

Portland State University

PDXScholar

Curriculum and Instruction Faculty Publications
and Presentations

Curriculum and Instruction

1-5-2023

A Collective Journey: Coalitional Critical Consciousness and Collaborative Methodologies in Bilingual Teacher Education

Rachel Snyder Bhansari

Portland State University, bhansari@pdx.edu

Follow this and additional works at: https://pdxscholar.library.pdx.edu/ci_fac



Part of the [Education Commons](#)

Let us know how access to this document benefits you.

Citation Details

Bhansari, R. S. (2022). A Collective Journey: Coalitional Critical Consciousness and Collaborative Methodologies in Bilingual Teacher Education. *Anthropology & Education Quarterly*.

This Pre-Print is brought to you for free and open access. It has been accepted for inclusion in Curriculum and Instruction Faculty Publications and Presentations by an authorized administrator of PDXScholar. Please contact us if we can make this document more accessible: pdxscholar@pdx.edu.

A collective journey: Coalitional critical consciousness and collaborative methodologies in
bilingual teacher education

Abstract:

This article explores critical reflection groups held over the course of a year-long collaborative ethnography between myself as researcher and five novice bilingual teachers. Drawing on feminist theories of emotion as knowledge, I suggest that coalitional critical consciousness developed in our meetings through emotional expression and acknowledgement of identity in connection to systems of power. I also explore the affordances of collaborative methods in the formation of collective critique for practicing teachers.

Este artículo explora reuniones de reflexión crítica que tomaron plazo a lo largo de una etnografía colaborativa de un año, entre yo como investigadora y cinco maestras bilingües. Usando teorías feministas de emociones como conocimiento, sugiero que una conciencia crítica colaborativa se desarrolló en nuestras reuniones a través de expresión emocional y reconocimiento de identidad en conexión con sistemas de poder. También, exploro los beneficios de métodos colaborativos en la formación de una crítica colectiva.

Introduction

“For admin, I feel like we have become a commodity. And for white parents, I also feel that we’re a commodity for their kids, so their kids can get a leg up and take something from us. Honestly, with this case being our language... **I’m like a Rosetta Stone for them.**” – Maestra Brenda¹ (Critical Reflection Group Meeting 2)

Much recent research has highlighted the experiences of linguistically and racially minoritized students in Dual Language Bilingual Education (DLBE) classrooms and related trends in these programs (Cervantes-Soon 2014; Palmer 2010). Less research considers how teachers, particularly linguistically and racially minoritized teachers, experience DLBE (Heiman and Yanes 2018). Furthermore, research tends to isolate and individualize the work of teachers, obscuring connections forged between teachers and lived realities shared across programmatic spaces (Pham 2018). In the quote above, Maestra Brenda voiced her felt experience as a DLBE teacher, and strong emotions linked to her identity as a Latinx woman. This statement also came from a shared discussion with four other novice teachers during a critical reflection group meeting held in this study, a space for vulnerable expressions and shared critiques of DLBE. Building on relationships established in a Teacher Education Program (TEP), this study followed teachers into their first year in the classroom and offered ongoing opportunities for their interconnection and coalition building.

In this study, I present data from a larger critical ethnography with collaborative elements that documented the felt qualities of critical consciousness in partnership with five novice bilingual teachers over the course of one year (Campbell, Lassiter and Pahl 2018). The data in this article emerges from our shared critical reflection group meetings, discussions held

¹ All names in the article were chosen by the study participants, four collaborators elected to use pseudonyms and one collaborator, Brenda, preferred her name be used.

periodically over the course of the study, co-directed by the teachers involved (Cochran-Smith & Lytle 2009). These conversations included thematic analysis of study findings, emotional connections built through emergent themes, shared and divergent embodied experiences in the classroom, and connections to self and personal history. The research questions examined in this article are the following: *How does critical consciousness relate to shared dialogue and relationships with colleagues? To what extent does critical consciousness arise in critical reflection group spaces?*

In this article, I draw on feminist theories of emotion as a form of knowledge (Jaggar 1989; Sandoval 2000), and recent work in critical consciousness (Palmer et al. 2019) to conceptualize a *coalitional critical consciousness*, or an awareness of the manifestations of power in a given environment shared through experience and ongoing dialogue, built upon relationships of solidarity between individuals of varying identities (Keating 2005; Sacramento 2019). Findings of this study indicate that shared emotional expression, as well as explicit acknowledgement of identity and its connections to power were central to building this consciousness and occurred across our meetings. These discursive tools supported teachers to develop shared critiques of established practices in their school environments, and to imagine alternative and transformative realities (Palmer et al. 2019). The implications of this research include the importance of ongoing, dialogic support for practicing teachers entering DLBE, as well as the inclusion of collaborative dialogue in humanizing, ethnographic research. Also, the teachers' analyses offer important take-aways for DLBE programs seeking to address inequities.

Critical Consciousness for Bilingual Teachers

As DLBE has increased across the US, many researchers have taken a critical stance, questioning its formation and implementation (Kelly 2016; Varghese and Park 2010; Valdes

1997). Researchers have interrogated the purpose of DLBE programs (Freire, Valdez and Delavan 2016), the role of whiteness in the formation of such programs (Kelly 2016), and the treatment of linguistically minoritized students within them (Flores and Rosa 2015). Increasing awareness of racial and linguistic inequities in this context has led researchers to collectively call for 'critical consciousness' for all stakeholders in DLBE (Palmer et al. 2019; Cervantes-Soon et al. 2017). Researchers propose that critical consciousness, or awareness of power in a given environment and intention to redress existing inequities, can link to transformative work on the part of teachers in DLBE. Currently, less work exists that examines the emergence or experience of such a consciousness, and its link to teachers' embodied realities within DLBE classrooms.

Emergent research in DLBE settings has indicated that teachers experience a variety of challenges in DLBE including a lack of needed resources, and a general dearth of support (Amanti 2019; Freire 2019). As Flores, Lewis and Phuong (2018) suggest, DLBE teachers are also systemically positioned in particular roles within schools, often roles that involve the 'policing' of student language and perpetuation of racist norms (e.g. ensuring that students use "academic" English). Although these and other studies highlight teachers' negative and challenging experiences within DLBE classrooms and their link to racism and linguisticism, it is unclear if and how teachers are conscious of these realities and how they feel living within them.

Within the broader field of language teaching, more research considers the classroom reality from the teachers' perspective and links emotions to critical awareness (Benesch 2018; Benesch 2020; Zembylas 2005). Benesch (2018) discovered that teachers' emotional reactions to a plagiarism policy at their university were linked to critical awareness of problematic aspects of this policy and its impact on multilingual students. Furthermore, Benesch (2020) argued that emotions were leveraged in teacher activism. Adding a critical acknowledgement of identity,

research completed by women of Color feminists highlights the deep experiential critical knowledge of Latinx and other teachers of Color (Sosa-Provencio 2019). Sosa-Provencio (2019) and others (Cervantes-Soon 2018; Pham 2018) suggest that this embodied knowledge links to emotional responses in the classroom and teachers' pedagogies and actions.

