curious about why he chose to do this, I asked him to tell me about how and when he decides to translate things into Spanish. He instantly highlighted the social aspect of using language saying, "*De vez en cuando, palabras chistosas que dicen ellos entonces las traduzco para que los demás se diviertan un poco.*" [Every once in a while, I translate the funny things they say so everyone else can have a little fun.] (Rafael Interview, March 2015). For Rafael, providing the translation of a joke that had been shared in Quiché meant bringing non-Quiché speakers into the social fold of his interactions with friends. For Rafael, there was a desire to use humor to connect with people, whether it be friends and classmates or Ms. Rosewall. He expressed a sense of accomplishment and happiness (*"Me siento bien, me siento feliz."* [I feel good, I feel happy.] (Rafael Interview, October 2015)) in knowing that he was able to make, understand, and even translate jokes, which is why the interactions he initiated using humor with Ms. Rosewall were so significant: they allowed him to connect and to engage across multiple languages in social ways.

Marlón did not utilize humor often in his exchanges with Ms. Rosewall and only occasionally utilized humor with classmates. When he did, it was usually in Spanish and often came across as more of a performance than a joke. For example, when he and his group members, one of whom was Elías, stood up to present their work, Marlón jokingly said, in an exaggerated and deep toned voice, "*¡Presento el papel de Elías, [another student], [another student], y yo*!" [I present the work of Elías, [another student], [another student] and me!]" He then began sharing his work with his classmates (Fieldnotes, 1/12/16). In these exchanges, Marlón made his classmates laugh by utilizing Spanish to make a small joke. He also engaged in

similar exchanges through one-on-one interactions with classmates. For example, Elías, who was sitting next to Marlón, was drawing a picture of a man in his dialogue journal. Ms. Rosewall stopped by his desk and asked who it was that Elías was drawing. Elías explained something to her and she continued circulating around the room. When she was out of earshot, Marlón leaned over and said "¡*Es un payaso*!" [It's a clown!]. Elías laughed along with Marlón and then they both continued with their dialogue journal writing. Occasionally Marlón would make jokes directed toward the class that utilized both English and Spanish and were thus accessible to Spanish-speaking classmates as well as Ms. Rosewall and his classmates that spoke other languages. For example, one day when they were practicing conversational English using the Frisbee, Ms. Rosewall asked students what they would buy if they had a million dollars. A student turned to Marlón and repeated the question, but in Spanish, to which Marlón responded, loud enough for the entire class to hear, "¡*Compraría* candy!" [I would buy candy!] Several students started laughing while others commented on how much candy that would buy and Ms. Rosewall commented "That'd be a lot of candy!" (Fieldnotes 2/5/16). She then called on a volunteer to provide an answer.

Elías was noticeably more serious than some of his classmates. Ms. Rosewall described him as "compassionate" and "definitely like a big brother" in terms of how he looked out for Rafael and other classmates (Ms. Rosewall interview, September 2015). While he was generally more serious, he was also occasionally playful and funny. While he called out less jokes than some of his classmates, he did like to engage in one-on-one interactions with Ms. Rosewall. This kind of interaction was possible because his desk was located directly in front of where she sat with the document camera at the front of the room. For example, once after having been given a writing task he leaned his desk forward and quietly whispered, "Finish!" He then drew a funny

picture and showed it to Ms. Rosewall. She smiled and commented back, “Elías, you like to joke around, don’t you?!” (Fieldnotes, 10/15/15). Another time, when the bell rang indicating the end of the period, Elías quietly put his head down, closed his eyes, and mumbled to Ms. Rosewall “I go to bed now, Miss.” Ms. Rosewall laughed, patted him on the back, and told him that he was probably also hot because the school had not yet turned on the air conditioning. She told him to make sure to drink some water on his way to his next period class (Fieldnotes, 4/19/16).

Elías did also occasionally joke around with classmates. For example, one day Ms. Rosewall took the students outside to play soccer as a reward for good behavior. When they got outside they found that the grass in the field had not been cut and was quite long. Ms. Rosewall told the students that she thought the field might be too wet with dew for them to play but the students insisted. As they ran out into the field Elías turned to her and said “¡*Hubiera traído mi cortacésped*! [I should have brought my lawnmower!]” When he said this, he motioned as though he was pushing a lawnmower which made Ms. Rosewall laugh (Fieldnotes, 5/13/16). This exchange was especially funny because Ms. Rosewall knew that Elías really did know how to operate a lawnmower large enough to mow the field because of his work in landscaping.

Significance of Humor as a Form of Interactive Participation

For Marlón, Elías, and Rafael, humor served as a friendly way for the three students to interact with each other, their classmates, and Ms. Rosewall in social, low-stress, and interpersonal ways. The exchanges the students initiated with Ms. Rosewall by making jokes helped the students build strong relationships with her that felt friendly and informal. Their ability and interest in using humor to engage with one another was also significant in terms of how it allowed them to play with language expressing themselves affectively, a task which is often daunting for ELLs (Vaid, 2006).

As Marlón, Elías, and Rafael felt more comfortable in Ms. Rosewall's classroom, they more readily engaged in the other forms of interactive participation discussed in this chapter. Through these interactions students continued to practice and build their linguistic knowledge and skills. Ms. Rosewall recognized the power humor could have in helping her build a sense of community in her classroom stating,

> "I think that… if kids know that they can crack jokes and that you're not going to take it personally, if kids know they can share personal stuff with you, and that you will be loving and accepting, but at the same time you won't get too much into their business… I think they feel like they can just get things off their chest and then they can move on" (Ms. Rosewall Interview, May 2016).

Ms. Rosewall understood that for some students, it was important that they knew she was someone with whom they could engage authentically and that they knew she was someone they could trust. For Ms. Rosewall, a students' willingness to share a personal story with her was as important as their willingness to "crack jokes." For Ms. Rosewall, both of these interactions indicated a kind of trust needed for students to feel empowered and like a member of the classroom in order to feel invested in their learning. In this way, humor and joking was an important part of the three students' lives in the way that it allowed them to see themselves as members of the classroom community that peers could see and hear and with whom they could share jokes and laugh.

Conclusion

In Ms. Rosewall's classroom, Marlón, Elías, and Rafael participated in a variety of interactions spanning multiple languages, purposes, and formats. These interactions, some of which occurred at the students' initiatives and others at Ms. Rosewall's, allowed the students to

build their skills across the four language domains as they participated in exchanges that required them to listen, speak, read, and write. While some of the practices in which the three students engaged might not typically be deemed acceptable classroom behavior (e.g., calling out, providing peers with unsolicited assistance), in Ms. Rosewall's class they were a few of many different practices that allowed students multiple opportunities to practice using language authentically. These practices also functioned in Ms. Rosewall's classroom because of the expectations she established based on the kind of learning environment she wanted to foster.

In describing the goals for her classroom and the relationships she hoped to develop with students, Ms. Rosewall describing feeling it was important that both she and the students were aware of expectations. She also felt that expectations were most often met—and requests and redirections most often responded to positively—when there was a strong sense of classroom community. In reflecting on the year, she stated, "I think I felt like I knew what my parameters were, like I knew not to get the kids going so much that [I] can't get them focused again and get them back together for instruction" (Ms. Rosewall Interview, May 2016). Her comments indicate that while she was open to students sharing and interacting with both her and each other, she was careful not to let it get out of hand. In fact, Ms. Rosewall understood that allowing this kind of interaction could in fact engage students more in the instruction.

Ms. Rosewall also indicated that interactive participation structures functioned in her classroom because of the "give and take" that developed between her and the cohort of students: "I just feel like we really got good at that give and take this year; and that's almost through just instinctive interaction as the day goes on" (Ms. Rosewall Interview, May 2016). In this statement, Ms. Rosewall's comments indicate that the classroom environment was one that she constructed in collaboration and through interaction with the students themselves. In this way,

the classroom culture was one that both Ms. Rosewall and the students themselves were responsible for creating, contributing to, and sustaining through mutual understanding and respect, which was evident in the way students' contributions and participation were listened to and valued by both Ms. Rosewall and their classmates.

In chapter six I will discuss the findings of this study in connection to both the theoretical framework and the existing body of empirical research in which the study was grounded. I will explore how my study contributes to the body of research documenting the English language and literacy instruction and development of newcomer, transnational Latina/o students as well as the body of work exploring the role of an ethic of care in the instruction of Latina/o students in the U.S. In chapter seven I will provide concluding thoughts about both the significance of the research as well as a brief discussion about future work that could build on this study.

CHAPTER 6

DISCUSSION

In this study I explore the ways in which students participated in literacy practices at school in both written and oral formats. As evidenced in chapter four, I found that dialogue journaling, a practice not commonly used outside of elementary school classrooms, served as a profoundly impactful literacy practice, instructional tool, and community- and relationship-builder. The ways in which students took up the practice of dialogue journaling, combined with the ways in which Ms. Rosewall utilized the journal as a culturally-relevant instructional tool, indicate that the practice was social and interactive while remaining grounded in students' cultural and linguistic frames of reference. As evidenced in chapter five, I also found that students participated extensively in oral interactions with Ms. Rosewall, each other, and their classmates for both social and intellectual reasons. Their participation allowed them to access knowledge from across their diverse intellectual repertoires while also allowing them to identify themselves to Ms. Rosewall and their classmates as knowledgeable members of the classroom community. Students' willingness to participate in both written and oral language practices and interactions, as discussed in chapters four and five, was facilitated by a particular kind of learning environment: one that valued students' experiences and forms of knowledge.

In this chapter, I connect the findings of this study to the larger bodies of theory and empirical research in which I initially couched the study. I begin by discussing the inherent sociocultural nature of students' participation in dialogue journal writing and interactive exchanges in the classroom. Next, I discuss the ways in which the literacy practices of Ms. Rosewall's class embodied critically-conscious and culturally-relevant pedagogical practices. Then, I discuss the ways in which Ms. Rosewall's instructional practices and interest in getting

to know students were grounded in an ethic of care. Finally, I discuss how students' linguistic identities both conformed to and challenged categories often imposed on immigrant language learners as they forged ahead in their English language development in ways that allowed them to utilize their existing linguistic knowledge.

