

College of Education and P-16 Integration
Learning to Teach Lab Initiative

Critical Conversations with Colleagues to Advance
Culturally and Linguistically Sustaining Pedagogies

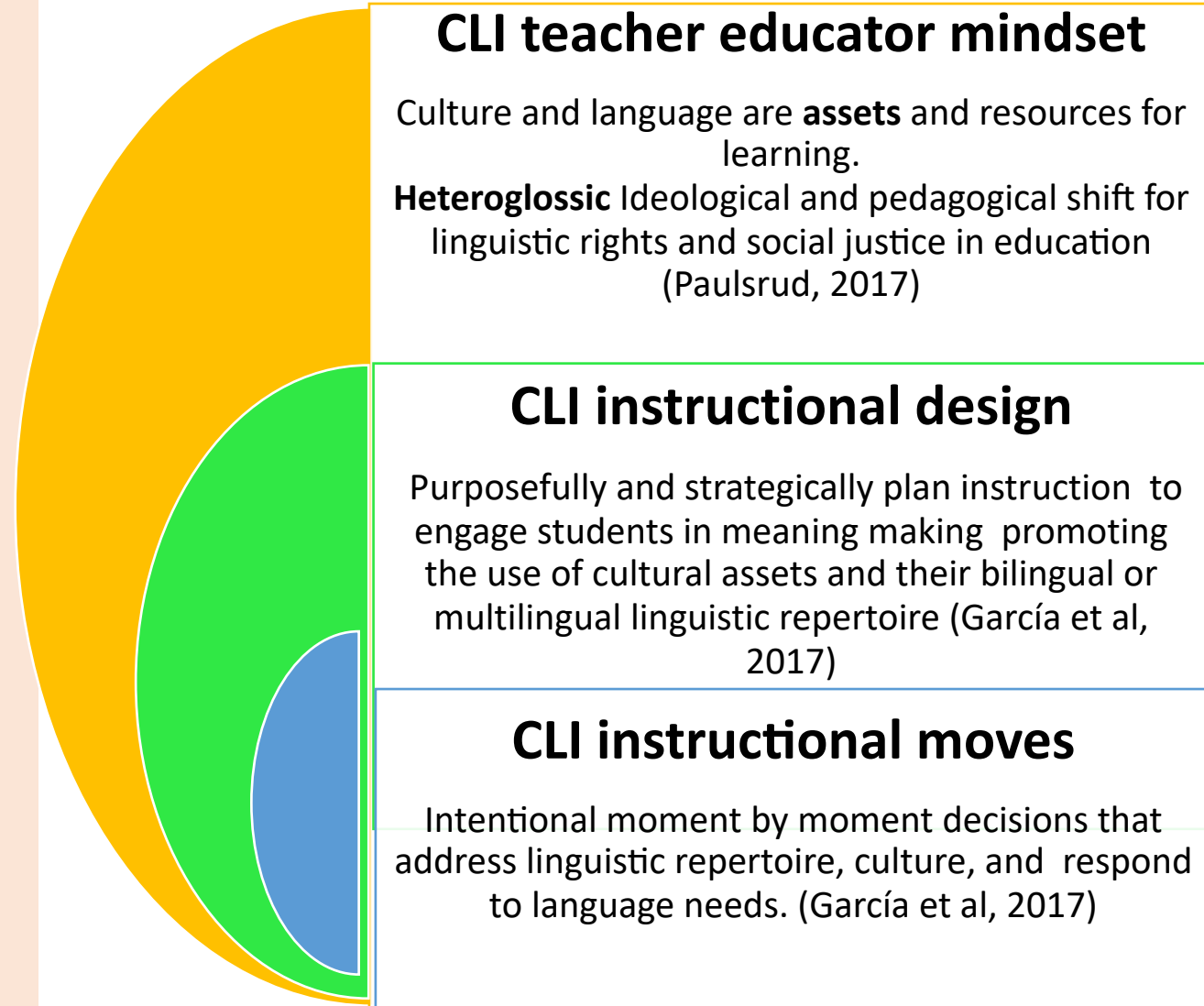
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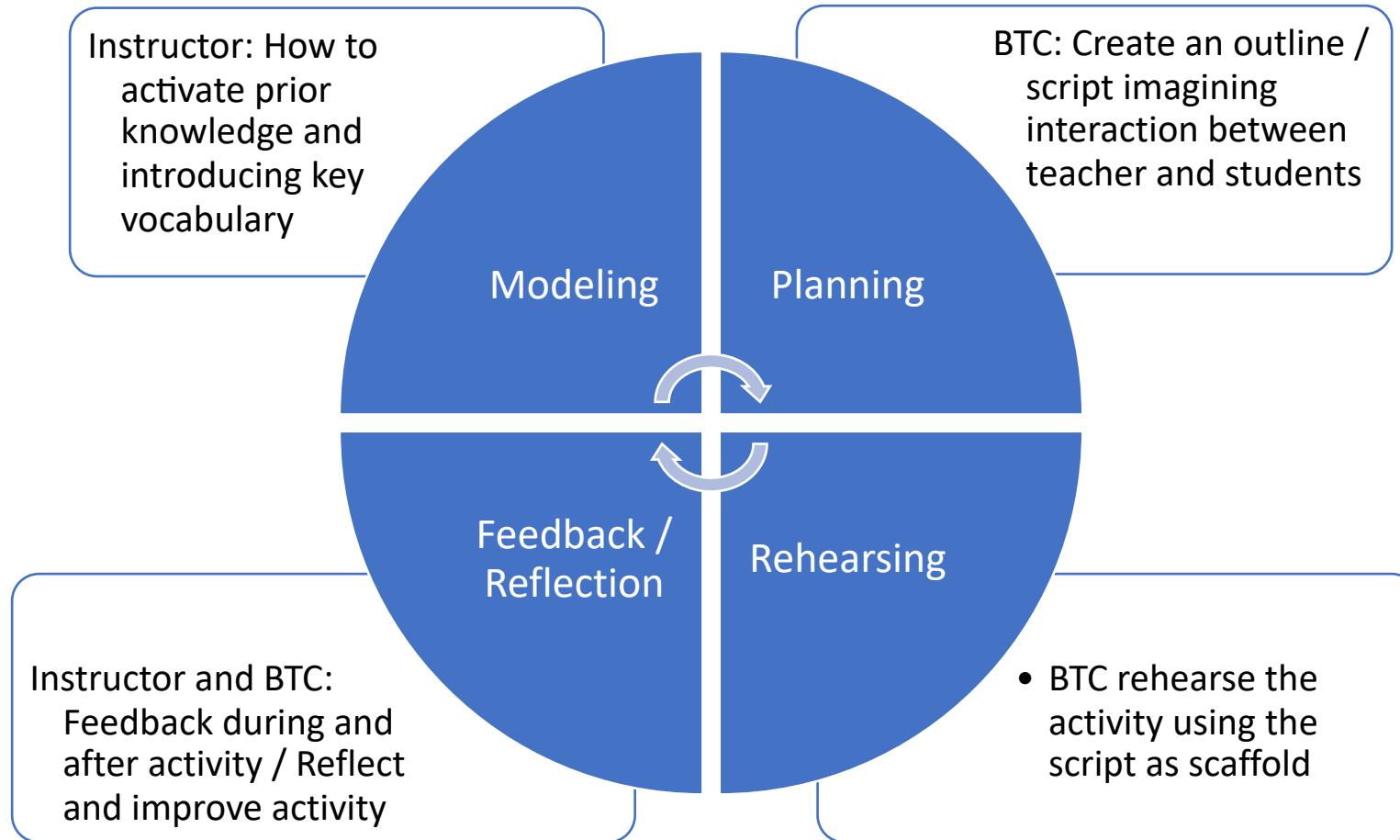
Culturally and Linguistically Inclusive Practices: Critical Questions

- How can we model culturally and linguistically inclusive practices to leverage students' culture and bilingualism?
- How can we plan instruction that purposefully integrate language fluid spaces to promote meaning making and validate students' linguistic backgrounds?