This article also draws on an understanding of solidarity or coalition to suggest that critical consciousness can be shared or co-created between teacher colleagues (Sacramento 2019). Sacramento (2019) examined collective critical consciousness in the context of professional development sessions for ethnic studies teachers, and highlighted that tension, vulnerability and reflection built such consciousness among the teachers. Similarly, Kohli (2018) suggests that discussion spaces provided for teachers of Color can help sustain these teachers as they navigate racially hostile climates in their schools and careers. Hsieh & Nguyen (2020) also argue that their shared identity as women of Color has enabled them to enact coalitional resistance in higher education. This emergent body of literature suggests that solidarity produced through dialogic interaction may support ongoing criticality, resistance and survival within schooling systems. In what follows, I draw upon feminist theories of emotion and *coalitional consciousness* to create a conceptual framework for this study.

Affective Alliances and Coalitional Consciousness

Feminist theory conceptualizes emotion as culturally formed and shared, and related to both dominant and subversive cultures (Abu-Lughod and Lutz 1990). In this work, I consider the ways in which critical consciousness might be similarly shared or coalitional, especially when formed through emotional solidarity (Sacramento 2019). This understanding underpins the potential for shared action, resistance and cultural transformation (Sandoval 2000; Keating 2005). In this section, I first consider the possibility of emotion as a base for critical

consciousness (Zembylas 2005). I then define coalitional critical consciousness, arguing that attention to identity is essential (Keating 2005; Sánchez-Carmen et al. 2015). Finally, I suggest that a coalitional critical consciousness shared in community can also support (re)imagining of systems and critical hope.

Zembylas (2005) introduces the concept of *affective alliances*, or connections built through emotional solidarity, in his longitudinal ethnographic study of an elementary school science teacher. Zembylas (2005) observed that the teacher created affective alliances with her students in order to subvert emotional norms in science instruction. In this study, I argue that from my perspective as a researcher, a similar type of alliance was formed between teacher colleagues, built through shared embodied experiences, acknowledgement of identity and its connections to systems of power and collective moments of vulnerability. In his conceptualization of affective alliances, Zembylas (2005) does not include a critical analysis of identity (particularly raciolinguicized subjectivity²). Drawing on the work of women of Color feminists, I consider identity and community to be central in the formation of emotional solidarity (Sandoval 2000; Sánchez-Carmen 2015). For example, Sánchez-Carmen et al (2015) suggest that members of a sociohistorical community can share deep knowledge of means for emotionally and physically navigating oppression. This study included two white individuals (myself and one teacher), and it is necessary to acknowledge and contend with the power dynamics created through this choice.

Keating (2005) argues that a failure to attend to power and multiple aspects of identity has caused issues in feminist consciousness-raising circles aimed towards shared alliance.

Keating (2005) suggests that feminists ought to seek out a '*coalitional consciousness*' formed

² Following Daniels & Varghese (2020), I consider racial and linguistic identities to be co-constitutive and intertwined. These identities have been demonstrated to be significant in teacher learning and development.

through explicit critical attention to multiple aspects of difference, and attention to power and privilege. Such a coalitional consciousness can enable individuals of different identities, such as white feminists and Chicana feminists, to navigate collective work towards justice (Keating 2005). The context of this study, which brought together five novice teachers with different racial identities (one white and four Latinx teachers) and myself as a white researcher, offered the opportunity for dialogue through which coalitional critical consciousness could potentially emerge. This context mirrors the racial reality of elementary schools, where white, female teachers are statistically dominant, and provides an important opportunity for considering how coalition can form between teachers with varying identities.

The coalitional critical consciousness emergent in this study relates to several aspects of critical consciousness that Palmer et al. (2019) proposed as necessary within the programmatic context of DLBE. For example, Palmer et al. (2019) highlighted the importance of “constantly interrogating power,” “critical listening” and “embracing discomfort.” My teacher collaborators did this throughout our reflection group dialogues, acknowledging their positionalities and potential complicity, showing vulnerability and sharing painful moments. Although Palmer et al. (2019) mention emotion throughout their work, including discomfort and love, emotion does not have an explicit role in the formation and expression of critical consciousness. I consider the relevance of emotion and felt experience both as a base for forming solidarity amongst the teachers, and as an important form of knowledge of systems of oppression (Sandoval 2000). Connecting emotion to the formation of coalitional consciousness helps to explain its shared emergence, felt quality and relevance to everyday experience.

Coalitional critical consciousness shared in collective contexts also offered the possibility of engaging with the imagination and hope necessary for transformation. Many women of Color

feminists suggest that social change is linked to (re)imagining and critical hope (Lorde 1984; Love 2020). Although this imaginative freedom-dreaming and hope may exist in contexts where action is constrained, its existence supports survival within such a system (Love 2020; Sánchez-Carmen et al. 2015). Furthermore, this hope shared in community with others can be linked with subversive actions and efforts towards change. In this article, I end with evidence from our shared critical reflection group meetings highlighting this imagination and its potential.

Collaborative Ethnography and Humanizing Methods

This article is drawn from my dissertation research, a critical ethnographic study with collaborative elements carried out over the course of the 2019-2020 school year (Madison 2009). This research was designed with relationships and ongoing attention to power and positionality at the center (Swarr and Nagar 2010). In what follows, I begin with my positionality, followed by the study design and methods. I will also briefly introduce my collaborators.

Researcher positionality

I am a white woman who learned Spanish as an additional language in school. I am also a former DLBE teacher, and I worked in elementary bilingual classrooms in Chicago for five years. My interest in and commitment to supporting novice bilingual teachers was forged through my own experiences as a young novice teacher who received limited support. At the time of this study, I was a doctoral candidate completing my dissertation research, and I had existing relationships with all of the study collaborators through my work in their Master's in Teaching program. I had served as their instructor for courses such as *Identity and Equity* and *Biliteracy Methods*, as well as an instructional coach visiting classrooms during student teaching. As they transitioned to their first year in the classroom, our 'formal' instructor/student relationship had ended, and their participation in this study occurred post-graduation. This

previous instructor/student relationship was beneficial to our work towards solidarity because the collaborators had already been with me in multiple spaces in which I shared parts of myself and led conversations regarding race in DLBE. Our program, and my courses, offered many opportunities to consider racial and linguistic justice; we collectively discussed connections between whiteness and linguistic privilege in DLBE as well as our own experiences. In addition to this, the study participants knew I was a female survivor who had experienced trauma. At the same time, entering the research as a former instructor meant that I had forged my relationships with the collaborators from a position of power.

I entered the research aiming to enact ‘humanizing research’ enabling me to work towards ‘situated solidarity’ or relationships of trust built on shared critique with my collaborators (Paris 2011; Nagar 2014). I wanted to remain attentive to the fact that I would always be entering classrooms as a white, female, university researcher and that my presence had many impacts including harm. I kept an ethnographic researcher journal, and took a political stance in our conversations, aligning myself with teachers' ongoing critiques of their classroom realities. As much as possible, I worked to position myself in 'acompañamiento' or alongside my collaborators, following their lead in my classroom visits and acknowledging my privilege and power throughout our collective work (Heiman and Nuñez-Janes 2021). In endeavoring to engage in humanizing research as a white woman working with the 4 Latina teachers in this study, I also recognize my limited capacity to understand what is or feels humanizing to racially minoritized folx. Thus, I consider my research as drawing upon “humanizing” methods, but whether or not it was actually humanizing can only be judged by the collaborators.