The Sociocultural Nature of At-School Journaling and Interaction

The New London Group (1996) argued that all individuals are part of multiple lifeworlds and that the literacy practices and discourses used in these lifeworlds vary across spaces and contexts. Green Academy, and, more specifically, Ms. Rosewall's classroom, was one lifeworld that Marlón, Elías, and Rafael navigated on a daily basis. To support students in participating in their school and the lifeworld of her classroom, Ms. Rosewall actively worked to teach students the skills and give them the tools they would need by modeling, encouraging, and supporting their participation in key literacy practices. Ms. Rosewall provided students the opportunity to learn through participatory methods (such as the structured and unstructured interactions with her) and through scaffolded instruction (such as the write alouds in which she modeled writing strategies and practices). More importantly was the fact that while Ms. Rosewall modeled how students could participate in literacy practices, she did so in a way that still encouraged and allowed students to bring in and build on aspects of their other lifeworlds. By allowing students to use the languages of their choice and by inviting them to build on and write about existing knowledge and background experiences, Ms. Rosewall allowed for the creation of a space in which students' multiple lifeworlds could cross and mix.

Street (1993) wrote about the ideological model of literacy that recognizes the ways in which literacy practices differ across contexts as they are affected and shaped by culture and power. He argued that students use different types of literacy knowledge depending on the space

in which they find themselves. For example, the way in which students use literacy knowledge at school likely differs from how it is used in their churches, homes, and places of employment. Often school literacy practices tend to focus on students' abilities to demonstrate mastery of technical skills and vocabulary with little regard for how students develop needed skills to communicate their ideas authentically in the classroom. In Ms. Rosewall's classroom, there was a focus on both. In her modeled write alouds, Ms. Rosewall encouraged students to develop linguistic knowledge in the context of writing about lived experiences.

Vygotsky (2012/1934) argued that the primary purpose of language, and by extent literacy, is to communicate ideas and to verbalize one's thinking. This goal is, unfortunately, not often considered in the education of ELLs where there is an increased pressure to prepare students to perform on standardized and annual tests (e.g., K-PREP, WIDA). However, in Ms. Rosewall's classroom, students were engaged in literacy instruction that provided them with necessary content knowledge while also emphasizing the notion that they should write with the goal of communicating their thinking. Students' desire to communicate was reflected in their decisions to call out and offer peers help. Instead of stifling these practices, Ms. Rosewall recognized them as a form of literacy and participation and as a reflection of students' desire to communicate their ideas.

Freire and Macedo (1987) argued that reading and writing instruction should not focus simply on helping students develop technical skills, but should also be about helping students make sense out of what they are reading and learning in relation to their own experiences. By structuring the dialogue journal practice such that students were not only invited but encouraged to reflect on and write about their own experiences, Ms. Rosewall allowed students spaces to use their dialogue journals to make sense of their worlds in relation to the topics about which they

were learning at school. For example, in the students' decisions to reflect on personal experiences in relation to mountains, which were couched in a lesson on landforms, the students had an opportunity to demonstrate how they connected to and made sense of their world in relation to the world of schooling.

In their writing, Marlón, Elías, and Rafael connected the content of the classroom with their previously lived experiences. The ways in which students shared these experiences with Ms. Rosewall in their dialogue journals and their daily interactions with her and each other allowed Ms. Rosewall to understand their histories and lives outside of the classroom. Their stories illuminated the unique ways they navigated the world as immigrants, as students with interrupted schooling—which was largely a result of limited economic opportunities—and as young people learning to negotiate their identities across multiple lifeworlds, only one of which was Green Academy and Ms. Rosewall's classroom. González and Moll (2002) discussed the benefits that come from schooling that incorporates students' diverse ways of knowing and funds of knowledge arguing that schooling practices that build on students' existing bodies of knowledge can promote authentic and critical dialogue in which students' contributions are valued. Through their dialogue journal writing, Marlón, Elías, and Rafael engaged in a written conversation with Ms. Rosewall that supplemented and contextualized the oral interactions they had with her in person. In writing about their experiences, the students contextualized their learning in a way that was informative for Ms. Rosewall and informed how she moved forward in her instruction.

In Ms. Rosewall's class, the students engaged in interactive literacy practices across the class period. From writing about their personal lives in their dialogue journals to engaging orally with one another, language in Ms. Rosewall's classroom was used to communicate, to share

ideas, and to build a community of learners. The practices in which students engaged were grounded in context-specific understandings of literacy while simultaneously making room for students to build in out-of-school literacy, content knowledge, and experience in ways that extended both their own and Ms. Rosewall's understanding of certain topics to be discussed in the classroom.

The Critically-Conscious Nature of At-School Journaling and Interaction

Freire (2012/1970) discussed the dangers of the banking model approach in which the teacher is considered the only possessor of valuable knowledge and the students are considered empty and waiting to be filled with knowledge. He argued instead for a problem-posing approach in which teachers and students were considered equally responsible for the construction of knowledge in the classroom space. In this approach, teachers recognize students as experts of their experiences and work to provide instruction that builds on students' existing knowledge. In this approach to learning, students have power in that they can guide what learning looks like in the classroom. Regarding her own practice, Ms. Rosewall stated

> If [the students] feel like something they could say or they could contribute could change the trajectory of what's going to happen that day because they are an owner in that classroom, I think it just makes it more effective and more engaging." (Ms. Rosewall Interview, May 2016).

In allowing Marlón, Elías, and Rafael to take on active roles in the classroom, specifically though calling out and assisting their peers, she recognized them as knowledgeable members of the classroom and validated their contributions. By allow students to inform "the trajectory of what's going to happen that day," she fostered a learning space in which students had power. By encouraging students to build their out-of-school knowledge into their writing,

students had the opportunity to author their own narratives and construct their own identities by sharing what they wanted, when they wanted to, with Ms. Rosewall.

In the ways in which Marlón, Elías, and Rafael used their dialogue journal and engaged in oral interactions in Ms. Rosewall's class, it is clear the students were interested in interacting and sharing with their teacher and one another in both written and oral exchanges. Freire (2013/1974) argued that dialogue was a necessary component of critically conscious teaching and that dialogue must be grounded in mutual love, hope, and trust for it to be authentic. He contended that authentic dialogue allows students and teachers not only to communicate, but also to see each other as human beings. The writing completed by students in their dialogue journals, and the responses Ms. Rosewall wrote back, sparked this kind of dialogue. The academic and personal risks students took in sharing about themselves and in experimenting with their developing knowledge illustrate the sense of trust they had for Ms. Rosewall. Though the dialogue journals never included an ongoing written conversation between the students and teacher, which is sometimes a component of dialogue journals, they offered Ms. Rosewall a space to respond to students and led to in-person dialogue that was informed by what students had shared. These exchanges, and the ways in which Ms. Rosewall responded to the information shared by students, allowed her to come to know Marlón, Elías, and Rafael as human beings (Darder, 2002). Sharing background experience was not only cathartic, but it also provided valuable information about students' lives and identities. As Rafael noted, it was critical that Ms. Rosewall understood "*lo que pasé yo*" [what I went through], and the dialogue journal provided a venue for communicating those stories (Rafael Interview, October 2015).

Rafael's comment also highlights the point that when working across cultural and linguistic borders, it is critical that teachers take time and provide space for students to feel

comfortable and respected in the classroom. It is also critical that teachers recognize that students are inevitably affected by their out-of-school lives, particularly those who have experiences that were marked by discrimination, marginalization, or violence, which are common for many refugee and asylum-seeking students. Marlón, Elías, and Rafael, whose experiences fit those commonly considered part of the Central American transnational imaginary (Padilla, 2013), had been inevitably affected by their experiences leaving loved ones and their home country, crossing through Mexico, and resettling in the United States. These experiences undoubtedly informed how the students engaged at school, as illustrated in Marlón's entry about the sadness he felt about his upcoming birthday away from his mother. While students may not always utilize opportunities to share about themselves in the same ways as Marlón, Elías, and Rafael did, it is important and necessary that multiple opportunities exist for them to do so.

Freire (2012/1970) called for teaching and learning to be grounded in the notion of *conscientization,* which essentially calls for a learning space in which together, teachers and students come to understand how they fit into, affect, and are affected by the world around them. In reading students' dialogue journal entries and in interacting with them in the classroom, Ms. Rosewall came to understand the challenges students faced outside of the classroom and how they navigated the world differently than other students their same age. For example, she noted that outside of the classroom students' responsibilities likely differed greatly commenting, "whereas most American teenagers work to save for college or to have a car, [Marlón, Elías, and Rafael] are probably working to help support their families. I think that comes with a heavier burden" (Ms. Rosewall Interview, May 2016). Ms. Rosewall's comments indicate that she recognized how students' experiences were a product of specific political, social, and economic factors that affected how students lived their day-to-day lives.

Embedded in Ms. Rosewall's classroom, was a desire to instill in students an epistemological curiosity (Freire, 1998), or a desire to connect learning to lived experiences through questioning and wondering about the world around them. Ms. Rosewall fostered this curiosity in her openness to students' different forms of participation. By allowing students to participate by calling out, within reason, she never stifled their desire to share, to interact, or to question. Instead she used the opportunities, and the practice of dialogue journaling, to engage students in what Giroux (2001) called a radical pedagogy or instruction that honored students' experiences and the connections they made between their lives and classroom learning.

The Culturally-Relevant Nature of At-School Journaling and Interaction

Many studies have examined the impact of culturally-relevant curriculum in the instruction of multilingual transnational students (e.g., de la Piedra, 2010; Skerrett, 2012). Others have examined the impact of culturally-relevant teaching outside of the everyday classroom: for example, Gutiérrez (2008), who examined the impact of a migrant youth summer program on transnational students' literacy development, and Sepúlveda (2001), who explored transmigrant youths' participation in a special literacy program. My study looked at a form of culturally-relevant instruction that elicited students' background experiences and built on them as a foundation for instruction and learning during the parameters of a normal school day.

