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# Latine Dual Language Bilingual Education Teachers' Work Experiences

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Latine Dual Language Bilingual Education Teachers' Work Experiences

by

Nelly Noemi Patiño Cabrera

A dissertation submitted in partial fulfillment of the  
requirements for the degree of

Doctor of Education  
in  
Educational Leadership: Curriculum and Instruction

Dissertation Committee:  
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Portland State University  
2024

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## **Abstract**

Given the increasing concern about the scarcity of Dual Language Bilingual Education (DLBE) teachers, it is crucial to understand the trends in teacher retention and attrition from the perspective of DLBE teachers themselves. DLBE teachers departing from their jobs imposes a significant burden on schools and students and affects the implementation of DLBE programs. To delve into this issue, this critical qualitative study focused on the work experiences of Latine K-5 Spanish/English DLBE teachers. Specifically, this study involved six participants divided into two groups of DLBE teachers in the teaching trajectory: three Latine K-5 Spanish/English DLBE teachers currently teaching in a DLBE program in Oregon (Group I) and three Latine K-5 Spanish/English DLBE teachers who no longer teach in a Spanish/English DLBE program in Oregon (Group II). The purpose of this study was to explore the work experiences of Latine Spanish/English DLBE teachers and to document, through testimonio methodology, how these work experiences may influence their desire to continue as teachers in DLBE programs or leave their jobs. The cross-pollinated conceptual frameworks of LatCrit and Critical Care (Cariño Crítico) were applied to the DLBE teacher attrition and retention to offer new insights into why teachers remain in their DLBE teaching jobs or choose to leave.

From the research participants' responses during group and individual pláticas, it was found that DLBE teachers felt motivated to stay in their DLBE teaching positions when they formed strong relationships with colleagues, students, and families based on their racial and cultural affinity and Critical Care (Cariño Crítico) values. They also felt motivated by their involvement in social justice activities and when school administrators

recognized the value of their experiential knowledge in building school-community partnerships. In contrast, DLBE teachers' encounters with racism, lack of racial and cultural solidarity, and the absence of recognition for their experiential knowledge influenced their decisions to leave their DLBE teaching positions. This study highlights the importance of addressing issues of racism and injustice in schools and fostering cultural solidarity and Critical Care (Cariño Crítico) to increase DLBE teacher retention.

## **Dedication**

To my husband, Joe, my brother William, and my two hijitos, Liam and Nico. They have constantly supported and encouraged me throughout this journey, reminding me that anything is possible. Thank you for being my rock and my inspiration. Los amo mucho.

To my querida familia. I am so grateful for your love and support. I could not have done it without you all.

To all those fearless educators who are also moms, wives, teachers, and much more.

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## **Chapter 1 Introduction**

Dual Language Bilingual Education (DLBE) programs are growing rapidly in the United States (Gándara & Slater, 2018). These programs teach content using two languages, following different models that separate the language of instruction by time of day, content area, or day of the week (Soltero, 2016). Although researchers and educators may differ on the models that use two languages for content instruction, they all fall under the umbrella term Dual Language Bilingual Education (DLBE) (Flores & Baetens Beardsmore, 2015; Soltero, 2016). For this study, I used the term DLBE, acknowledging that these programs varied in structure, implementation, and student populations (Flores & Baetens Beardsmore, 2015). I chose to use the term "dual language bilingual education" instead of "dual language" to avoid a discourse that silences the word "bilingual" within the U.S. educational context and its history (Dorner & Cervantes-Soon, 2020; García & Kleifgen, 2018).

In 2016, there were about 2,000 DLBE programs in public schools in the United States (Gross, 2016). By 2021, the number of DLBE programs had grown to over 3,600 nationwide (Roberts, 2021). This growth is partly due to students' successful content area achievement and proficiency in two languages (Genesee et al., 2016). However, with the rapid growth of DLBE programs, there is a corresponding demand for qualified DLBE teachers with specific skills to teach in these programs (Rodríguez et al., 2016). Some characteristics and qualifications of DLBE teachers include teaching credentials to work with DLBE students, high levels of content knowledge of all subjects, training concerning the language education model and instructional strategies, and high levels of

language proficiency in a language other than English (Howard et al., 2018). Given that existing research confirms teachers are critical to student achievement (Darling-Hammond, 2000), it is imperative to not only recruit qualified DLBE teachers but also to ensure their retention.