Study design & Methods

A COLLECTIVE JOURNEY

I chose to design the study as an ethnography because it enabled me to have ongoing engagement with collaborators over time, build relationships through participation and shared experiences and continue to reflexively engage with my impact through use of an ethnographer's journal, poetry writing and shared conversation with collaborators (Paris 2011; Kirkland 2014). An ethnographic approach also allowed me to not only observe the emotional experiences of collaborators but also to have my own embodied responses and engage in ongoing discussions regarding these realities. I designed this study principally as a critical ethnography, meant to examine how teachers noticed power and its impacts in their experiences in DLBE. I purposefully chose to include collaborative elements, such as the critical reflection group meetings described in this article, while also being cognizant of the intense pressures my collaborators experienced as new teachers (Campbell, Lassiter and Pahl 2018).

I began to engage in initial study recruitment while actively serving as the collaborator's instructor, and I worked to enact invitational recruitment while acknowledging that this relationship of 'power over' my collaborators would continue to be present (Bhattacharya 2015). Invitational recruitment involved multiple group and one-on-one meetings in which I offered opportunities for all interested teachers to join the study, and spent time talking with them about what my role might be in their classroom during the first year of teaching. Because I prioritized consent and teacher interest, the teacher collaborators in the study were all those who wished to participate. I shared all emergent research questions and plans for research design with teacher collaborators at the outset, and held initial meetings with the collaborators in order to talk through ways I could support them in their classrooms, and how they hoped to contribute to the research. I also asked for feedback and checked in with teachers regarding study design regularly over the year we worked together; I maintained a public calendar schedule and asked permission

prior to every visit, I checked in with teachers upon arrival to see how I could support them on that given day, and asked how they were experiencing my visits.

The larger ethnographic study from which this data was drawn made use of participant observation in collaborators' classrooms (over 100 hours in each classroom), semi-structured interviews (20 total), multiple informal interviews and six critical reflection group meetings. All data in this article is drawn from transcripts of critical reflection group meetings, and products created within the meetings by the teacher collaborators.

Critical reflection group meetings

Critical reflection group meetings were a method that I chose to introduce and suggest to the teacher collaborators based on other studies that used dialogue as a space for reflection and consciousness-raising (Cochran-Smith and Lytle 2009; Sacramento 2019; Pham 2018). The format of these meetings was collaborative and flexible, I tended to bring an opening topic or question and then make space for organic conversation. These discussions served multiple purposes: providing space for teachers to vent, allowing us to collectively reflect and enabling us to push each other's thinking (Cochran-Smith and Lytle 2009). The inclusion of these meetings in the study design also allowed me to share and co-develop findings with teacher collaborators (Campbell, Lassiter and Pahl 2018).

Determining my role, as a white, female researcher and former instructor of the collaborators in these meetings was challenging and required ongoing reflection. I wanted to make as much space as possible for the teachers to discuss their experiences, and take a listening stance to indicate my move away from the 'discussion leader' role of instructor. All of the teachers mentioned to me informally how much they appreciated this space, for example, Silvia mentioned to me that it "felt like therapy, a place to share emotions without judgment". At the

same time, I needed to share my own experiences and emotions in order to demonstrate my solidarity and vulnerability. This meant that I worked to acknowledge my identity as much as possible, and to affirm teachers' critiques of whiteness while stepping away from my own defensiveness. Although I believe that my own reactions and learnings are extremely relevant to this process, I choose to center the teachers in this article as opposed to my participation.

As shown in Table I, the first meetings were held between teachers in the same school district so that we could meet in nearby areas and avoid long travel times. After the school closures in March 2020, we began to meet on Zoom. We also met more frequently during those months because the online platform became the key way to continue our work together in the midst of the pandemic. Because the teachers had established relationships with each other built over their time in the TEP, particularly in critical discussions regarding race, language and justice, our collective groups built on previously established connections and relationships of solidarity. Each meeting lasted between 1.5 and 2.5 hours, was recorded, and the recordings were transcribed. Additional data from these meetings includes notes and other products created during conversation such as drawings, poems and writing.

Data Analysis

The data analysis for this article was iterative and ongoing, beginning during the study with overview reading of field notes and transcripts (Angrosino 2011). The teachers contributed to data analysis through ongoing conversations in the critical reflection group meetings around emergent themes. Specifically, the teachers and I co-analyzed notes and transcripts to create collated themes or a list of equity issues present across classrooms and schools. The conversations around these themes also contributed to the data for this article. The data in this article was part of the third round of coding completed by me following the end of data

collection. As I read through the transcripts from our meetings, I began to recognize that the conversations held many emergent moments of critical consciousness and solidarity and that I had received unsolicited positive feedback regarding their impact. I also recognized writing this article that I failed to explicitly engage my collaborators in analyzing what took place in our shared meetings and asking them how they experienced these meetings. This is a limitation of my work that I would alter if utilizing similar methodologies in the future. Thus, I argue that various elements existed in our meetings that could contribute to the construction of coalitional consciousness (shared critique, acknowledgment of identity and others), but do not claim that such a consciousness was experienced by all of my collaborators.

Ethnographic Poetry

This article also showcases ethnographic poetry which I wrote throughout the study as a means for reflecting on, recording and analyzing emergent themes. The poems included in this article were created by me through poetic transcription, or the formation of poems using audio recordings, of our critical reflection group meetings (Leavy 2015; Chaparro 2020). Because the poems are poetic transcriptions, they follow the format of a transcription and use the exact words stated by the collaborators in their original order. When multiple voices are included in the poems, they are written in the order in which collaborators spoke in a single reflection group meeting. The poetic aspect of this type of transcription adds line breaks and emphasis, in order to illustrate and further draw out the powerful emotions of collaborators in our conversations.

Three of the four poems (*You Don't Get to, Subduing, This is Ours*) in the article represent the voices of multiple teacher collaborators, joined in our shared conversations. One poem represents the voice of a single collaborator expressing her emotions during a meeting (*Empty Cup*). Following the poetic transcriptions, I also held a meeting with teacher

collaborators, who commented on and reacted to the poems. For example, after reading *Empty Cup*, Melissa said "this really captures how I felt, I felt suffocated all year." In this article I selected poems that teacher collaborators identified as emotionally meaningful, representing important feelings they experienced in their work. I intermix these poems with more traditional narratives of findings and presentations of quotes in order to push on traditional boundaries that persist between poetic work and mainstream research. My purpose in selecting and including these poems was to engage more deeply with humanizing methods that invite the reader to take the time to really listen to my collaborator's words and to *feel* the impact of these words in their own bodies (Chaparro 2020). At the same time, it should be acknowledged that any form of transcription, especially this transcription which seeks poetic quality, is in itself an interpretation of collaborators words.

Context and Collaborators

This study engaged five novice teachers as research collaborators. All the teacher collaborators were in their final quarter of the Master's program in Teaching at the beginning of the study, and had completed their first year as teachers at the end of the study. The Teacher Education Program (TEP) from which my collaborators graduated is a cohort-model program in a large urban university that recently began an endorsement program for bilingual educators. This program also has an established commitment to racial and linguistic justice, and included critical attention to identity throughout. My collaborators were four Latinx and one white teacher, all female-identifying and working in Spanish-English DLBE programs. The collaborators were of varying ages (22-34) and had a variety of personal histories. All five collaborators worked in Title 1 schools in suburban areas surrounding Seattle. The schools' DLBE programs were relatively new (created in the past 10 years), and included students from

multiple backgrounds. The programs were generally operated as '50/50' models that in two cases used partner teachers, and in three cases were self-contained classrooms.