Embedded in the literacy practices of Ms. Rosewall's classroom was a desire to know students, to recognize their existing knowledges and skills as important, and to utilize them for making instruction culturally congruent. The practices in which students engaged in Ms. Rosewall's classroom, therefore, facilitated, to some degree, different aspects of a culturally-relevant pedagogy (Ladson-Billings, 1995a). Ladson Billings (1995a) stated that culturally-relevant pedagogy consisted of students experiencing academic success, developing cultural

competence, and developing critical consciousness. In the ways which Ms. Rosewall structured her classroom, students experienced academic success that was supported by Ms. Rosewall's feedback and responses to their writing and in-class participation. While some of the practices in which students engaged (e.g., calling out, offering unsolicited assistance) may not have been acceptable in all of students' classes, as students in their first year of formal schooling, the space and flexibility offered to the students by those affordances were critical in helping them develop a necessary comfort-level in the classroom. This comfort-level lowered students' affective filters (Krashen, 1985) and allowed students to begin to see themselves as learners, which served as an important foundation for the entire year and for their schooling experiences in the U.S. as they move forward with their formal educations. This understanding of themselves also instilled in them a level of confidence that Ms. Rosewall felt would serve them positively in their futures. She stated that students' willingness to participate was "a sign that they're going to be okay. They have the confidence, and the risk-taking ability, to fill in the gaps they have to the best of their ability" (Ms. Rosewall, September 2015). In this statement, Ms. Rosewall recognized that students were developing the competence they would need to be successful in the future. In allowing students to connect school learning to their personal and lived experiences, and in her recognition of those experiences, she also helped students develop critical consciousness as they pieced together an understanding of the world around them.

Bartolomé (2009) called on teachers to enact, what she called, a humanizing pedagogy in which teachers involve students in activities that allow them to get to know one another on personal levels as fellow human beings and not just as students and teachers. Ms. Rosewall's interest in getting to know students through dialogue journaling and personal interactions allowed students the space to share personal information. Bartolomé also argued that this kind of

pedagogy could only occur when teachers recognize the oppressive nature of certain schooling practices and ideologies, particularly those often used with language learner students. Anzaldúa (2012/1987) contented that because language and identity are so intimately connected, when one is deemed illegitimate, a person's entire identity is delegitimized with it. Delpit (2008a, 1992) argued that one of the most damaging ideologies perpetuated in the instruction of linguistically diverse students is the misconception that one language or dialect is more viable or necessary than another. While not necessarily representative of teachers' or administrators' personal opinions or beliefs, schools that deem English as the only viable language of instruction, relegate students' native languages to the periphery instead of building on and utilizing them as the valuable resources that they are and could be. While this was the overarching environment at Green Academy, and while Ms. Rosewall herself did not speak students' native languages, she, nevertheless, fostered a learning space in which students were encouraged to tap and build on their native languages. In her classroom, she sought to implement instructional practices that provided students the opportunity to build on their funds of knowledge (González, Amanti, & Moll, 2005) so that the instruction was more accessible and relevant.

An Ethic of Care in At-School Journaling and Interaction

Letts (1997) wrote that a caring classroom environment is one in which students have the ability to build positive, trusting relationships with their teacher and one another; where they have some sense of control; and where they feel a sense of responsibility to and for one another. In Ms. Rosewall's classroom, students built trusting relationships through both their dialogue journals and the interactions they initiated with Ms. Rosewall through their participation. Ms. Rosewall also felt it was important for students to know that they had a say in what happened in the classroom. To the extent possible, she allowed students' interests to guide the activities and

allowed students to contextualize learning in their own experiences through the dialogue journals. At times, the students expressed concern for one another as reflected in, for example, Rafael's interest in translating jokes made in Quiché into Spanish to include more classmates (fieldnotes, 3/28/16) or Marlón's insistence one day that I go through the cafeteria lunch line with a new student who he knew did not yet have a lunch number and who Marlón worried would, therefore, be reprimand (fieldnotes, 10/19/15). These kinds of behaviors—students' concerns for one another across cultural and linguistic borders—illustrate a mutual sense of care and respect.

Embedded in Ms. Rosewall's instructional decisions and practices were elements of care and respect. These attributes were reflected not only in the way Ms. Rosewall structured the literacy practices, but also in the nature of the relationships she developed with students and the relationships that students developed with one another. Noddings (1984, 2005) insisted that strong relationships between teacher and students are necessary in creating caring classroom environments. Equally important for Noddings was teachers' ability to engage students in flexible ways through collaborative dialogue and interaction. She argued that this dialogue should be "an open-ended…common search for understanding, empathy, or appreciation" (2005, p. 23) in which students and teachers share aspects of themselves with one another. The students' dialogue journal entries reflected this notion of dialogue, particularly in the ways in which students were empowered to take risks in sharing and in experimenting with their developing understandings of the English language. This caring flexibility was also reflected in Ms. Rosewall's response to students' classroom participation, particularly to their calling out. In some classroom spaces, this behavior would have been reprimanded; however, Ms. Rosewall

responded in ways that recognized students' contributions, reminded them of expectations, and encouraged them to continue to be active participants in the class.

hooks (2003) believed that caring classrooms are ones in which students are viewed as human beings with histories and experiences that affect who they are and how the engage in a classroom setting. She called for an engaged pedagogy, or a form of instruction that demonstrates critical care for students by focusing on their wellbeing in addition to their academic success. In providing opportunities for students to bring their out-of-school lives into their classroom, both in their dialogue journal writing and the interactions they had with one another, Ms. Rosewall sought out and validated student knowledge. She also recognized that outside of school students were working and experiencing challenges unlike some of their peers. Yet, she did not allow this to lower her expectations of them, instead she used it to push and encourage students further.

As hooks (2009) argued, students learn best when they have the opportunity to interact with their teacher. By actively initiating, promoting, and responding to student-initiated interactions, Ms. Rosewall fostered a classroom environment in which both adult and adolescent members heard and responded to each other. She also fostered opportunities through the dialogue journals for students to voice opinions and share experiences without having to do so through spoken language or interpersonal exchange which gave students many options for sharing their thoughts. Lastly, students' abilities to laugh, to make jokes, and to have fun in Ms. Rosewall's classroom were also a reflection of the caring and trusting environment.

Many studies have identified the importance of care in the classroom (e.g., Monzó & Rueda, 2001; Perez, 2000; Rolón-Dow, 2005; Valenzuela, 1999). Many of those studies have found that the kind of care students needed—a care that is mindful of students' emotional

wellbeing *and* their academic success—did not exist in the ways that it should or could in classrooms serving Latina/o students. This study departs from this body of research in that I found that Ms. Rosewall engaged students in instructional practices that reflected care for students as individuals as well as learners.

Language and Identity in At-School Journaling and Interaction

According to Ruíz's (1984) language ideologies framework, attitudes about language can affect students at the national, state, district, school, and even classroom level. Embedded in each of Ruíz's three orientations, which view language as a problem, right, or resource, are attitudes and perceptions about what it means for students to come from homes in which more than one language is used. While the overall instruction at Green Academy—an all-English sheltered immersion approach—reflected an ideological orientation in which languages other than standardized English were a problem (educationally and socially), this use of a sheltered immersion model was a product of state-level infrastructure that did not place an emphasis on recognizing, utilizing, or building on students' native languages. Therefore, this orientation did not necessarily reflect the personal orientations of the teachers or administrators at Green Academy.

In Ms. Rosewall's classroom, for example, despite her being monolingual herself, students' native languages were treated as a resource. In her decisions to allow students to use their native languages as needed and to build on existing knowledge they had in their languages (e.g., Rafael's choice to write about *cortes* as opposed to skirts), she placed value on that knowledge and offered space for students to build on it in the classroom. While in their lives outside of the classroom students encountered attitudes about their identities that reflected an orientation that viewed students' linguistic identities as problems (e.g., Marlón who experienced

racist harassment from a co-worker), in Ms. Rosewall's classroom they knew their diverse linguistic backgrounds were valued.

In her instruction, Ms. Rosewall exemplified key aspects of sheltered English instruction. While not actually using a language other than English in her instruction, she sought to engage students in ways that were culturally and linguistically accessible. By allowing students to engage with her and each other in social, low-stakes interactions, she was able to monitor the ways in which they acquired social language, and by engaging students in loosely-structured writing activities in which she modeled certain syntactic features of English, she was also able to monitor their academic language development (Cummins, 1986). The information that Ms. Rosewall acquired from interactions with students and observations of their development, as reflected in their work, informed how she proceeded with her instruction. Mindful of how students' socioemotional status, or affective filters (Krashen, 1985), can affect their learning, Ms. Rosewall sought to help students feel comfortable in her classroom, as evidenced by the ways in which she enacted an ethic of care in her relationships with students and the instruction she provided. Students' comfort-levels were perhaps most visibly reflected in the enjoyment students expressed—through smiling, laughing, and high-fiving—at being able to laugh and make jokes with Ms. Rosewall and one another.

As emergent multilinguals developing English language and literacy, Marlón, Elías, and Rafael benefited from the comprehensible input (Krashen, 1985) that Ms. Rosewall offered in her instruction. Not only did Ms. Rosewall make resources (e.g., dictionaries) available to students, but she modeled how to use them. She supplemented many of her lessons with visuals, drawings, word banks, vocabulary lists, and sentence frames to support students in their writing and participation in class activities. She also focused heavily on modeling expectations for

students before expecting them to participate. For example, the write alouds that accompanied the dialogue journaling not only provided students with an example of what their work should look like, but also demonstrated for them the process of engaging in writing in English. The ways in which she grounded the practice of dialogue journaling in students' lives allowed them to access their existing funds of knowledge (González, Moll, & Amanti, 2005) and to connect their at-school learning with their out-of-school lives.

Canagarajah (2013) argued that terms such as multilingual and plurilingual were insufficient in describing how emergent multilingual students negotiated their linguistic awareness to produce language. He also felt that these terms did not accurately describe the ways in which speakers of more than one language live "between and across languages" depending on setting, need, and context. As emergent multilinguals, Marlón, Elías, and Rafael negotiated their identities in connection to location, space, and audience on a daily basis. Students' abilities to engage in bilanguaging (Mignolo, 2000)—or their abilities to think, live, and produce ideas across and between languages—was directly connected to their abilities to read and interpret their setting and the interlocutors with whom they interacted. This often manifested in students' decisions to code-switch or engage in translanguaging in their writing. Marlón's, Elías', and Rafael's decision to access knowledge across languages and cultural frames of reference pushed them in their thinking and increased their linguistic output—both oral and written. This was similar to the findings of Skerrett and Bomer (2013), who noted that when students were given the opportunity, they drew upon hybrid practices that combined languages, emotion, and complex vocabulary across Spanish and English.