Teacher attrition significantly and negatively affects student achievement (Ronfeldt & McQueen, 2017). Attrition refers to teachers leaving the field of education, migrating among school districts, or transferring to a new school in the same district (Darling-Hammond, 2003). Schools with higher teacher attrition have fewer students meeting state standards on statewide assessments (Guin, 2004; Ronfeldt et al., 2013). A longitudinal study conducted in New York elementary schools found that students in "grade levels with higher [teacher] turnover score lower in both English Language Arts (ELA) and math" (Ronfeldt et al., 2013, p.iii). Losing a teacher within the school year is equivalent to losing seventy-two instructional days, or 40% of the 180-day school year (Henry & Redding, 2020).

Additionally, teacher attrition significantly impacts the expansion of Dual Language Bilingual Education (DLBE) programs. With the increasing popularity of DLBE programs, the demand for highly qualified DLBE teachers is also increasing. However, many DLBE teachers choose to leave their jobs. A significant percentage of new teachers exit the profession within their initial five years, ranging from 30% to 50% (Ingersoll & Smith, 2003; Quality Counts, 2000). Although this data does not particularly correspond to DLBE teachers, these data points indicate that teacher attrition is a significant concern across the nation. I have yet to encounter quantitative studies that



report recent data about DLBE teacher attrition. Therefore, understanding the underlying causes of teacher attrition is crucial for formulating potential solutions to tackle this problem effectively. However, it is equally essential to identify the factors that motivate DLBE teachers to continue in their roles. Rather than solely concentrating on hiring more DLBE teachers, we should seek guidance from current and former DLBE teachers to enhance teacher retention (Burns, 2010). We have limited knowledge about the work experiences of DLBE teachers who lead DLBE programs. By delving deeper into their work experiences, we can gain valuable insights into how these experiences affect teacher attrition and retention. In the scope of this study, DLBE teachers participated in conversation sessions, individually and in groups, designated as "pláticas," to recount their professional experiences.

Findings from the study are invaluable in understanding the varied perspectives of current and former DLBE teachers on the challenges of retaining them. By utilizing these insights, school district administrators can enhance their existing practices and ensure the retention of DLBE teachers. Additionally, the findings offer critical information on current retention strategies, which administrators can leverage to improve their practices further and attract more teachers.

### **Background of the Problem**

The history of DLBE (Dual Language Bilingual Education) in the United States is long, complex, and politically charged. From the 16th century through the early 19th century, political leaders and religious organizations encouraged some immigrant communities to use more than two languages in the legislature, public and private school

settings, and community settings such as churches (Cadiero-Kaplan, 2004). For instance, Spanish was used in legislature, media, and education in the southwestern territories of the United States during the 16th century because Spanish speakers (Escobar & Potowski, 2015) inhabited these territories. Even after the Treaty of Guadalupe Hidalgo was signed to end the Mexican American war between the United States and Mexico, Spanish continued to be used in these territories since the treaty did not address language use (Escobar & Potowski, 2015). Similarly, California's 1849 Constitution decreed that all laws must be published in Spanish and English (Escobar & Potowski, 2015).

Additionally, in Philadelphia, at the end of the 17th century, there were bilingual public and private schools, some German-English and some German-only (Cadeiro-Kaplan, 2004). During this time, most immigrants came from Europe (Cadeiro-Kaplan, 2004), and bilingual education in English and German, French, or Spanish was mainly for the elite classes (Cadiero-Kaplan, 2004; Kibler, 2008). Political leaders in social and religious organizations perceived bilingualism as necessary for the economic and political stability of the nation (Cadiero-Kaplan, 2004).

However, in the 20th century, attitudes towards bilingualism shifted dramatically with the arrival of new immigrants. The focus turned towards "Americanization," which was driven by "a fear of foreigners by the majority English-speaking population" in the United States (Cadiero-Kaplan, 2004, p. 31). Consequently, many English-only laws were enacted, calling for the assimilation of immigrants, imposing English as the sole language of instruction in public schools, and restricting instruction in languages other than English (Cadiero-Kaplan, 2004; Nieto, 2009; Pavlenko, 2002). English-only policies

and practices are often implemented in ways that mask their inherent racial biases and maintain systems of discrimination and privilege. Specifically, these reforms prioritize and elevate the use of white, middle-class language and their communication styles while marginalizing and stigmatizing other groups, reinforcing that "proper" English is synonymous with Whiteness and reinforcing the racial hierarchies that have historically privileged white people in society (Rosa & Flores, 2017).