Melissa had grown up on the Westside of Washington state and attended a Spanish/English dual language program in her youth; she lived in a multigenerational home near the school where she worked. Yaritzi and Silvia both grew up on the Eastside of Washington state and were educated in pull-out English as a Second Language classes growing up. Their families engaged in agricultural work, and Silvia often worked alongside her parents in fruit packing plants on breaks. Yaritzi, Silvia and Melissa were all in their early twenties, and had recently completed an undergraduate degree; Silvia was the only collaborator to have studied education prior to entering the Master's program. Brenda grew up in California during the era of Prop 227, and had no access to bilingual education. She was also a DACA student, and came to teaching after a prior career. Lynn had grown up on the Westside of Washington and learned Spanish as a second language in school and through study abroad opportunities. Prior to entering the Master's program, she worked as an instructional assistant and was in her late twenties.

Findings

In what follows, I describe dialogues from the six critical reflection group meetings my collaborators and I shared over the course of the 2019-2020 school year. I highlight the ways in which the teachers discussed embodied experiences to foster emotional solidarity, and explicitly acknowledged identity and power. The teachers and I not only formulated shared critiques of policy and practice in their teaching environments, but also dreamed about alternative futures. In the final critical reflection group meetings, following the school closures for COVID-19 in 2020 and the murder of George Floyd, we created art and poetry, shared deep pain, frustration and anger, and created a message that I share in this section. The story of these meetings illustrates

that emotional vulnerability was central to making sense of the challenging realities in which these teachers worked. Furthermore, I suggest that the act of sharing these emotions helped us work towards a coalitional critical consciousness.

Building emotional connections

As stated previously, our first reflection group meetings were held between teachers working in the same districts, and occurred about a month and half into the school year. The teachers in Westside school district and I met in a coffee shop in a suburban area on a Saturday mid-afternoon in October, shared coffee and treats and took some time to catch up on news. After talking freely for some time, I shared printed pages with quotes from the teachers' first interview transcripts as a starting point for shared conversation. I invited the teachers to re-read what they had said, and consider what they'd like to share and talk about more deeply. Lynn and Yaritzi read quietly for a few minutes, nodding and interjecting their noticings. I invited them to choose a quote to share with each other and they exchanged slips of paper. The first thing both Lynn and Yaritzi said after reading each other's quotes was "I feel this too!" before excitedly launching into the exchange of details regarding their experience in their first months.

The shared emotions produced through similar embodied experiences became an important base for what I interpret as affective alliance or solidarity. In this same meeting, Lynn and Yaritzi also connected emotionally as they developed a critical view of policies or practices in their district. For example, in the following conversation Yaritzi demonstrated solidarity with Lynn's feelings regarding the tension between teachers in her school:

L: The tension comes through the staff interactions; there's the dual language staff, and then there's the rest of the staff—[in] the neighborhood school side where the classes can

get stacked ... [they] feel resentment that their classes can get bigger. But then on the DL side it's like, one, we didn't make the decision...

Y: And you're overwhelmed

L: And we're still teaching dual language so I'm teaching in two languages.

Although Yaritzi did not struggle with this same tension at her school because all of the teachers were in DLBE, she knew what it felt like to be a novice teacher in a DLBE setting, and could empathize with Lynn's feelings. Furthermore, this shared experience with tension and feelings of overwhelm supported the teachers to critique the ways in which DLBE was marginalized in the district and lacked needed material resources.

Beyond this empathy built through similar experiences and related emotions, the teachers developed solidarity through explicit acknowledgement of their own identities (race, language, gender etc.) in connection to these emotions. In my first meeting with Brenda and Silvia, we met on a Thursday evening in Silvia's classroom, gathered around a kidney-shaped table sharing chips and stories. By the time I began our recording the October sky had darkened, and we sighed out the leftovers of a long day. After reading each other's quotes, Brenda and Silvia began to discuss their experiences connecting with their students, particularly in relation to their identities as Latinx women. In the following interchange, they began to reflect on what it felt like to teach in a DLBE classroom with white students and Latinx students:

B: It's hard to say it because... it's not P.C. to say, basically. I'm supposed to say that I love them all the same and I do care about them all. But if I have to give myself more to a student I will give myself more to a Latino student. I can't help it, it sounds cheesy but that's where my heart goes... Those are the kids I see when I close my eyes... I feel that the connection is just something that you can't replicate. It's just them.

S: Yeah I agree. It's like intangible almost the connection that you feel with kids that are more connected to you in cultural ways specifically.

In this interchange, Brenda and Silvia built emotional solidarity based on their shared identities as Latinx women serving Latinx students. This emotional connection was related to a potential coalitional consciousness of ongoing racial marginalization, and shared struggle. Silvia shared, "I think it's just all the oppression that we face. It's that you find different ways of enjoying life. We always find joy in ways like maybe white people don't because they have a lot of privilege." This suggests that for the Latinx, female teachers, emotional solidarity reached beyond teaching and into embodied knowledge of surviving in white supremacist systems.

Acknowledgement of identity & embracing discomfort

This awareness of identity and its connection to power, privilege and marginalization was also evident across multiple conversations as we discussed interactions with parents, students and colleagues. This was significant because the teachers' conversations demonstrated willingness to 'embrace discomfort' as they discussed their teaching lives (Palmer et al. 2019). As Yartizi and Lynn began to discuss classroom management in their first meeting, Lynn highlighted her tensions around interacting with students of different identities. Lynn shared:

L: [Student]...he's the only African-American boy in the whole class... that's like a huge awareness... especially as a white woman, knowing everything about my identity and about the way that Black boys are treated in education... I think about how am I interacting with [student]? How am I interacting with [student's] mom?

This also prompted Yartizi to reflect on her tensions and frustrations produced through attention she gives to a white student in her classroom which was composed of a majority of racially and linguistically minoritized students. She stated:

A COLLECTIVE JOURNEY

Y: I have one student who we have to cater to, just because his dad works in the district. And so the dad is the one that's e-mailing us, and we're always responding to these emails ... and it's one of the three white students I have in my whole class, so it's kind of like who I give my attention to...And who I don't...

As demonstrated in this conversation, critical attention to identity and a willingness to name tension supported the teachers to begin to see how power was circulating in their classes.

As we moved forward in our work together, our meetings also became spaces where teachers could share moments of vulnerability as they struggled with their challenging contexts. These expressions of vulnerability were also deeply related to the teachers' emergent critiques of systemic injustice and mutual support developed in these spaces. When I met with Lynn and Melissa in late January, Melissa was feeling exhausted and was deeply struggling with management in her classroom. After Melissa began to discuss her fear that her classroom environment was becoming 'toxic', we reached a moment in our conversation when tears filled Melissa's eyes and she shared "I'm feeling more robotic than ever, I just feel like there's no more care to give." This illustrated her emotional and physical exhaustion, produced through hours spent translating curriculum, managing two groups of students totaling more than 50 and working in an under-resourced school (Amanti 2019). Lynn responded to Melissa by stating, "it's not you, it's the job, it's just not a sustainable job, and the system is not set up to support you." This moment was important because Melissa shared her own feelings of failure, and Lynn worked to validate and support her through a critique of her position within the system.