Students' abilities to engage in bilanguaging was also likely a result of their aesthetic and lived experiences using language in both Guatemala and the U.S., where linguistic decision-

making was both an aesthetic and a practical experience grounded in understandings of setting and place. Other studies (e.g., Rubenstein-Ávila, 2007; Sánchez, 2007) have also found that the literacy practices in which transnational students engage are unique in that they are often specific to and grounded in the unique experiences of being transnational and navigating multiple languages and cultural spaces on a daily basis. While initially designed to describe the continua of experiences for speakers of two languages, Hornberger's (2003) continua of biliteracy calls on researchers to recognize that students' linguistic identities must be understood and nurtured in ways that are mindful of the local, national, and international contexts in which they developed.

Conclusion

Linking back to the research questions that guide this study, I found that one of the most impactful literacy practices in which students were engaged through writing was the practice of dialogue journaling. As I have highlighted, dialogue journals served as both an important instructional tool but also an important community-building resource. While not commonly used with older students, the dialogue journals were particularly impactful because of the ways in which students used them to share aspects of their identities with Ms. Rosewall. I also found that students engaged in many different oral literacy practices that allowed them to be both seen and heard by Ms. Rosewall and their classmates. Embedded in these practices were elements of care for students' wellbeing and academic success. This care was primarily reflected in the ways in which Ms. Rosewall engaged in authentic interactions with the students, through both oral and written exchanges, and in the ways in which she explicitly encouraged them to access, share, and build on existing knowledge and experiences. In Gay's (2010) discussion of responsive teaching, she highlighted that responsive teachers are ones who create an environment that is respectful and inclusive of students' cultural and linguistic identities. In Ms. Rosewall's classroom, she

worked collaboratively with students to create a classroom environment in which they could bring and build on their whole identities in their participation in classroom literacy practices.

CHAPTER 7

CONCLUSION AND IMPLICATIONS

> We must learn who the children are and not focus on what we assume them to be—at risk, learning disabled, unmotivated, defiant, behavior disordered, etc. This means developing relationships with our students and understanding their political, cultural, and intellectual legac[ies]. (Delpit, 2012, p. 38)

Marlón, Elías, and Rafael—and the other estimated 60,000 "unaccompanied child migrants [who] have been placed in U.S. schools" since the start of 2014 fiscal year (Migration Policy Institute, 2015)—are labeled many things (e.g., SIFE, ELL, unaccompanied minor, immigrant, undocumented, under-documented, "illegal[31]") when they arrive to the border, when they enroll in schools, and when they enter a classroom. Their languages, cultures, educational trajectories, immigration histories, and legal statuses are all interpreted for purposes of classifying, labeling, and placing them appropriately. While some of this, to a certain degree, is necessary, it is easy for the child or young adult to become hidden beneath these categories. As Delpit (2012) highlighted in the above quote, there is a need for teachers to know their students beyond the imposed labels and to recognize how these inflicted labels—which may not accurately represent students' experiences or identities—are part of larger political and cultural processes that inherently affect who students are and what they bring to the classroom.

Across the 2015-2016 academic year, Marlón, Elías, and Rafael each grew and developed in their own ways. At times their growth was painful and emotional, and at other times it was joyful and filled with laughter. While the three students' lives were complicated and multi-

[31] While commonly used to describe undocumented and under-documented populations, the term "illegal" has negative and racialized connotations and is generally considered derogatory and dehumanizing. In fact, in 2013 the Associated Press Stylebook eliminated the term from its style guide "opting instead to describe the circumstances of the immigrants' arrival in the U.S." (Gambino, 2015, n.p.).

faceted, at school they took the opportunities they had in Ms. Rosewall's classroom to reflect on these experiences, to tease them out, and to share them. As they got to know one another and as they began to develop relationships with classmates across cultural, linguistic, and social borders, they shared aspects of their identities and selves as young people, as learners, and as human beings. While attending high school had not initially been something Marlón, Elías, or Rafael had anticipated experiencing, their lives took unforeseen turns and they found themselves in a high school classroom in Kentucky. Though not part of the vision they had for themselves when leaving Guatemala, by the end of the year all three students indicated a desire to continue attending and to one day earn their high school diplomas. While all three adolescents were still negotiating the emotional effects of their transnational existence, they had developed new goals that centered around their developing identities as learners and as members of a classroom and school community.

In her classroom, Ms. Rosewall used students' life experiences as a foundation for literacy instruction. Students, to the extent that they wished, had the opportunity to ground their writing in their lives and were explicitly encouraged to access and share their background knowledge and experiences. This kind of culturally-relevant instruction can help teachers to lower students' affective filters (Krashen, 1985) and assist them in feeling like members of the classroom community. Ms. Rosewall's instruction demonstrated that there is no "one size fits all" approach to encouraging participation in the classroom as practices traditionally viewed as ineffective (e.g., teachers cold-calling) or rude (e.g., students calling out), functioned with great success given the specific classroom culture she and the students had co-constructed. Rather than viewing "class clown" students as off-task based on their behavior, Ms. Rosewall saw their expressions as an informative indication of their language development as well as their interest in

engaging with both her and their peers. She also recognized that student behavior could be a reflection of their circumstances, as exemplified by her response to Marlón who was off-task around his birthday. Her response to his entry and behavior reflected a deep sense of care for Marlón as a human, and not just as a student and learner. In allowing students the space they needed to express themselves in the ways that they saw fit in their dialogue journals, Ms. Rosewall offered a literacy practice that allowed for emotional and academic risk-taking and that allowed students to create the kind of liminal writing space they did.

By honoring students' risks with encouraging feedback and by continuing to push students through write-alouds and other modeled writing, Ms. Rosewall engaged them in reflective and grounded instruction. The dialogue journaling and the corresponding instruction served as a foundation for future literacy instruction and development as it was a practice that allowed students to ease into at-school participation. For teachers working with students who are learning English, and who are recently arrived to the United States, or who have interrupted educational backgrounds, instruction like Ms. Rosewall's is necessary to help students recognize that there is a place for them in the classroom and that regardless of their cultural, linguistic, or educational backgrounds, they are learners capable of participating in classroom literacy practices.

As my literature review in chapter two highlights, there is a great deal of research that explores the schooling of transnational Latina/o students. However, many of these studies have documented the language and literacy development of transnational Latina/o students in alternative learning spaces as opposed to in mainstream classroom. For example, Sánchez (2007) explored experiences of Latina youth through weekly meetings outside of the school day, Gutiérrez (2008) studied Latino/a students' literacy development during a summer program, and

Sepúlveda (2011) worked with Latino males in a dialogue and writing group. My study contributes to the body of literature by considering what is possible in an "everyday" classroom, even when the circumstances of that classroom do not appear to be ideal. Green Academy was a school that utilized only English for instruction in a state that does not offer bilingual programming for ELLs. Ms. Rosewall, a monolingual, communicated with the three students using English and a minimal amount of Spanish vocabulary. Yet, in this English-medium space and with a monolingual English-speaking teacher, Marlón, Elías, and Rafael had the opportunity to engage meaningfully in literacy practices that allowed them to access both content and linguistic knowledge from across their linguistic repertoires. Beyond providing the opportunity, they were actively encouraged to access and share this knowledge and experience in the literacy practices of Ms. Rosewall's class. While Ms. Rosewall's exceptional background, particularly her experience working in refugee resettlement, likely influenced her approach to teaching, her efforts highlight how it is the responsibility of all teachers to provide the most accessible instruction possible to their students regardless of whether or not the overarching instructional setting provides the ideal context.

In the United States, the "federal government does not mandate a specific method of instruction" for ELLs, and only 26 states and the District of Columbia explicitly identify bilingual programs as part of their state policies on the education of ELLs. This means that ELLs in the remaining states receive some form of English instruction that utilizes only English (Education Commission of the States, 2014, n.p.). For advocates of bilingual schooling, myself included, these numbers are troubling. However, because they reflect the reality in which immigrant and refugee students are being schooled, there is an urgent need to consider how English-medium classrooms can best meet the needs of students. The findings of my study, and

the implications they have for accessible and relevant instruction across languages, while in no way generalizable, provide a portrait of how one teacher implemented instructional practices that were accessible and relevant for three transnational immigrant youths in an all-English classroom.

Looking Forward

While the ethnographic case study I present in this dissertation is not replicable or generalizable, the findings do indicate a need to continue exploring the education of ELL in mainstream classrooms to understand how best to meet their needs. As the experiences of Marlón, Elías, and Rafael have illustrated, when students are viewed as human beings, and when they are taught in ways that allow them to express themselves and build on their existing knowledge and previous experiences, students' participation can be both dynamic and multifaceted. When this kind of instruction exists in a classroom environment that reflects care and respect, students, who may not necessarily have considered school a part of their reality, can begin to develop powerful identities as learners.

As I move into a faculty position I look forward to continuing to work with the data gathered for this dissertation. I am interested in examining more closely the ways in which Marlón, Elías, and Rafael engaged in invented spelling in both English and Spanish. I believe such an analysis might shed light on the ways in which the students' metalinguistic awareness shifted across the school year and how this shift may or may not have been a product of the instruction they received, particularly the role that Ms. Rosewall's write alouds may have played. I am also interested in exploring in more depth the notion of risk, specifically how it was articulated by Ms. Rosewall in comparison with what students chose to do in terms of their emotional and intellectual risk-taking in their classroom participation. Such an analysis could

contribute in powerful ways to conversations about student agency, particularly in immigrant education. In this future analysis of risk-taking, I would like to explore the ways in which classroom peers may have influenced the ways in which the focal students engaged in risk-taking, specifically how group dynamics and peer interaction may have supported or encouraged students to engage further. On a related note, an analysis of the classroom layout and ecosystem would also be informative, particularly in considering more deeply external factors that supported and promoted student engagement and participation.