### **Key Dual Language Bilingual Education Reforms**

Dual Language Bilingual Education (DLBE) has a long and complicated history that political considerations have shaped in the United States. Since the 1960s, various reforms have been introduced, resulting in alternating periods where DLBE has been either embraced or rejected in public school settings. The Bilingual Education Act of 1986, the Equal Education Opportunity Act of 1974, and the lawsuits *Lau v. Nichols* and *Serna v. Portales* have played a pivotal role in advancing the cause of equitable curriculum and bilingual education. However, Proposition 227, passed in California in 1998, prohibited bilingual education, and similar legislation was subsequently passed in Arizona and Massachusetts. Arizona's Proposition 203, passed in 2000 and still in effect, mandates English-only education, abolishing bilingual education services. Although California's Proposition 227 and Massachusetts' English-only education law were overturned in 2016 and 2017, respectively, the only government-sanctioned justification for DLBE education continues to be as a means to support language-minoritized students in acquiring English proficiency, not bilingualism. I use the term language-minoritized to describe students who speak a language other than English, also known as home

language. This term acknowledges the student's use of their home language and culture and recognizes the power dynamics between language-majority and language-minority groups.

Educating language-minoritized students in the United States during the latter half of the 20th century focused on the perceived needs of these learners, with the primary goal being for them to demonstrate a level of English proficiency comparable to that of language-majority students (García & Kleifgen, 2018). However, this approach may position language-minoritized students as passive receivers of solutions to fix them, as if they lacked something. For example, the Bilingual Education Act of 1968 established a goal of assisting language-minoritized students in acquiring English (García & Kleifgen, 2018), as opposed to acquiring two or more languages. Such reform reveals an ideology that fails to acknowledge the assets of the knowledge and language skills that bilingual students possess. These reforms are intertwined with issues of racial inequality, continuing a system that is unjust towards specific groups of individuals.

### **Dual Language Bilingual Education Programs**

Empirical evidence has suggested that well-executed Dual Language Bilingual Education (DLBE) programs yield positive student academic and linguistic outcomes (e.g., Lindholm-Leary & Block, 2010; Steele et al., 2017; Thomas & Collier, 2012). These programs are designed to achieve three principal goals: fostering high levels of bilingualism, developing high levels of biliteracy, and preserving and honoring the identities of language-minoritized students while ensuring equity in academic achievement (Choi et al., 2022; Howard et al., 2018; Soltero, 2016). Additionally, some

scholars have suggested that promoting critical consciousness should be included as a fourth fundamental goal for DLBE programs, which would involve fostering among teachers, parents, and children “an awareness of the structural oppression that surrounds us and a readiness to take action to correct it” (Palmer et al., 2019, p.1).

Furthermore, longitudinal studies have demonstrated that DLBE programs are effective in promoting grade-level academic performance for both language-minoritized and language-majority students (Lindholm-Leary & Block, 2010; Thomas & Collier, 2012). As a result, there has been a growing demand for bilingualism and biliteracy across the United States, which has led to an increase in the number of DLBE programs.

However, while DLBE programs are more inclusive, some scholars have expressed concerns over gentrification (Valdez et al., 2016), which may result in inequities for language-minority students. This implies that these programs may be more geared toward the demands of English-majority students and their families (Palmer et al., 2019; Valdez et al., 2016). Nonetheless, DLBE programs are flourishing, and families from both language-minoritized and language-majority backgrounds acknowledge the benefits and opportunities that they provide (Soltero, 2016).

However, the rapid growth of DLBE programs has also presented recruitment and retention challenges for DLBE teachers (Howard et al., 2018).

### **Dual Language Bilingual Education Teachers**

DLBE teachers play a crucial role in effectively implementing and expanding Dual Language Bilingual Education (DLBE) programs (Howard et al., 2018). They carry and adjust language policies and practices (Menken & García, 2010). Despite the

replacement of DLBE education with English-only mandates in some states, certain DLBE teachers have found ways to incorporate Spanish in and outside of classrooms, while others have relied on community and district support to maintain their programs, as described by Hopkins (2016) and Garza (2007), respectively. By resisting and opposing ideological and policy norms, these teachers have become leaders in the DLBE movement, contributing to social change (Cortina et al., 2015).