These meetings also became spaces where teachers could revise their thinking in solidarity. In our fourth critical reflection group meeting in May, we reviewed our shared list of equity issues housed on a google doc, added comments, discussed ideas and deepened

understandings. We had an extensive conversation regarding the list item, "observations as a form of surveillance." At the beginning of this analysis Lynn was unsure, stating, "Well... it seems like administrators just pop in-- it just seems like what they do." Her colleagues questioned this normalization and made critical connections to identity and power. For example, Silvia shared, "if this is supposed to feel like a home, like it's my home for me and my students, you always ask permission before coming into someone's home. Maybe it's a cultural thing." This prompted a deeper conversation about how the Latinx teachers felt like they could not be themselves in front of administrators, connecting surveillance to linguistic and behavioral policing. This shifted Lynn's view and she acknowledged that as a white teacher, she had not felt this. This demonstrated that emotional solidarity the teachers shared supported Lynn, as a white woman, to reflect on her beliefs, potentially building towards coalitional critical consciousness.

Establishing shared critiques

Emotional solidarity, acknowledgement of identity and shared vulnerability supported our collective work to critique the DLBE programs in which my teacher collaborators worked. These shared critiques were evidence of critical consciousness that influenced teachers' understandings of their experiences throughout the year. In this section, I will first highlight how shared critiques grew organically through conversation of teachers' experiences, then became an explicit part of our thematic analysis and conversations together in our meetings.

At first, shared critiques emerged through conversations regarding teachers' experiences and observations. It's important to acknowledge that the Latinx teachers brought knowledge to these critiques built through their own personal experiences in the world. For example, in our first meeting Brenda and Silvia shared how they felt about language use in their first DLBE PD. This shared conversation is presented in the following poem:

You don't get to

They were talking to us in Spanish
Because it's a **Spanish** dual language PD
And there were some white people there
Maybe like three?

...And then they decided to give the whole presentation in English
I was like ...

Seriously? Okay, whatever

Later on I told the administrator about it
I was like, 'I don't think that that's okay'
Like I don't
And she's like 'I agree'

But then, the other lady (I don't remember her name, *the other one*)
She's always all dressed up
She's like, 'Oh it's just because, you know, if we have the ability to understand two languages
then maybe we can accommodate the ones who only speak one'

And I was like
I'm like I heard that
allmylife.

Sure, you're accommodating me because I didn't speak English.

No, you know, if **you** want to come here, and **you** don't understand
then go pull your language line or something and figure it out
You can ask, and be humble, and say 'can you interpret for me, please?'
And see if that person is willing to do so.

But you don't get to come in here and impose yourself and your whiteness
one more time.

People have survived here 20 plus years not speaking English
You can't survive a fucking 20 minute presentation?

A COLLECTIVE JOURNEY

Through these words, Brenda and Silvia shared their anger and frustration with this meeting, and also developed a critical view of how whiteness was operating in their school district. Thus, this conversation offered a space for emotional vulnerability and created the opportunity for us to build towards coalitional critical consciousness. As demonstrated through phrases such as “all my life” and “sure, you’re accommodating me because I didn’t speak English,” Silvia and Brenda were able to draw on shared felt knowledge regarding raciolinguistic marginalization in this critique.

An embodied understanding of marginalization was also vital as we began to explicitly collate observations and analyze themes. In our third critical reflection group meeting, Brenda and Silvia had the following conversation about this during our meeting:

S: I feel like we were always told, being dual is harder, but some part of me assumed that because people knew it was harder, they would support us more. But it feels like they support us less. Words don’t match the actions.

B: Yeah, I totally agree with that. I think for me it’s harder than I thought it would be. It’s also kind of like the idea that we were kind of sold on, like ‘oh you’re going to be so valued because there aren’t a lot of dual language teachers’. It stands to reason that if you’re valued because there’s a scarcity of dual teachers, that there would be more support. Or at least *my goodness, the same amount of support*

R, S & B: (laugh)

S: That’s so hilarious

B: But not. And I think what it makes me feel, ultimately, is that *it feels fake*. It’s kind of like a false sense of progressiveness.

A COLLECTIVE JOURNEY

As this conversation demonstrated, Silvia and Brenda's critical consciousness emerged through their shared felt experiences as Latina teachers in DLBE. What I interpret as a potential coalitional critical consciousness empowered them to analyze the ways in which the DLBE program was upholding white supremacy through the lack of material support available for DLBE teachers and lack of acknowledgement of DLBE teacher struggles.

In our fifth group meeting, we began to consider the emotional impact of the reality we were critiquing. After checking in with each other, I invited the teachers to represent the "emotional impact" of these equity issues and relate this emotional impact to their identities and histories. We created in silence across the virtual world of Zoom, cameras off and using materials in our own homes. After about 10 minutes, we came back together to share. The following poetic transcription represents Melissa's expression of her emotions:

Empty Cup

I did feel the culture of the school to have that element of surveillance
and guarding what once was.

Because dual language is just like five years old
and our school has existed long before dual language was there.

And I still feel like there's this element of surveillance
or policing
to keep things from changing **too much**.
Like change a little bit but **not too much**.

....I'm doing so much. This is like the feeling, that you were expressing
I'm doing so much, yet, am I doing enough?
I always have that feeling like,
"Am I doing enough?"

Even though I know I'm exhausted and my body can't do anymore,
But I always still feel like I'm not doing enough.
And there's that feeling that if I can't advocate for myself,
how can I advocate for my students?

A COLLECTIVE JOURNEY

Because I did really feel suffocated this year.

I was like, "Wow, I can't even advocate for myself, how am I going to advocate for my students? How can I pour from an empty cup?"

As this poem demonstrates, the impact of working within and navigating through the reality my teacher collaborators found in their DLBE programs, had deep effects in the body, mind and spirit (Love 2020). Carrying this was a challenging burden, felt even heavier by the Latinx teacher collaborators culminating in a heartbreaking mix of love, hope, disappointment and pain.

After hearing Melissa's words, Brenda quickly altered her drawing (Figure I). On the bottom she wrote "If I can't advocate for myself, how can I advocate for my students?" This demonstrates how she built emotional solidarity with Melissa. Figure I is the drawing created by Brenda in this meeting to represent her emotional experience that year. In describing her drawing to us, she stated,

It's a sad eye. On the bottom it just says "Que novedad." To be completely honest with all of you... I do feel that I've been questioning being a dual language teacher because I love what I do, and I love my kids, and I love what dual language is supposed to represent. What I don't love is that, *once again*, I feel I'm doing more work for less. I feel I went through a program that was designed for us to finally get back to our languages... but it just feels like a lot of work all the time, every day...It makes me angry, and it makes me feel undervalued as a person where my language is just becoming a commodity.