I am also interested in analyzing the comparisons the focal students made between their schooling experiences in the United States and their schooling experiences in Guatemala as I feel this analysis could be informative in helping teachers and school personnel better understand differences students encounter as they make their way in school settings that are quite different from those they experienced in their home countries. Such an analysis would contribute a more informed perspective to conversations surrounding the hidden curriculum, or the "unwritten, unofficial, and often unintended lessons, values, and perspectives that students learn in school" (The Glossary of Education Reform, 2015, n.p.). Also informative would be an analysis of how, why, and when students utilized their native Indigenous languages in the classroom, specifically with whom and in what context students used and described their use of Quiché and Kaqchickel. Such an analysis could be particularly impactful for the field as the existing body of literature that explores the experiences of students who are speakers of Indigenous languages continues to be limited. This analysis would also illuminate the ways in which specific aspects of students' identities—in this case, their Indigeneity—are sometimes inadvertently erased in classroom spaces.

In the future, I hope to continue exploring the instruction of culturally and linguistically diverse students with already-bilingual students learning English as an additional language. As a faculty member at Montclair State University in New Jersey, I hope to work with the large Quechua and Spanish speaking population in the area, further documenting and exploring the process of already-bilingual students learning English as a third language. I am especially interested in exploring what responsive and caring instruction with this population looks like compared to how I have thought about caring instruction in the context of Quechua-speaking students learning Spanish as a second language in intercultural bilingual classrooms in Peru. Building on my work studying an ethic of care in Peru (Linares, in press) and the work I have developed in this dissertation, I am also interested in designing a theoretical framework that explores the idea of care in the instruction of already-multilingual students.

In his (2016) picturebook,[32] *Somos como las nubes/We Are Like the Clouds,* Jorge Argueta poetically "describes the odyssey that thousands of boys, girls, and young people from El Salvador, Guatemala, Honduras, and Mexico undertake when they flee their countries" (Argueta, 2016, n.p.). I have chosen to end this dissertation with two poems from this picturebook. The first poem hauntingly describes the experiences of so many young people as they make their way through Central America and Mexico to the U.S. The second is a hopeful poem about the possibilities that lie ahead of a child as he finds himself forging a new life on the other side of the border. It is in the context of this history and these experiences that so many young people enter schools and classrooms across the U.S. and in this context that I call on those who work with immigrant and refugee students to acknowledge their students' ways of knowing,

[32] Illustrated by Alfonso Ruano and translated by Elisa Amado.

their ways with words (Heath, 1983), and their life experiences—and to construct learning spaces in which students' insurgent voices (Valdés, 2001) can be heard.

La Arena del Desierto

Es bien suavecita la arena del desierto.
Me recuerda las playas de El Salvador.

Dice el señor Coyote
que pronto llegaremos.

A mí me dan ganas de regresarme
a ver a mi papi.

Él se quedó llorando.
Ya no llores, papi.

Cuando esté con mi mami
te vamos a mandar un beso

Igual o más grande
que la luna.

The Desert Sand

The desert sand is very soft.
It reminds me of the beaches of El Salvador.

The coyote tells us
we are almost there.

I feel like going home
to see my dad.

He stayed behind, crying.
Stop crying, Dad.

When I get to my mother,
we will send you a kiss

Just as big
or bigger than the moon.

Sueño

Sueño
que estoy con mi mami.
Sueño que estoy con mi papi.

Sueño que estoy en Los Ángeles.
Sueño que estoy en El Salvador.
Sueño que estoy en Honduras.
Sueño que estoy en Guatemala.
Sueño que estoy en México.

Mi mami me abraza
y me dice:
Esto no es un sueño.
Estás en mis brazos.
Estás en Los Ángeles.
Eres un campeón.

Dream

I dream
I am with my mom.
I dream I am with my father.

I dream I am in Los Angeles.
I dream I am in El Salvador.
I dream I am in Honduras.
I dream I am in Guatemala.
I dream I am in Mexico.

My mother holds me
and tells me:
This is not a dream.
You are in my arms.
You are in Los Angeles.
You are a champion.

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APPENDIX A
SCHOOL PERSONNEL CONSENT FORM

UNIVERSITY OF ILLINOIS
AT URBANA-CHAMPAIGN

College of Education
311 Education Building
1310 South Sixth Street
Champaign, IL 61820

Teacher and School Personnel Consent Form To Participate in Research

You are asked to participate in a research study conducted by Rebecca Linares. I am a graduate student in the department of curriculum and instruction at the University of Illinois at Urbana-Champaign. Your participation in this study is completely voluntary and confidential. If you have any questions, feel free to contact me (502-468-8490, relinar2@illinois.edu) or my advisor Dr. Karla Möller or anyone at the University of Illinois University of Illinois Institutional Review Board.

Purpose of the Study
The purpose of this study is to explore the ways in which Central American immigrant youth engage in literacy practices both in and outside of school. For purposes of this study, literacy means reading, writing, speaking, and listening in any language.

Eight to ten students were selected as participants because they identified themselves as:
- In their first or second year of attendance at the Newcomer Academy,
- Between the ages of 12 and 17,
- From Central America (Honduras, Guatemala, or El Salvador),
- Of Indigenous descent,
- A speaker of an Indigenous language,
- A speaker of Spanish,
- Not a native English speaker, and
- Not born in the United States.

Participation and Withdrawal
You can choose whether to participate in this study or not. If you volunteer to participate in this study, you may change your mind at any time without consequences of any kind. You may also refuse to answer any questions, participate in any activity, or share any materials and still remain in the study.

You also have the option of agreeing or not agreeing to:

- have your interviews and conversations audio-recorded,
- have me observe activities of your choice in the classroom,
- share student-produced work with me
- share instructional materials and resources with me

Rights of Research Subjects
If you have any questions or concerns about your rights as a participant in this study, or any concerns or complaints, please contact the University of Illinois Institutional Review Board at irb@illinois.edu or (217) 333-2670.

Procedures
The study will take place over the academic school year. If you agree to participate in the study, you will be asked to do the following understanding that you have the right to refuse or stop at any time:

- participate in an audio-recorded or not- audio-recorded interview at school early in the school year and near the end of the school year each of which will last no longer than one hour,
- participate in audio-recorded or not- audio-recorded occasional check-in conversations at school not more often than weekly and which will last no longer than 20 minutes,
- allow me to observe you in your regular classroom teaching activities,
- share examples of participant student-produced work (e.g., worksheets, other written school assignments, products, notebook or reading/writing journal entries completed as part of schoolwork) with me and allow me to photograph or copy this work, and/or
- allow me to take notes of my observations in the classroom.

Confidentiality
Your name, and the names of any people or places you reference in your conversations with me and in any example of the work that you share with me, will be changed to a randomly assigned code number so that they remain confidential and cannot be traced back to you. Pseudonyms will be used in all writings, publications and presentations of the research results. Once this is completed and all files have been saved with pseudonyms only, my academic advisor will also have access to this confidential data set while I am working on my dissertation for my doctoral program. Any files she accesses will also be kept in a secure place and will be kept strictly confidential. Her role is to guide me as I finish my dissertation.

Authorization
I have read and understand the above consent form and have been given a copy of this consent form to keep for my own reference, my questions have been answered to my satisfaction, and I voluntarily agree to participate in this study.
______ YES _______ NO

I grant permission to Rebecca Linares, primary researcher, to use the data and artifacts collected related to literacy practices in her doctoral dissertation, writings, published works, and academic presentations with the understanding that my real name will not be used in connection with this data.
______ YES _______ NO

I allow interviews and check-ins to be audio-recorded with the understanding that my real name will not be associated with the audio-recording in any transcripts made from the audio-recording(s) or in Rebecca Linares' doctoral dissertation, writings, published works, and conference presentations.
______ YES _______ NO

Participant Signature: _________________________________ Date__________________

Interviewer's signature: ________________________________ Date__________________

APPENDIX B
STUDENT INFORMATIONAL SCRIPT

U N I V E R S I T Y O F I L L I N O I S
A T U R B A N A - C H A M P A I G N

College of Education
311 Education Building
1310 South Sixth Street
Champaign, IL 61820

Student Informational Script

Hello ____________________________________,

As you know, my name is Rebecca Linares, and I am a student at the University of Illinois. I also teach a class for future teachers. You may have seen me at school last year helping out in some of your classes. Your teachers have agreed to allow me to observe in your classrooms and to interview them for a research project I am conducting for my own schoolwork. I would like to ask if you would be willing to be a part of my study, too.

If you agree, you will keep doing your regular classwork. What will change is that I will be at school and in your classrooms during the school year taking notes and occasionally talking with you about your work and how you use the languages you know and are learning in school in reading, writing, listening, and speaking activities. I would like to keep copies or pictures of some of your work to remind me of what you did. I would like to use a small audio recorder to record our conversations.

I would also like to spend some time with you outside of the classroom to learn about how you use the languages you know and are learning outside of school (e.g., with your friends, at your church, or in your neighborhood or home). I would like to keep copies or pictures of examples of how you use language outside of school.

Next year, I will be writing a paper about ways students use language through reading, writing, listening and speaking in all of the languages they know and are learning at school and outside of school. I plan to share the research in my dissertation that is part of my doctoral work as well as in publications and presentations so that other people can hear the stories and experiences that you are willing to share and can learn how to be more helpful through hearing about your experiences.

If you would like to participate, I will not use your real name when I write about this work. I will use a pretend name (also called a “pseudonym”) for you, because that is what researchers do to keep information confidential.

If you don't want to be included in this project, you don't have to be. Your decision will not affect your grades at school or relationship with your school and no one will be upset if you don't want to be included. If you want to be in the project now but change your mind later, that's okay, too. You can change your mind and stop at any time. If you stop, any information you have shared will be deleted and will not be shared in my dissertation or in any other way.

If there is anything you don't understand, let me know and I will explain it to you. If you have a question later that you don't think of now, you can call me or ask your guardian or teacher to call me or send me an email (502-468-8490, relinar2@illinois.edu).

If you would like to be a part of my study I will give you a consent form to take to your guardian so that they can give their permission for you to participate in the study.

I look forward to spending time with you this year.

UNIVERSITY OF ILLINOIS
AT URBANA-CHAMPAIGN

College of Education
311 Education Building
1310 South Sixth Street
Champaign, IL 61820

Guión Informacional para Estudiantes

Hola ____,

Como sabes me llamo Rebecca Linares y estudio en la Universidad de Illinois. También dicto una clase para futuros maestros. Tal vez me has visto en el colegio el año pasado ayudando en algunas de tus clases. Tus maestros me han permitido observar en tus salones y también entrevistarlos para un proyecto de investigación en el que estoy trabajando para mis propias clases. Quiero preguntarte si tú también estarías dispuesto a ser parte de mi estudio.