However, the shortage of qualified DLBE teachers has become a significant obstacle to implementing and expanding DLBE programs (Gándara & Mordechay, 2017; Howard et al., 2018). In California, for example, Jacobs (2019) reported that while 58% of school districts had plans to add or expand DLBE programs, 86% of those districts had to slow down their plans due to the shortage of DLBE teachers. Furthermore, between 2012 and 2017, the number of minoritized teachers in the U.S. decreased despite a rise in minoritized students (Brown & Boser, 2017). This trend highlights the growing need for more DLBE teachers to provide education for the increasing number of multilingual students.

Further, according to data from the National Center for Education Statistics (NCES), 79% of public school teachers in the U.S. are white, while only 9% are Latine and 7% are African American (Schaeffer, 2021). This means that Latine teachers are a "racial and numerical minority" (Hilton, 2007, p. 232). I used the term "minoritized" to describe their "racial/ethnic group" and to identify Latine teachers as "numerical rarities within the workplace" (Hilton, 2007, p. 232). When conducting research on DLBE education, the term "teachers of color" is often used to encompass minoritized teachers.

However, it's essential to recognize that DLBE teachers bring unique perspectives that may be often overlooked in research. This study set itself apart by explicitly examining the work experiences of Latine Spanish/English DLBE teachers, a group that is frequently underrepresented in research. Through this focused approach, I gained a more comprehensive understanding of how they experienced working in DLBE schools.

While the term "Latino" acknowledges the history of colonization experienced by Latin Americans, it can also obscure the richness and complexity of the diverse identities within the Latine community (MacDonald & Carrillo, 2010). This community is incredibly diverse, encompassing Indigenous and Afro-Latine identities, as well as queer and non-binary identities, Chican(e) identity, and many more (MacDonald & Carrillo, 2010; Valdés & Bender, 2021). To better capture this diversity, I have chosen to use the term Latine in my research, as it encompasses a broad range of characteristics, including race, ethnicity, language, sexual orientation, gender identity, immigration status, national origin, and more. Therefore, prompted by the need for more visibility of Latine DLBE teachers on research, I saw the need to bring together their voices to understand how their work experiences may impact their decision to continue or leave DLBE programs and to understand their perspectives separate from the broad category of teachers of color. By centering on their voices in research, this study aimed to enrich our understanding of the shortage of DLBE teachers.

The success of DLBE programs rests heavily on the shoulders of DLBE teachers. These educators possess a deep understanding of the unique needs of DLBE students; they have the expertise to create inclusive and engaging learning environments and have

a deep investment in the DLBE programs' success because of their cultural/linguistic connections to it (Bhansari, 2022). To help retain DLBE teachers and implement culturally responsive and relevant practices, district school administrators and educators can learn from the experiences of Latine DLBE teachers, as recounted in research. As such, it was crucial for me to prioritize the inclusion of Latine DLBE teachers' diverse perspectives and worldviews in this research. By participating in this study, research participants contributed to the research by sharing their experiences in DLBE schools, their perception of the DLBE teaching experience, and current retention practices, ultimately benefiting the entire DLBE community.

### **Problem Statement**

DLBE programs are growing rapidly in the United States (Howard et al., 2018). However, the scarcity of DLBE teachers poses a significant challenge to their implementation (Collier & Thomas, 2017). While many studies have focused on recruiting DLBE teachers, this approach does not fully address the teacher shortage (Ingersoll & Smith, 2003). Other crucial issues, such as teacher retention and attrition, remain significant concerns for many DLBE schools (García & Weiss, 2019; Kennedy, 2020). Ingersoll and Smith (2003) proposed that the most reliable method for discerning the reasons behind employee turnover is to inquire directly with the employees in question. Bearing this in mind, to gain insight into the factors influencing DLBE teacher retention and attrition, this study was conducted to learn from the perspective of DLBE teachers themselves. The problem of practice that this study addressed is attrition and retention of DLBE teachers. The gap in existing scholarship around the problem I



addressed is the work experiences of K-5 Latine, Spanish/English DLBE teachers and why they leave their jobs or stay.

Little existing research has considered the work experiences of Latine DLBE teachers and how these experiences relate to retention and attrition. By studying their experiences, this study provides an alternative perspective on the challenges of DLBE teacher attrition. Additionally, it includes valuable information on current retention practices that school district administrators can utilize.