In this description, Brenda highlighted her deep disappointment and frustration in finding that her experience in DLBE did not match with the expressed intention of the program, or "what it was supposed to represent." Furthermore, she critiqued the system that positioned her as an exploited "commodity." This expression highlighted the emotional impact of systemic injustice

for Brenda as a Latinx, female teacher and the ways in which she built towards coalitional consciousness with Melissa's conceptualization of the "empty cup."

Imagining new futures

In this collective work, our shared critiques culminated in the Spring, as we continued to meet on Zoom and collectively confronted the first months of the COVID-19 pandemic. In these meetings, emotional solidarity and the coalitional critical consciousness we were potentially developing supported us to imagine new futures, and create specific policy recommendations, particularly to suggest the creation of a DLBE program designed and owned by families and teachers of Color. This (re)imagining was an important part of our shared process, as it created space for teachers to voice their visions of transformation and foster hope for change even as their individual actions were constrained (hooks 1990; Lorde 1984).

The following poetic transcription includes the voices of several teachers in our fifth group meeting. I purposefully chose to compose this poem with the multiple voices involved in order to highlight how critical consciousness emerged in our conversations and supported advocacy for change. In this poem, the teachers highlight their reactions to their schools' discussions of the murder of George Floyd, and critique how these discussions upheld white supremacy. They also identified specific aspects of school practice that needed to change:

Subduing

I.
They were talking about all that's happening on TV
and police brutality,
and how it disproportionately affects African-American persons
and just persons of color.

I think I was just very annoyed that day.

A COLLECTIVE JOURNEY

But it was kind of like, "It's so sad. It's so sad, it's so sad. Boohoo"

What I **really** wanted to say when they asked,
"How do you think that this connects to education?"
I wanted to say that I think that we should have different evaluations
so that we're not just evaluated on the content that we're teaching students.

But so, it shouldn't be like, "Oh, I dropped in, I'm done".
It should be an actual evaluation of how teachers are treating students
because it starts with kids, right?
Especially, how white teachers treat students of Color.

Because if we keep seeing that the referral rate is always the same.
There's always the same type of student who's being reported,
Well, who is doing the reporting?
Have we looked at that?

Are we just looking at data from the kids of like,
"Oh, yes, a lot of Black kids are reported.
Oh, the Latino ones are always in there."
But who is reporting them, and why are they reporting them?

Like actually take a deep dive into the teacher
and not place the blame on the kids
like just there's something wrong with them,
and see like Okay, "maybe this teacher needs to have some kind of like equity training
and actually hold them accountable in order for them to keep the job."

It's not just seniority.

II.

Because with seniority can come a lot of values
That maybe are not the best for our kids.
We need to be challenging ourselves ALL OF THE TIME
And if it hurts, well then too bad...

Just deal with it You're an adult

But I couldn't say that because I thought
'Oh everybody is going to think that I am this angry brown person
That I'm racist against white people.'

A COLLECTIVE JOURNEY

And, that just made me think about it,
'If I can't have the courage to speak up and say something like that
Even though I do believe it'

... Then I can only imagine what a tiny human feels
When authority
Especially if it's white authority, and they're a person of Color
How they feel when they're being told things, you know?

III.

And I think-- While we're on that subject of how teachers treat students
I do feel,
That teachers under report are also...
should also be looked at.

Because I feel like admin might be keeping teachers because it's causing them less work
So they'll keep teachers that are--
I don't like to use this word, but--
That are *subduing* the students and aren't creating more work for admin.

I think that's so frustrating because when those teachers are operating out of
When they're operating by instilling fear instead of respect
That spills over into a lifetime

It's so annoying
It infuriates me

In this poetic transcription, the teachers are connecting practices of classroom management and school-wide discipline systems to systemic injustice against students of Color. In the end of the poem, Melissa states that students are being "subdued" and that this "spills over into a lifetime," highlighting links between policing in schools and the criminal justice system. Furthermore, their emotions of annoyance and anger, bring forth advocacy for specific changes in the system including evaluations of teachers' treatment of students and holding white teachers accountable for the over and under referral of students of Color.

A COLLECTIVE JOURNEY

In our final meeting, we considered the possibility of systemic transformation, particularly to “freedom-dream” about what a DLBE program could feel like if it were transformed (Love 2020). This freedom-dreaming was deeply connected to a collectively imagined suggestion that emerged in our conversation. This idea was centered on the possibility of having a truly “bilingual” school that coupled language with critical racial awareness. This poetic transcription represents the conversation the teachers shared around this possibility:

This is ours

I just wanted to say something that came to my mind.
I hadn't imagined a school where everyone spoke Spanish and English.
I think that's such an incredible thought. [laughs]

I can see how helpful that would be in creating a culture where both languages are valued and more than just Spanish and English would be valued.
But I also I feel like it would create a community among the staff because when you don't have an entire staff that speaks Spanish and English, you have this unspoken resentment or fear from monolingual teachers that you're there to take away their job.
Like You're a Threat.

Instead of them being thrilled that you're there, you're seen like a threat.
So, I can see how having an all staff that is bilingual, how that would create such an incredible community among the staff

I think that if we could create something like that,
it's really taking action in bridging whatever distance there is
between a home and a school
where families can come in and feel like,
"Yes, this is our school. This is **ours**."

In this poem, the teachers built on their critical consciousness of marginalization and exploitation in DLBE programs to imagine what school could feel like. A place “where families can come in, and feel like “Yes, this is our school, this is **ours**.” This imagined possibility was an important part of our potential coalitional critical consciousness regarding the current structure of DLBE

programs and their increasing gentrification (Heiman, 2020). We collectively concluded that we wanted to communicate the following, "Just having a program is not enough. We need to change the culture of DL programs in our districts... Listen to the voices of Teachers of Color and Students of Color." It is my hope that this article is one means through which our message can be shared.

Discussion & Implications

This article has examined the connections, challenges and creations emergent from shared critical reflection group meetings held in a collaborative ethnographic study with five, first-year bilingual teachers. The findings described above demonstrate that emotional solidarity, opportunities for emotional vulnerability and explicit acknowledgement of identity and power were present in our critical reflection group meetings. (Keating 2005; Palmer et al 2019) As they delved deeply into their emotional reactions to the realities they were experiencing, my teacher collaborators analyzed manifestations of whiteness and racial inequities in their everyday work. Furthermore, they voiced and collectively constructed visions of change in their contexts. I interpret these moments as part of a potential coalitional critical consciousness we built towards as a group.

First, it was clear through multiple conversations that teachers were able to form affective alliances. This was demonstrated throughout, as teachers exclaimed, "I feel that too!" and built on shared embodied experiences as dual language teachers. I suggest that this type of solidarity could not be fully formed and maintained without moments of vulnerability and explicit recognition of identity and attention to power. For example, Melissa shared her feelings of failure with Lynn and her concern that her classroom environment was becoming "toxic." Lynn explicitly discussed her white racial identity in conversation with the other four Latinx teachers,

and acknowledged that from her positionality, she does not know what it feels like to be policed or surveilled by administrators. Brenda and Silvia built on felt experience outside of the classroom as they shared their experiences as Latinx women serving Latinx students.