Si estás de acuerdo, seguirás completando el trabajo normal de tus clases. Lo que cambiará es que yo estaré en el colegio y en tus salones de clase durante el año académico tomando notas a hablando contigo de vez en cuando sobre tu trabajo y cómo usas los idiomas que conoces y los que estás aprendiendo en el colegio en actividades de leer, escribir, escuchar y hablar. Me gustaría guardar copies o fotos de algunos de tus trabajos para recordar lo que has hecho. Me gustaría usar una pequeña grabadora para grabar nuestras conversaciones.

También me gustaría pasar algún tiempo contigo fuera del salón de clases para aprender cómo usas los idiomas que ya conoces y los que estás aprendiendo fuera del colegio. Me gustaría guardar copias o fotos de muestras de cómo usas leguaje fuera del colegio.

El año que viene, estaré escribiendo una tesis sobre las formas en que los estudiantes usan lenguaje leyendo, escribiendo, escuchando y hablando en todos los idiomas que conocen y que están aprendiendo en el colegio o fuera del colegio. Planeo compartir la investigación como parte de mi tesis doctoral así como en publicaciones y presentaciones para que otros puedan escuchar los cuentos y experiencias que estás dispuesto a compartir y así puedan aprender a ser más serviciales por haber escuchado tus experiencias.

Si quieres participar, no usaré tu nombre real cuando escriba sobre este trabajo. Usaré un nombre inventando (también llamado pseudónimo) para ti porque eso es lo que hacen investigadores para mantener la información confidencial.

Si no quieres participar en este proyecto, no tienes que ser incluido. Tu decisión no afectaría tus notas en la escuela o tu relación con la escuela y a nadie le molestará si no quieres participar. Si quisieras participar ahora y cambias de idea más tarde, también está bien. Puedes cambiar de

idea y parar en cualquier momento. Si paras, cualquier información que hayas compartido será borrada y no se compartirá en mi tesis ni de ninguna otra forma.

Si hay algo que no entiendes, hazme saber y yo te lo explicaré. Si tienes una pregunta más tarde que no se te ocurre ahora, puedes llamarme o pedirle a tu guardián o maestra que me llame o me pues enviar un correo electrónico (502-468-8490, relinar2@illinois.edu).

Si quieres ser parte de mi estudio te daré una forma de permiso para que se la lleves a tu guardián y así te puedan dar permiso para participar en este estudio.

Espero poder pasar tiempo con todos ustedes este año.

APPENDIX C
GUARDIAN CONSENT FORM

U N I V E R S I T Y O F I L L I N O I S
A T U R B A N A - C H A M P A I G N

College of Education
311 Education Building
1310 South Sixth Street
Champaign, IL 61820

Guardian Consent Form

Dear Guardian,

My name is Rebecca Linares. I am a doctoral student in Curriculum and Instruction at the University of Illinois. ____'s teacher has agreed to participate in a research project that I am conducting at school. The study looks at how Central American students use language through reading, writing, listening and speaking in all of the languages they know and are learning and will take place for the duration of the school year.

I am requesting permission to observe and document the ways ____________ engages in these activities as part of his/her regular classroom activities. I am also requesting permission to have and audio-record conversations with ____________ about his/her language related activities at school and to copy or photograph examples of his/her work. The purpose of audio-recording the conversations is to facilitate accuracy and remember what students said. I'd only like to audio-record interviews and check-ins. Other activities will not be audio-recorded. I would also like permission to occasionally observe and document ____________'s language related activities outside of school. This might include observing ____________'s participation in after-school activities in the neighborhood (e.g., group studying or homework sessions), at church (e.g., Bible study), in the neighborhood or at home (reading and writing with siblings or friends), or wherever else s/he may invite me.

If ____________ participates in the study, I would also like to speak with you at your convenience about his/her activities related to language soon after he/she student joins the study, again near the end of the school year, as well as any time during the school year that you would like.

____________'s participation in this research is completely voluntary. The choice to participate or not participate will not impact his/her status at school, the instruction s/he receives, his/her grades, or his/her relationship with the school. You are receiving this request for permission because ____________ has already stated that s/he would like to take part in this study. Only students who want to participate and have permission from their guardian will participate. If

____________ chooses not to participate in the study I will not audio-record or transcribe any of his/her activities or interactions. If ____________ decides to stop participating at any time during the school year, you are free to withdraw your permission at any time and for any reason without consequences or explanation.

The study focuses on students' language and literacy practices. While information related to students' legal status might be shared by the student, it is not the focus of this study nor will it be specifically solicited. If ____________ shares anything about his/her status in the U.S. that information will be erased from the audio-recording and not transcribed. Your and ____________'s names and identities will be kept strictly confidential. An identification number will be used in place of names and places, and a pseudonym, or pretend name, will be used in writings, publications and presentations. Identifiable names will be removed from any and all audio-recordings as well. Once this is done, the original audio-recordings will be deleted and destroyed. All original audio-recordings and information obtained for this project will be stored at a secure location and be accessible only to myself while I am in the process of removing names and identities from the material. Once this is completed and all files have been saved with pseudonyms only, my academic advisor will also have access to this confidential data set while I am working on my dissertation for my doctoral program. Any files she accesses will also be kept in a secure place and will be kept strictly confidential. Her role is to guide me as I finish my dissertation. Please note that your signature is not required to grant permission; you can indicate your permission with your initials to maintain your confidentiality.

The results of this study will be used as part of my doctoral dissertation and may also be used in scholarly writings, publications and presentations.

In the space below, please indicate whether you do or do not want ____________ to participate. Please ask your child to bring one copy of the completed form to me at school. Use the envelope provided to keep your decision confidential. The second copy is yours to keep. If you have any questions, feel free to contact me or my advisor Dr. Karla Möller or anyone at the University of Illinois University of Illinois Institutional Review Board.

Thank you for your consideration of this project.

Sincerely,

Rebecca Linares
Graduate Student
Dept. of Curriculum & Instruction
University of Illinois, Urbana-Champaign
502-468-8490 / relinar2@illinois.edu

Karla Möller
Associate Professor
Dept. of Curriculum & Instruction
University of Illinois, Urbana-Champaign
217-265-4039 /kjmoller@illinois.edu

* ** * * * * * * * * * * *

Informed Consent

Please check "YES" or "NO" for each statement below, then initial and date this letter.

I have read and understand the above consent form and have been given a copy to keep for my own reference, my questions have been answered to my satisfaction, and I voluntarily agree for ____________ to participate in this study. ______ YES _______ NO

I grant permission to Rebecca Linares, primary researcher, to use the collected information and examples of practices involving reading, writing, listening, and speaking in her doctoral dissertation, writings, published works, and academic presentations with the understanding that real names and places will not be used in connection with this data.
______ YES _______ NO

I allow interviews and check-ins to be audio-recorded with the understanding that real names will not be associated with the audio-recording in any transcripts made from the audio-recording(s) or in Rebecca Linares' doctoral dissertation, writings, published works, and conference presentations. ______ YES _______ NO

I allow Rebecca Linares to observe and participate in any out-of-school activities to which she may be invited by ____________ with the understanding that the activities will not be audio or video-recorded or photographed but may be documented by way of fieldnotes. ______ YES _______ NO

As the guardian I agree to participate in conversations with Rebecca Linares about ____________'s language activities. ______ YES _______ NO

I allow my conversations with Rebecca Linares about ____________'s language activities to be audio-recorded.
______ YES _______ NO

Guardian Initials: ____ Date: ___________

Questions: If you have any questions, concerns or complaints about your student's rights as a participant in this study please contact the University of Illinois Institutional Review Board via email at irb@illinois.edu or by phone at 217-333-2670 or by mail at 528 East Greet St.; Suite 203; Mc-419; Champaign, IL 61820.

UNIVERSITY OF ILLINOIS
AT URBANA-CHAMPAIGN

College of Education
311 Education Building
1310 South Sixth Street
Champaign, IL 61820

Forma de permiso para guardianes

<fecha>

Estimado/a Guardián,

Mi nombre es Rebecca Linares y soy estudiante de doctorado en el programa de Currículo e Instrucción en la Universidad de Illinois. El/La maestro/a de ____________ ha acordado participar en un proyecto de investigación que estoy llevando a cabo en el colegio. El estudio mira la forma en que estudiantes Centroamericanos usan lenguaje leyendo, escribiendo, escuchando y hablando en todos los idiomas que conocen y en aquellos que están aprendiendo y durará el año académico.

Estoy pidiendo permiso para observar y documentar como ____________ participa en estas actividades como parte de sus actividades regulares en el salón. También estoy pidiendo permiso para tener y audio-grabar conversaciones con ____________ sobre sus actividades relacionadas a lenguaje en el colegio y para copiar o fotografiar muestras de su trabajo. El propósito de audio-grabar las conversaciones es facilitar exactitud y recordar lo que dicen los estudiantes. Solamente quiero audio-grabar entrevistas y chequeos periódicos. Otros tipos de actividades no serán gravadas. También quisiera permiso para de vez en cuando observar y documentar las actividades relacionadas a lenguaje fuera del colegio. Estas pueden incluir la participación de ____________ en actividades después del colegio en el barrio (por ejemplo, estudiar o hacer tarea en grupo) la iglesia (por ejemplo, estudio de la Biblia), o en la casa (por ejemplo, leer y escribir con hermanos o amigos), o donde sea que él/ella me invite.

Si ____________ participa en este estudio, me gustaría hablar con Ud. cuando le venga bien sobre las actividades relacionadas a lenguaje de ____________ relativamente pronto después que ____________ se una a este estudio, y otra vez cerca al final del año académico, así como también en cualquier momento que guste durante el año académico.

La participación de ____________ en esta investigación es completamente voluntario. La opción de participar o no participar no afectará ni su condición en el colegio, ni la instrucción que recibirá, ni sus notas, ni su relación con la escuela. Ud. ha recibido esta forma de permiso porque ____________ ya ha dicho que quiere participar en este estudio. Solamente estudiantes que quieren participar y que tienen permisos de su guardián participarán. Si ____________ decide no participar en el estudio yo no audio-grabaré ni transcribiré ninguna de sus actividades

o interacciones. Si ____________ decide dejar de participar en cualquier momento del año académico, Ud. tiene la libertad de retirar su permiso en cualquier momento y por cualquier razón sin consecuencias ni explicación.