Pillars for a
Culturally and
Linguistically
Inclusive pedagogy
• (García, 2015;
Paris, 2012, Yosso,
2005)



Approximation to practice: Imagining a teaching scenario: “*Cajas de Cartón*” (Jiménez, 2000)



Culturally and Linguistic Inclusive Features

- The approximation to practice was designed for BTCs to dive into teaching disciplinary content in Spanish, specifically immigration in the US and an autobiographical story: “Cajas de Cartón” by Francisco Jimenéz (2000) that describes the life of Panchito, a migrant child and his family.
- BTCs worked in groups to co-construct a shared understanding of a social studies theme to be taught in Spanish, counteracting the common approach to teach social studies in English in bilingual classrooms settings.
- BTCs had to reflect on the connections between the story and immigration creating a script to reflect those ideas in Spanish, adding pedagogical Spanish features to their bilingual repertoire.

BTCs reflected on the connections between the story and immigration creating a script in Spanish

- **Teacher:** *¿Por qué se habrá mudado a los Estados Unidos?* [Why did they move to the United States?]
- **Students:** *Por qué ya no había trabajo entonces fueron a buscar.* [Because there was no more work, they went looking for it]
- **Teacher:** *¿Por qué otra razón creen [que] se mudan personas a los Estados Unidos?* [For what other reason do you think people are moving to the United States?]
- **Students:** *Para estar junto a su familia. Para estudiar inglés* [to be with their families, to study English]

- **Teacher:** *¡Muy bien! ¿Alguien me puede decir como se les llama a los trabajadores que trabajan en el campo?* [Very good, can someone tell me how workers are called when working in the field?]
- **Students:** *Es una palabra que se parece a brazo.* [It is a word that looks like “brazo”]
- **Teacher:** *Si, miren en el primer párrafo. ¿Qué parte de este párrafo les dice que es un bracero?* [Yes, look at the first paragraph. What part of this paragraph tells you is a laborer?]
- **Students:** *Pizcador, vino a trabajar.* [picker, came to work.]
- **Teacher:** *¡Muy bien! Acuérdense, la palabra braceros tiene la palabra brazos. Los braceros hacen trabajo usando sus brazos.* [Very well! Remember, the word “braceros” has the word “brazos”. Laborers who work using their arms.]

The challenge of deconstructing contradictory discourses

- Bilingualism as an asset:

“significa ser mejor que los demás. Por muchos años yo pensé que saber español era una debilidad.... Para mí el ser bilingüe es una verdadera bendición”.

- Bilingual /bicultural identity

“It means having two different countries in my blood and being able to share the love of two backgrounds. It means being able to celebrate differences and similarities of the two countries I hold dear to my heart.”

- The hegemonic presence of the monolingual paradigm

“different activities that allows them to use both languages, by grouping them strategically, allowing some scaffolding with the native language, or using sentence frames to give students practice with academic language, but mostly accomplishing the goal to help students learn a second language quickly, while preserving the native language and cultural heritage.”

En una (sic) aula bilingüe se debe usar el translenguaje, el uso de una lengua para enseñar la segunda lengua. [In the bilingual classroom, we must use translanguaging, the use of a language to teach a second language.]

There is no doubt that we need to rethink teacher preparation from a cultural and linguistic asset-based perspective, and that this vision and its implementation is “highly contextual, meaning that there is no one-size-fits-all cookie cutter model that can be implemented in any setting” (Irizzary 2017: 94).

Moreover, we cannot assume that beliefs are static or uniform across the Latinx population, while commonalities exist each BTC’s understandings are shaped by their lived experience. (Musanti, in press)

Final thoughts

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