These relationships of emotional solidarity allowed us to form shared critiques of DLBE programs, and build critical consciousness of the distribution of power within these programs. This occurred organically before we began discussing research themes, as Brenda and Silvia noted that English and whiteness had significant power in their school district. In the poem, "You don't get to," Brenda and Silvia discussed the deep inequity of switching a Spanish medium meeting to English to accommodate a few white, English speakers, when such accommodations were never made for their own Latinx, Spanish-speaking parents and family members. As we began to identify and explicitly discuss these inequities, the teachers were able to work towards coalitional critical consciousness of their impacts. Melissa and Brenda both highlighted that the ongoing lack of material support they experienced made them feel like an "empty cup" or lacking the energy and space to advocate for change.

These critiques demonstrate how DLBE programs are experienced by teachers, particularly Latinx teachers, as disappointing, draining spaces that perpetuate marginalization. In our shared conversations, the teachers highlighted the ways in which DLBE programs uphold white supremacy through a lack of material support for teachers. Furthermore, their analysis of their positioning as a "commodity" to be bought and used by white parents indicates the ways in which DLBE programs take advantage of teachers of Color positioning their languages and culture as extractable resources. The teachers also highlighted that through this exploitative model, they felt suffocated, surveilled and guarded, stifling their agency and energy leaving them

feeling like an "empty cup." These emotional insights into the racial inequities in DLBE highlight the importance of making space for teacher critique and redesign in these programs.

At the same time, the teachers in this study found joy, hope and love in their work and were able to engage in "freedom-dreaming" that involved specific policy recommendations and broader felt imaginings of transformation (Love 2020). I argue that this "critical hope" was essential to the teachers' abilities to remain engaged in the work despite painful circumstances, and to practice advocacy even as their actions were constrained (Palmer et al. 2019). In our conversations, the teachers highlighted their ongoing hope that DLBE could be (re)made in a "race radical" way or as a program that truly centers the voices and lived experiences of teachers and students of Color (Flores 2016). Engaging in the ongoing imagining of this reality and its felt impact is critical to the actual transformation of programs and schools (Lorde 1984).

The collaborative methodologies utilized in this study, including shared thematic analysis, created the opportunity for teachers to develop and engage critical consciousness, potentially in coalition (Cervantes-Soon et al. 2017). Collaborative methods can enable ethnographers to engage *with* teachers in collective advocacy and the challenging work of navigating (in)justice embedded in schools. Because of the ways in which relationality is centered in this research, it is challenging; it must be longitudinal, ongoing and between relatively small groups to maintain trust and solidarity. Making space for this reflection and discussion either through affinity groups, caucuses or coalitional discussion groups in school districts is one means for expanding this methodology. Also, my identity as a white, female researcher meant that this work was done through solidarity. Researchers that hold the same historically marginalized identities as teacher collaborators could develop deeper felt alliances and collective consciousnesses in this work (Hsieh and Nguyen 2020).

The findings of this study also demonstrate the deep insights of my teacher collaborators. Building on their personal histories and related emotions, my teacher collaborators were able to 'see' injustice in the system and name it. This holds important implications for both teacher education and work in DLBE programs. First, this indicates the importance of exploring and drawing upon teachers' felt experiences in the process of learning to become a teacher, particularly for racially and linguistically minoritized teachers. Second, it points to the potential for DLBE programs to draw on the wisdom of teachers in designing and implementing programs. Program administrators ought to be concerned with the impact of systemic issues on teachers, and see these emotional impacts as indicative of enduring injustices in schools. Rather than a top-down approach, a collaborative and collective approach that includes teachers in programmatic design could support shifts towards equity.

Conclusion

In conclusion, this article has argued that shared critical reflection group meetings held over the course of a year-long ethnographic study were important spaces for teachers to build emotional solidarity and engage in shared critique. Furthermore, a potential coalitional critical consciousness arose through these meetings that empowered us to name the distribution of power in DLBE spaces and its felt impacts. Finally, this critical consciousness of inequity in DLBE created a platform for my teacher collaborators to imagine and voice important changes. The final implication above reflects what my teacher collaborators wanted to communicate to their administrators and districts following their first year in the classroom. Although in the context of this study, DLBE programs were often celebrated as "responsive" "social-justice" centered programs, my teacher collaborators collectively agreed that the programs did not feel this way. Additionally, within their programmatic contexts, there was no space for teachers to express

these emotions or for program leaders to listen to teachers' experiences. It is my hope that highlighting these lived experiences can lead to ongoing dialogue and change.

References Cited

Abu-Lughod, L. and Lutz, C. A. 1990. "Introduction: Emotion, discourse, and the politics of everyday life." In *Language and the Politics of Emotion*, edited by C. Lutz and L. Abu-Lughod, 1–23. Cambridge, UK: Cambridge University Press

Amanti, C. 2019. The (Invisible) Work of Dual Language Bilingual Education Teachers. *Bilingual Research Journal* 42 (4): 455-470. <https://doi.org/10.1080/15235882.2019.1687111>

Angrosino, M. 2011. *Doing Ethnographic and Observational Research*. London: Sage Publications.

Benesch, S. 2018. Emotions as Agency: Feeling Rules Emotion Labor, and English Language Teachers' Decision-Making. *System* 79: 60–69. <https://doi.org/10.1016/j.system.2018.03.015>

Benesch, S. 2020. Emotions and Activism: English Language Teachers' Emotion Labor as Responses to Institutional Power. *Critical Inquiry in Language Studies* 17 (1): 26–41. <https://doi.org/10.1080/15427587.2020.1716194>

Bhattacharya, K. 2015. The Vulnerable Academic: Personal Narratives and Strategic De/Colonizing of Academic Structures. *Qualitative Inquiry* 22 (5): 309–321. <https://doi.org/10.1177/1077800415615619>

Campbell, E., Lassiter, L. E., & Pahl, K. 2018. "Collaborative ethnography in context." In *Re-Imagining Contested Communities* edited by E. Campbell, K. Pahl, E. Pente and Z. Rasool 96-105. Bristol, United Kingdom: Policy Press.

Cervantes-Soon, C. G. 2014. A Critical look at dual language immersion in the New Latin@ Diaspora. *Bilingual Research Journal* 37(1): 64–82. <https://doi.org/10.1080/15235882.2014.893267>

Cervantes-Soon, C. G., Dorner, L., Palmer, D., Heiman, D., Schwerdtfeger, R., & Choi, J. 2017.

Combating Inequalities in Two-Way Language Immersion Programs: Toward Critical Consciousness in Bilingual Education Spaces. *Review of Research in Education* 41(1): 403–427.

<https://doi.org/10.3102/0091732X17690120>

A COLLECTIVE JOURNEY

Chaparro, S. E. 2020. Pero Aquí Se Habla Inglés: Latina Immigrant Mothers' Experiences of Discrimination, Resistance, and Pride Through Antropoesía. *TESOL Quarterly* 54 (3): 599–628.

<https://doi.org/10.1002/tesq.593>

Cochran-Smith, M. & Lytle, S. 2009. Inquiry as stance: Practitioner research for the next generation. New York: Columbia University Press

Flores, N. 2016. A Tale of Two Visions: Hegemonic Whiteness and Bilingual Education. *Educational Policy* 44 (1): 43–46. <https://doi.org/10.1111/j.1741-4369.2010.00546.x>

Flores, N., Lewis, M. C., & Phuong, J. 2018. Raciolinguistic Chronotopes and the Education of Latinx Students: Resistance and Anxiety in a Bilingual School. *Language and Communication* 62: 15–25.