Este estudio enfoca en las prácticas de los estudiantes sobre lenguaje y alfabetismo. Aunque información relacionada al estado legal de los estudiantes pueda ser compartida por el estudiante, no es el enfoque de este estudio ni será solicitado específicamente. Si ____________comparte algo acera de su estatus en los EE.UU., la información será borrada de la audio-grabación y no será transcrita. Los nombres e identidades de Ud. y de ____________ se mantendrán estrictamente confidenciales. Se usará un número de identidad en vez de los nombres de personas y lugares, y se usará un pseudónimo, o sea un nombre falso, en escritos, publicaciones y presentaciones. Además se removerán nombres identificables de todas las audio-grabaciones. Cuando esto se haya cumplido, serán borradas y destruidas. Todos los originales de las audio-grabaciones y la información obtenida para este proyecto serán guardadas en un lugar seguro accesible únicamente a mí mientras esté removiendo los nombres y las identidades de los materiales. Cuando esto se haya cumplido y todos los archivos se hayan guardado solamente con pseudónimos, mi consejera académica tendrá acceso a los datos confidenciales mientras yo esté trabajando en la tesis para mi programa doctoral. Cualquier archivo que ella use también será guardado en un lugar seguro y mantenido estrictamente confidencial. Su papel es de guiarme mientras complete mi tesis doctoral. Tenga en cuenta de que no se requiere su firma para otorgar su permiso; puede indicar su permiso con únicamente sus iniciales para así mantener su anonimidad.

Los resultados de este estudio se usarán como parte de mi tesis doctoral así como en escritos académicos, publicaciones y presentaciones.

En el espacio que sigue, favor de indicar si Ud. quiere o no quiere que ____________ participe. Favor de pedirle a su estudiante que lleve una copia de la forma completada a mí al colegio. Use el sobre proporcionado para mantener su decisión confidencial. La segunda copia es para que se lo quede Ud. Si tiene alguna pregunta, no dude en ponerse en contacto conmigo o con mi consejera, Dra. Karla Möller, o con cualquiera en la Junta de Revisión Institucional de la Universidad de Illinois.

Gracias por su consideración de este proyecto.

Atentamente,

Rebecca Linares
Graduate Student
Dept. of Curriculum & Instruction
University of Illinois, Urbana-Champaign
502-468-8490 / relinar2@illinois.edu

Karla Möller
Associate Professor
Dept. of Curriculum & Instruction
University of Illinois, Urbana-Champaign
217-265-4039 /kjmoller@illinois.edu

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Consentimiento Informado

Favor de marcar “SI” o “NO para cada frase que sigue y luego marcar sus iniciales y fecha al final de esta carta.

He leído y entendido la forma de permiso escrita arriba y se me ha dado una copia para guardar para mi propia referencia, se me han contestadas mis preguntas a mi satisfacción, y yo libremente acepto que ____________ participe en este estudio. _____ SI _______ NO

Otorgo permiso a Rebecca Linares, investigadora principal, para que use información y ejemplos colectados acerca de las prácticas de leer, escribir, escuchar y hablar en su tesis doctoral, escritos, trabajos publicados, y presentaciones académicas con el entendimiento que nombres individuales y de lugares no serán usados con respecto a estos datos.
______ SI _______ NO

Permito que se graben entrevistas y chequeos periódicos con el entendimiento que no se asociarán nombres reales con las audio-grabaciones en ninguna transcripción de las audio-grabaciones ni en la tesis doctoral, escritos, trabajos publicados o presentaciones de conferencia de Rebecca Linares. ______ SI _______ NO

Permito que Rebecca Linares observe y participe en cualquier actividad fuera del colegio a la que pueda ser invitada por ____________ con el entendimiento que las actividades no serán ni video ni audio-grabadas ni fotografiadas pero sí documentadas en forma de notas escritas.
______ SI _______ NO

Como guardián, acepto participar en conversaciones con Rebecca Linares sobre las actividades de lenguaje de ____________.
______ SI _______ NO

Permito que mis conversaciones con Rebecca Linares sobre las actividades de lenguaje de ____________ sean audio-grabadas.
______ SI _______ NO

Iniciales del Guardián: ____ Fecha: __________________

Preguntas: si Ud. tiene alguna pregunta, preocupación o queja sobre los derechos de su estudiante como participante en este estudio, favor de ponerse en comunicación con la Junta de Revisión Institucional a través de correo electrónico irb@illinois.edu o por teléfono al 217-333-2670 o por correo al 528 East Green Street, Suite 203; MC-419; Champaign IL 61820.

APPENDIX D
STUDENT ASSENT FORM

UNIVERSITY OF ILLINOIS
AT URBANA-CHAMPAIGN

College of Education
311 Education Building
1310 South Sixth Street
Champaign, IL 61820

Student Assent Form

Hello ____________________________________,

My name is Rebecca Linares. I'm a student at the University of Illinois. I also teach a class for future teachers. You may have seen me at school last year helping out in some of your classes.

Your teachers have agreed to allow me to observe in your classrooms and to interview them for a research project I am conducting for my own schoolwork. I would like to ask if you would be willing to be a part of my study, too.

If you agree, you will keep doing you regular classwork. What will change is that I will be at school and in your classrooms during the school year taking notes and occasionally talking with you about your work and how you use the languages you know and are learning in school in reading, writing, listening, and speaking activities. I would like to keep copies or pictures of some of your work to remind me of what you did. I would like to use a small audio recorder to record our conversations.

I would also like to spend some time with you outside of the classroom to learn about how you use the languages you know and are learning outside of school. I would like to keep copies or pictures of examples of how you use language outside of school.

Next year, I will be writing a paper about ways students use language through reading, writing, listening and speaking in all of the languages they know and are learning at school and outside of school. I plan to share the research in my dissertation as well as in publications and academic presentations so that other people can hear the stories and experiences that they would like to share and can learn how to be more helpful through hearing about your experiences.

If you would like to participate, I will not use your real name when I write about this work. I will use a pretend name (also called a "pseudonym") for you, because that is what researchers do to keep information confidential.

If you don't want to be included in this project, you don't have to be. No one will be upset if you don't want to be included. If you want to be in the project now but change your mind later, that's okay, too. You can change your mind and stop at any time. If you stop, any information you have shared will be deleted and will not be shared in my dissertation or in any other way.

If there is anything you don't understand, let me know and I will explain it to you. If you have a question later that you don't think of now, you can call me or ask your guardian or teacher to call me or send me an email (502-468-8490, relinar2@illinois.edu).

Your guardian has already signed a permission form. If you would like to participate then you can put your initials on this form; please use the check boxes to let me know what your preferences are for participation.

I look forward to spending time with you this year.

Sincerely,

Rebecca Linares
Graduate Student
Dept. of Curriculum and Instruction
University of Illinois at Urbana-Champaign

* ** * * * * * * * * * * *

Student Assent

Please check "YES" or "NO" for each statement below, then initial and date this letter.

I agree to participate in the research project described above.

______ YES _______ NO

I give permission for Rebecca Linares to audio-record our interviews and conversations.

______ YES _______ NO

I give permission for Rebecca Linares to collect samples of my work from both at-school activities and out-of-school activities.

______ YES _______ NO

I understand that I can invite Rebecca Linares to observe and participate in any out-of-school activities in which I am engaged in in literacy activities and want her to attend and know that she will not audio or video-record or photograph the events but may write notes about it.

______ YES _______ NO

Student Initials: ____ Date: ____________

UNIVERSITY OF ILLINOIS
AT URBANA-CHAMPAIGN

College of Education
311 Education Building
1310 South Sixth Street
Champaign, IL 61820

Forma de Asentimiento para Estudiantes

Mi nombre es Rebecca Linares. Soy estudiante en la Universidad de Illinois. También dicto una clase para futuros maestros. Tal vez me has visto en el colegio el año pasado ayudando en algunas de tus clases.

Tus maestros me han permitido observar en tus salones y también entrevistarlos para un proyecto de investigación en el que estoy trabajando para mis propias clases. Quiero preguntarte si tú también estarías dispuesto a ser parte de mi estudio.

Si estás de acuerdo, seguirás completando el trabajo normal de tus clases. Lo que cambiará es que yo estaré en el colegio y en tus salones de clase durante el año académico tomando notas a hablando contigo de vez en cuando sobre tu trabajo y cómo usas los idiomas que conoces y los que estás aprendiendo en el colegio en actividades de leer, escribir, escuchar y hablar. Me gustaría guardar copies o fotos de algunos de tus trabajos para recordar lo que has hecho. Me gustaría usar una pequeña grabadora para grabar nuestras conversaciones.

También me gustaría pasar algún tiempo contigo fuera del salón de clases para aprender cómo usas los idiomas que ya conoces y los que estás aprendiendo fuera del colegio. Me gustaría guardar copias o fotos de muestras de cómo usas leguaje fuera del colegio.

El año que viene, estaré escribiendo una tesis sobre las formas en que los estudiantes usan lenguaje leyendo, escribiendo, escuchando y hablando en todos los idiomas que conocen y que están aprendiendo en el colegio o fuera del colegio. Planeo compartir la investigación como parte de mi tesis doctoral así como en publicaciones y presentaciones para que otros puedan escuchar los cuentos y experiencias que estás dispuesto a compartir y así puedan aprender a ser más serviciales por haber escuchado tus experiencias.

Si quieres participar, no usaré tu nombre real cuando escriba sobre este trabajo. Usaré un nombre inventando (también llamado pseudónimo) para ti porque eso es lo que hacen investigadores para mantener la información confidencial.

Si no quieres participar en este proyecto, no tienes que ser incluido. A nadie le molestará si no quieres participar. Si quisieras participar ahora y cambias de idea más tarde, también está bien.

Puedes cambiar de idea y parar en cualquier momento. Si paras, cualquier información que hayas compartido será borrada y no se compartirá en mi tesis ni de ninguna otra forma.

Si hay algo que no entiendes, hazme saber y yo te lo explicaré. Si tienes una pregunta más tarde que no se te ocurre ahora, puedes llamarme o pedirle a tu guardián o maestra que me llame o me pues enviar un correo electrónico (502-468-8490, relinar2@illinois.edu).