### **Purpose Statement**

The purpose of this qualitative study was to explore the work experiences of Latine K-5 Spanish/English DLBE teachers and the impact of these experiences on their decision to either remain in DLBE programs or leave.

The findings of this study bring critical awareness to school district administrators of the factors contributing to DLBE teacher attrition. By being aware of these factors, administrators can identify the areas in their schools that require urgent attention and implement strategies to retain these teachers.

### **Research Questions**

To understand the work experiences of Latine Spanish/English DLBE teachers and how their experiences influence their desire to stay or leave their jobs, I addressed the following research questions in this qualitative study.

1. How do Latine K-5 Spanish/English DLBE teachers' work experiences in DLBE schools relate to race and racism?

2. How do Latine K-5 Spanish/English DLBE teachers in this study describe the factors that cause them to stay or leave the DLBE classroom?

### **Significance of the Problem of Practice**

As I delved into the issue of DLBE teacher shortage, it became essential to thoroughly analyze the factors that influenced DLBE teachers' decision to stay or leave their positions. In this study, I comprehensively examined these factors, particularly within the context of Spanish/English DLBE programs. This research is a valuable contribution to the field of education, as it provides an unseen narrative from Latine Spanish/English DLBE teachers for other DLBE teachers, school administrators, and state policymakers. The findings in this study will be an invaluable resource for DLBE teachers who may relate to the findings. Moreover, the findings of this study can help school district administrators across the state identify ways to retain existing DLBE teachers and attract qualified DLBE teachers to the teaching profession.

Furthermore, this research is significant as it contributes to the much-needed examination of DLBE educators' perceptions of their work experiences. Unfortunately, recruitment and retention efforts often lack input from DLBE teachers themselves. Many active practitioners in these programs may face heavy workloads (Amanti, 2019; Amos, 2016; Kennedy, 2020), limited access to curricular materials in languages other than English, and insufficient professional development and support suited to their unique needs and responsibilities, such as translating, creating, adapting, and aligning curricula to meet DLBE program objectives (Amanti, 2019; Beeman & Urow, 2013; Freire, 2017). Moreover, some DLBE teachers may experience marginalization as a result of their work

conditions and practices that may have normalized invisible work (Amanti, 2019; Amos, 2016), such as the emotional care work enacted by teachers (Rio Poncela et al., 2021) which may go unnoticed and unappreciated by school administrators. These are essential equity issues for teachers that some school districts may continue to overlook and normalize (Amanti, 2019; Amos, 2016; Valdiviezo & Nieto, 2015). Thus, it behooves us to explore the work experiences of Latine Spanish/English DLBE teachers and how their identities intersect with their work experience. This way, school administrators can establish more supportive and validating work environments for them.

This study aimed to explore the experiences of teachers in Latine Spanish/English Dual Language Bilingual Education (DLBE) programs, describing what motivates them to continue teaching and what factors discourage them from staying in the profession. The shortage of DLBE teachers can have a negative impact on students, emphasizing the need to learn from the perspectives of DLBE teachers.

### **Positionality Statement**

Acknowledging the impact of personal experiences, history, race, nationality, gender, and power in qualitative research is crucial to ensuring transparency in the interpretations of data. This process, known as reflexivity, is an essential part of the research process (Merriam & Tisdell, 2016; Qin, 2016). Therefore, in this section, I foreground aspects of my social position, experiences, and beliefs concerning the setting and context of this research project (Creswell & Poth, 2018). I begin by acknowledging that in this study, I acted as the “primary instrument for data collection and data analysis” (Merriam & Tisdell, 2016, p.16), and my findings are only one possible interpretation of

the participants' experiences based on my standpoint as a cisgender, first-generation Latina immigrant, and ethnic minoritized scholar in the United States.

### **Gender, Race, and Immigration Status**

I was born and raised in Ecuador, a country in South America. I identify as an Ecuadorian cisgender Latine. The Latine panethnicity (MacDonald & Carrillo, 2010) describes my ancestry in Latin America, which is a region that integrates Mexico, South America, Central America, and the Caribbean Islands and multiple Romance languages (including Portuguese spoken in Brazil, French spoken in Haiti, and Spanish spoken in the majority of the countries in Latin America), as well as non-Romance languages (such as indigenous languages). As stated earlier, the term Latino overlooks the nuances of diverse identities in the Latine community (MacDonald & Carrillo, 2010; Valdés & Bender, 2021). Hence, in this study, I utilized the term Latine to acknowledge and honor the multifaceted nature of identity, including race, ethnicity, language, and beyond.