<https://doi.org/10.1016/j.langcom.2018.06.002>

Flores, N., & Rosa, J. 2015. Undoing Appropriateness: Raciolinguistic Ideologies and Language Diversity in Education. *Harvard Educational Review* 85 (2): 149–172. <https://doi.org/10.17763/0017-8055.85.2.149>

Freire, J. A., Valdez, V. E., & Delavan, M. G. 2016. The (Dis)inclusion of Latina/o Interests from Utah's Dual Language Education Boom. *Journal of Latinos and Education*: 1–14.

<https://doi.org/10.1080/15348431.2016.1229617>

Freire, J. A., & Valdez, V. E. 2017. Dual Language Teachers' Stated Barriers to Implementation of Culturally Relevant Pedagogy. *Bilingual Research Journal* 40 (1): 55–69.

<https://doi.org/10.1080/15235882.2016.1272504>

Freire, J. A. 2019. Promoting Sociopolitical Consciousness and Bicultural Goals of Dual Language Education: The Transformational Dual Language Educational Framework. *Journal of Language, Identity & Education* 19(1) 56-71. <https://doi.org/10.1080/15348458.2019.1672174>

Heiman, D. 2020. "So Is Gentrification Good or Bad?" One Teacher's Implementation of the Fourth Goal in her TWBE Classroom. *Anthropology and Education Quarterly* 52 (1): 63-81.

<https://doi.org/10/1111/aeq.12362>

A COLLECTIVE JOURNEY

Heiman, D., & Nuñez-Janes, M. 2021. "Research shows that I am here for them": Acompañamiento as language policy activism in times of TWBE gentrification. *Language Policy* 20(3): 491–515.

<https://doi.org/10.1007/s10993-020-09577-7>

Heiman, D., and Yanes, M. 2018. Centering the Fourth Pillar in Times of TWBE Gentrification: "Spanish, Love, Content, Not in that Order." *International Multilingual Research Journal* 12 (3): 173–187. <https://doi.org/10.1080/19313152.2018.1474064>

hooks, b. 1990. *Teaching to transgress: Education as the practice of freedom*. Routledge.

Hseih, B., & Nguyen, H. T. 2020. Coalitional Resistance: Challenging Racialized and Gendered Oppression in Teacher Education. *Journal of Teacher Education* 2(3): 355-367.

<https://doi.org/10.1177/0022487120960371>

Jaggar, A. 1989. Love and Knowledge: Emotion in Feminist Epistemology. *Inquiry* 32 (2): 151–176.

Keating, C. 2005. Building Coalitional Consciousness. *NWSA Journal* 17(2): 86–103.

Kelly, L. B. 2016. Interest Convergence and Hegemony in Dual Language: Bilingual Education, but for Whom and Why? *Language Policy* 17(1): 1-21 <https://doi.org/10.1007/s10993-016-9418-y>

Kirkland, D.E. 2014. "Why I Study Culture and Why it Matters: Humanizing Ethnographies in Social Science Research." In *Humanizing research: Decolonizing qualitative inquiry with youth and communities*, edited by D. Paris & M. T. Winn, 179-201. Thousand Oaks, CA: Sage Publications.

Kohli, R. 2018. Lessons for Teacher Education: The Role of Critical Professional Development in Teacher of Color Retention. *Journal of Teacher Education* 70 (1): 39-50.

<https://doi.org/10.1177/0022487118767645>

Leavy, P. 2015. *Method Meets Art: Arts-Based Research Practice*. New York: The Guilford Press.

Lorde, A. 1984 *Sister Outsider. The Crossing*

Love, B. 2020. *We Want to do More than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom*. Boston: Beacon Press.

Madison, D.S. 2005. *Critical Ethnography: Method, Ethics, and Performance*. Thousand Oaks: Sage Publications.

A COLLECTIVE JOURNEY

Nagar, R. 2014. *Muddying the Waters: Co-authoring Feminisms across Scholarship and Activism*.

Chicago: University of Illinois Press.

Palmer, D. 2010. Race, power, and equity in a multiethnic urban elementary school with a dual-language “strand” program. *Anthropology & Education Quarterly* 41(1): 94–114.

Palmer, D. K., Cervantes-Soon, C., Dorner, L., & Heiman, D. 2019. Bilingualism, Biliteracy, Biculturalism and Critical Consciousness for All: Proposing a Fourth Fundamental Goal for Two-Way

Dual Language Education. *Theory Into Practice* 58(2):121-133

<https://doi.org/10.1080/00405841.2019.1569376>

Paris, D. 2011. “A Friend Who Understands Fully”: Notes on Humanizing Research in a Multiethnic Youth Community. *International Journal of Qualitative Studies in Education* 24 (2): 137–149.

<https://doi.org/10.1080/09518398.2010.495091>

Pham, J. 2018. New Programmatic Possibilities: (Re) Positioning Preservice Teachers of Color as Experts in Their Own Learning. *Teacher Education Quarterly* 45(4): 51–71.

Sacramento, J. 2019 Critical Collective Consciousness: Ethnic Studies Teachers and Professional Development. *Equity and Excellence in Education* 52 (2–3): 167–184.

Sánchez Carmen, S. A., Domínguez, M., Greene, A. C., Mendoza, E., Fine, M., Neville, H. A., &

Gutiérrez, K. D. 2015. Revisiting the Collective in Critical Consciousness: Diverse Sociopolitical Wisdoms and Ontological Healing in Sociopolitical Development. *Urban Review* 47 (5): 824–846.

<https://doi.org/10.1007/s11256-015-0338-5>

Sandoval, C. 2000. *Methodology of the Oppressed*. Minneapolis: University of Minnesota Press.

Sosa-Provencio, M. A. 2019. A Revolucionista Ethic of Care: Four Mexicana Educators’ Subterranean Social Justice Revolution of Fighting and Feeding. *American Educational Research Journal* 56.

<https://doi.org/10.3102/0002831218814168>

Swarr, A.L. & Nagar R. 2010. *Critical Transnational Feminist Praxis*. Albany: SUNY Press.

Valdés, G. 1997. Dual Language Immersion Programs: A Cautionary Note Concerning the Education of Language Minority Students. *Harvard Educational Review* 67: 391-429.

A COLLECTIVE JOURNEY

Varghese, M. M., & Park, C. 2010. Going Global: Can Dual-Language Programs Save Bilingual Education? *Journal of Latinos and Education* 9 (1): 72–80. <https://doi.org/10.1080/15348430903253092>

Zembylas, M. 2005. Beyond Teacher Cognition and Teacher Beliefs: The Value of Ethnography of Emotions in Teaching. *International Journal of Qualitative Studies in Education*. 18 (4): 465–487.

<https://doi.org/10.1080/09518390500137642>

Table I Critical Reflection Group Meetings Over the Year

Meeting #	1	2	3	4	5	6
Lynn, Yaritzi & Melissa	October 2019 in person	January 2020 in person	March 2020 via Zoom	April 2020 via Zoom	May 2020 via Zoom	June 2020 via Zoom
Brenda & Silvia	October 2019 in person	January 2020 in person	March 2020 in person			

Caption: This table illustrates the timing of each reflection group meeting and the participants included.