Tu guardián ya ha firmado la forma de permiso. Si tú quieres participar puedes poner tus iniciales en esta forma; por favor también marca cuáles son tus preferencias para participar.

Espero poder pasar tiempo con todos ustedes este año.

Atentamente,

Rebecca Linares
Graduate Student
Dept. of Curriculum and Instruction
University of Illinois at Urbana-Champaign

* ** * * * * * * * * * * *

Asentimiento del Estudiante

Favor de escoger "SI" o "NO" para cada declaración abajo y poner tus iniciales y la fecha.

Estoy de acuerdo en participar en el proyecto de investigación descrita arriba.
______ SI _______ NO

Doy permiso para que Rebecca Linares audio-grabe nuestras entrevistas y conversaciones.
______ SI _______ NO

Doy permiso para que Rebecca Linares reúna muestras de mi trabajo tanto en el colegio como en actividades fuera del colegio.
______ SI _______ NO

Entiendo que puedo invitar a Rebecca Linares a observar y participar en cualquier actividad en que yo participe en actividades relacionadas a lenguaje y a los que quiero que ella asista y sé que ella no audio grabará ni video grabará los eventos pero sí puede ser que tome notas al respecto.
______ SI _______ NO

Iniciales del Estudiante: ____ Fecha: ____________

APPENDIX E
INTERVIEW PROTOCOLS

Project Title: Exploring At-School and Out-of-School Literacy Practices of Central American Youth Navigating U.S. School and Community Spaces

The interview protocol consists of a list of questions that will be used selectively to guide interviews and check-ins throughout the data collection period. The overriding purpose of the questions is to gain understanding and context around the researcher's observations to support analysis. These questions will not be asked in their entirety at any one time. Oftentimes, the questions will be posed in response to classroom observation and review of artifacts. Other times, the questions will be posed as conversation starters.

Three types of questions make up the overall interview protocol. The purpose of contextual questions is to elicit background information that contributes to understanding the student as an individual with lived experiences that shapes how s/he understands and navigates current experiences. Baseline questions will be asked during initial and concluding interviews and are designed to assess shifts across the academic year. The purpose of check-in questions is to identify and explore students' engagement in, understanding of, and responses to at-school and out-of-school literacy practices.

<u>Contextual Interview Question Protocol for Use with Students</u>

- It'll help me understand the literacy practices your teachers are giving you and how you're participating if you told me a little bit about your schooling experiences before this school.
- Tell me about the languages you know.
- How do you feel about the languages you know?
- Tell me about your schooling experiences in your country.
    - Tell me about any schooling issues you had in your home country.
- Tell me about your schooling experiences in this country.
    - If you have experience in other school settings, would you be willing to share any artifacts?
- What differences have you noticed between the schools you have experienced in your home country and the U.S.?
- What else would you like to tell me?

<u>Baseline Interview Question Protocol for Use with Students</u>

- What do you like about school?
- What do you not like about school?
- Can you tell me more about how ___________ makes you feel and why?
- How do you use language at school?
- How do you use what you have learned at school out of school?
- Tell me about the activities you do at school.
- What kind of reading and writing do you do at school?

- Tell me about your relationships with your teachers.
- Tell me about your relationships with school support staff.
- Tell me about your relationships with your classmates.
- How do you use language out of school?
- What kind of reading and writing do you do outside of school?
- How do you use what you have learned out of school at school?

Check-In Interview Question Protocol for Use with Students

- How do you feel about ___________ assignment or activity?
- Tell me about how you created ___________.
- Explain why you created ___________ this way.
- How did you feel when ___________?
- How does knowing another language help you with ______________ activity?
- What else would you like to share with me to help me understand _______________)

Contextual Interview Question Protocol for Use with Teachers and School Personnel

- What can you share with me about the student participants?
- In what capacity have you worked with the student participants in the past?
- How do you approach literacy instruction with English Language Learners?
- What else would you like to tell me about literacy instruction?
- What are the biggest challenges you see facing the ELLs you work with?
- Why do you think these are so challenging to them?

Baseline Interview Question Protocol for Use with Teachers and School Personnel

- What are your impressions of each of the participant students?
- What are your concerns regarding literacy instruction?
- What are your impressions regarding student progress?
- How do you feel about how the students' linguistic skills and schooling experience affects their English literacy development?
- What are the greatest assets you see in your students in support of their language development and learning overall?
- How do you see these assets helping them in ___________specifically?
- What else would you like to tell me about students' literacy and language development?

Check-In Interview Question Protocol for Use with Teachers and School Personnel

- How is ___________ doing in school?
- Tell me about ___________ activity/assignment.
- Tell me about your interaction with ___________.
- Is there anything you would like to tell me or share with me?

Contextual Interview Question Protocol for Use with Guardians

- Tell me about the languages ___________ knows.
- Tell me about ___________ 's past schooling experiences.
- How do you see ___________ using language?
- How do you see ___________ using reading and writing?
- What else would you like to tell me?

Baseline Interview Question Protocol for Use with Guardians

- How is ___________ doing in school?
- What are the biggest challenges you see facing ___________in school now?
- Why do you think these are so challenging to him/her?
- What are the greatest assets you see ___________as bringing to his/her current schooling experience?
- How do you see these assets helping him/her specifically?

Check-In Interview Question Protocol for Use with Guardians

- What would you like to tell me or share with me?

Protocolo de Entrevista

Protocolo de Preguntas de Entrevistas Contextuales para Uso con Estudiantes

- Cuéntame de los idiomas que sabes.
- ¿Cómo te sientes sobre los idiomas que sabes?
- Cuéntame sobre las experiencias que tuviste en colegios en tu país.
- Cuéntame sobre las experiencias que tuviste en colegios en este país.
- ¿Qué diferencias has notado entre los colegios que has experimentado en to país comparado con los de EEUU?
- ¿Qué más me quieres contar?

Protocolo de Preguntas Entrevistas Iniciales y Finales para Uso con Estudiantes

- ¿Qué te gusta del colegio?
- ¿Qué no te gusta del colegio?
- ¿Me puedes contar más sobre como ______________________te hace sentir y por qué?
- ¿Cómo usas lenguaje en el colegio?
- ¿Cómo usas fuera del colegio lo que has aprendido en el colegio?
- Cuéntame sobre las actividades que haces en el colegio.
- ¿En qué forma lees y escribes en el colegio?
- Cuéntame de cómo te llevas con tus maestros.
- Cuéntame de cómo te llevas con el personal de apoyo escolar.
- Cuéntame de cómo te llevas con tus compañeros de clase.
- ¿Cómo usas lenguaje fuera del colegio?
- ¿En qué forma lees y escribes fuera del colegio?
- ¿Cómo usas fuera en el colegio lo que has aprendido fuera del colegio?

Protocolo de Preguntas de Entrevistas de Chequeo Periódico para Uso con Estudiantes

- ¿Cómo te sientes sobre la asignación o actividad _____________________?
- Cuéntame sobre cómo creaste ____________________________.
- Explícame por qué creaste _________________________ de esta manera.
- ¿Cómo te sentiste cuando _____________________________?
- ¿Cómo te ayuda que sepas otro idioma con _________________actividad?
- ¿Qué más quieres compartir conmigo para ayudarme a entender ____________?

Protocolo de Preguntas de Entrevistas Contextuales para Uso con Guardianes

- Cuéntame sobre los idiomas que ____________________ conoce.
- Cuéntame sobre las experiencias de colegio que ________________ ha tenido en el pasado.
- ¿Cómo ves a ______________________ usando lenguaje?
- ¿Cómo ves a ______________________ leyendo y escribiendo?
- ¿Qué más me quiere contar?

Protocolo de Preguntas Entrevistas Iniciales y Finales para Uso con Guardianes

- ¿Cómo le va a _______________ en el colegio?
- ¿Cuáles son los retos principales que enfrenta ___________________ en el colegio ahora?
- ¿Por qué cree Ud. que son tan difíciles para el/ella?
- ¿Cuáles son las ventajas mayores que Ud. ve que _________________________ trae a su experiencia escolar?
- ¿Cómo ve Ud. que estas ventajas lo ayudan específicamente?

Protocolo de Preguntas de Entrevistas de Chequeo Periódico para Uso con Guardianes

- ¿Qué quisiera Ud. contarme o compartir conmigo?

APPENDIX F
IRB APPROVAL LETTER

UNIVERSITY OF ILLINOIS
AT URBANA-CHAMPAIGN

Office of the Vice Chancellor for Research

Office for the Protection of Research Subjects
528 East Green Street
Suite 203
Champaign, IL 61820

May 7, 2015

Karla Moller
Curriculum & Instruction
317 Education Building
1310 S. Sixth St.
Champaign, IL 61820

RE: *Exploring At-School and Out-of-School Literacy Practices of Central American Youth Navigating US School and Community Spaces*
IRB Protocol Number: 15817

Dear Dr. Moller:

Your response to stipulations for the project entitled *Exploring At-School and Out-of-School Literacy Practices of Central American Youth Navigating US School and Community Spaces* has satisfactorily addressed the concerns of the UIUC Institutional Review Board (IRB) and you are now free to proceed with the human subjects protocol. The UIUC IRB approved, by expedited review, the protocol as described in your IRB-1 application with stipulated changes. The expiration date for this protocol, IRB number 15817, is 05/06/2016. The risk designation applied to your project is *no more than minimal risk*. Certification of approval is available upon request.

Copies of the attached date-stamped consent form(s) must be used in obtaining informed consent. If there is a need to revise or alter the consent form(s), please submit the revised form(s) for IRB review, approval, and date-stamping prior to use.

Under applicable regulations, no changes to procedures involving human subjects may be made without prior IRB review and approval. The regulations also require that you promptly notify the IRB of any problems involving human subjects, including unanticipated side effects, adverse reactions, and any injuries or complications that arise during the project.

If you have any questions about the IRB process, or if you need assistance at any time, please feel free to contact me at the OPRS office, or visit our Web site at http://www.irb.illinois.edu.

Sincerely,

Anita Balgopal, PhD
Director, Office for the Protection of Research Subjects

Attachment(s)

c: Rebecca Linares

U of Illinois at Urbana-Champaign • IORG0000014 • FWA #00008584
telephone (217) 333-2670 • *fax* (217) 333-0405 • *email* IRB@illinois.edu