In addition, I identify as mestiza (mixed race). I am a descendant of Indigenous people and European settlers. Anzaldúa (1987) defined *la mestiza* as “a product of the transfer of the cultural and spiritual values of one group to another” (Anzaldúa, 1987, p.78). I agree. I am the product of this transfer. Like most Ecuadorians, I am a mix of Indigenous and European heritage. The cultural and spiritual values of both European settlers and Native Americans live in me and constantly “cross borders” (Anzaldúa, 1987), which do not have rigid boundaries (Anzaldúa, 1987). I am the product of the Roman Catholic religion, one of the legacies of the Spanish colonial era (MacDonald & Carrillo, 2010), and *curanderismo*, an Ecuadorian Indigenous practice. At home and in

my community, my family prioritized ancestral and natural medicine over Western medicine. Before going to the doctor, my father and grandfather, both curanderos (healers), tried to cure and alleviate our illnesses with natural medicine. During la limpia (natural healing), they also recited catholic prayers and used natural herbs to heal us and ward off harmful spirits. My father made amulets to protect me from la brujería (witchcraft) and mal de ojo (curse), while my mother took me to church on Sundays to pray to God for health. When I broke a bone from kicking a soccer ball too hard, my father healed me. At night, he would tell me stories about duendes (goblins), el diablo (the devil), la Llorona (the weeping woman), and evil spirits. Then, right after the storytelling ended, I said my prayers before going to bed.

According to MacDonald and Carrillo (2010) Latines have faced racialization, colonization, and marginalization for many years. Despite this marginalization, they have had a significant impact on colonizers by influencing, reshaping, and redefining their culture. This can be seen in the dynamic nature of Latin American cultures, which combine various traditions and rituals (MacDonald & Carrillo, 2010). Additionally, Latines have not been passive in the face of dominant cultures. Instead, they have found ways to retain elements of their own culture, heritage, and language (MacDonald & Carrillo, 2010). This is evident in my own experience as a mestiza from Ecuador. My hometown has a festival where we honor Virgen María, our town's patron saint, and La Pacha Mama, or Mother Nature. During this festival, we burn palo santo to bring rain for the harvest and pray for more rain. This is how I have retained some of my Indigenous cultural values (MacDonald & Carrillo, 2010).

Growing up as a mestiza in Ecuador, I was surrounded by people who looked like me, shared similar cultural experiences, and had the same language, values, and aspirations. Being affirmed as a mestiza by my community, school, and family gave me a sense of self, belonging, and stability. Cultural identity is the affinity with a particular group based on cultural categories such as nationality, ethnicity, race, gender, and religion (Chen, 2014). Having an affirmed cultural identity gave me many privileges, such as access to social networks that provided support and a feeling of belonging. However, I understand that many U.S. Latines do not have the same experience and often face inequities due to historic marginalization, linguistic barriers, and social exclusion (MacDonald & Carrillo, 2010).

I carefully created a safe space for the participants to share their unique experiences and identities during the study. The data collection process involved various methods, including conducting pláticas in the participant's chosen format. Communication with the participants was carried out in Spanish, English, or both, depending on their preference. Enough time was provided for dialogue, which helped build trust and relationships among the study participants during group pláticas. Pláticas, a methodological tool that many Latine scholars have used in their research to gather data (Smythe et al., 2017), is further elaborated on in chapter three, highlighting its significance in the study.

### **Personal and Educational Experiences**

Growing up in a small town, I faced numerous challenges. My parents, who only had a third-grade elementary education, had difficulty supporting all ten of their

children's education financially. Additionally, as a woman in our community, convincing my parents to support my decision to attend college was not easy. Women were expected to stay home until they got married, and my parents had many children to care for, making it challenging to make ends meet. However, despite these "macho" beliefs of my community, I left my hometown to attend college. Earning a college degree was made possible for me through scholarships, loans, and financial support from my parents.

In my town and a large family, it was uncommon for someone to graduate from college. As one of twelve siblings, I take great pride in being among the first to achieve this milestone. This experience has informed my positionality statement, as I know that many minoritized groups, particularly Latin Americans, face similar barriers to education (Schuyler et al., 2021). Unfortunately, systemic inequalities such as poverty and lack of resources often put Latin Americans at a disadvantage, limiting their access to higher education (Schuyler et al., 2021).

Through this study, I aimed to shed light on the experiences of Latine teachers. I have immense respect and solidarity for all Latine educators, and therefore, I am presenting their perspectives in my study. Through this positionality statement, I am sharing my background and experiences. I want to encourage Latine educators to share their testimonies to raise awareness and bring to light Latine educators' untold stories and invaluable contributions to the field.

### **Language Learning Experience**

In the 16th century, Ecuador, having been under Incan and Spanish rule, adopted Spanish as its language through assimilation. Even after gaining independence, the use of

Spanish continued to dominate Indigenous languages in education and law (Clark, 2013). Although Kichwa vocabulary is taught and utilized, Spanish remains the primary language of instruction (King & Haboud, 2002). Also, English is widely taught in public schools and holds a high status.

For me, acquiring English as a foreign language commenced at the tender age of six and persisted throughout my academic journey until the culmination of my college career. In Ecuador, bilingual proficiency in Spanish and English is highly regarded as a prestigious accomplishment. While in Ecuador, I felt great pride for being bilingual. However, once I immigrated to the U.S., I started to question my linguistic abilities and my accent as I learned, through many experiences of racism, that in the U.S. (a highly multilingual country), Latine Spanish/English bilinguals do not hold the same status as other multilingual people or even language majority monolinguals (García & Torres-Guevara, 2010).

Spanish and English have emerged as the dominant languages in Ecuador and the United States. This outcome has resulted from persistent and deliberate persuasion strategies, including various media channels, educational institutions, and legal frameworks (Clark, 2013, p.62). The underlying rationale for this assimilationist philosophy is that a society that shares a common language is more cohesive and integrated (Thomason, 2015, p. 23). The promotion of this ideology can be detrimental to minoritized languages, especially Indigenous languages.

I share my language learning experiences in this positionality statement for two reasons. Firstly, I want to disclose my journey of learning and awakening as I develop



critical consciousness. Secondly, I want to highlight the fact that linguistic hegemony exists globally and is a pervasive issue.

The concept of linguistic hegemony pertains to the subordination of minoritized languages to the dominant language, leading to the marginalization of language-minoritized groups and their adherence to the prevalence of the dominant language, as posited by Clark (2013). For example, as a minoritized person, I participated in the subjugation of Kichwa to the English language when I decided to learn English as an additional language, as opposed to learning Kichwa, which has less prestige than English and Spanish (Velupillai, 2015). Back then, acquiring proficiency in the English language was deemed imperative for both individual and vocational advancement.

I shared my personal experiences of learning a new language to emphasize that, unfortunately, there is a significant discrepancy between the language practices in U.S. schools and those of language-minority groups (García & Kleifgen, 2018). This disconnect is due to the hegemonic practices dominating literacy in the U.S. We must acknowledge that the exclusion of language practices from minority groups in public schools is not only unjust but also perpetuates the societal inequalities that exist. To create a secure and inclusive environment for all participants, I incorporated their language practices into my study. Utilizing their languages allowed me to create a safe space for participants to share their experiences.

### **My Teaching Experience**

I embarked on my journey in the field of education back in 2010, a time when a range of reforms were taking shape, such as the integration of curriculum with common

core state standards, the establishment of English language development standards, and mandatory state testing to abide by the No Child Left Behind Act of 2001-2015 (Sleeter & Stillman, 2005). This mandate at the time focused on promoting the learning of the English language and English literacy over biliteracy or learning in multiple languages (García & Kleifgen, 2018). Amid this, I started teaching in a Spanish/English two-way immersion program in Oregon.

As a DLBE educator, I, along with many of my colleagues, received literacy curricula materials written in English (Amanti, 2019; Amos, 2019; Beeman & Urow, 2013) with the expectation of teaching literacy in Spanish (Beeman & Urow, 2013) as per our school's directives. Furthermore, we were tasked with translating these materials into Spanish. Developing additional Spanish literacy materials was a demanding endeavor. Therefore, I felt compelled to voice my thoughts on the curriculum selections for DLBE initiatives with school district administrators as I knew that employing literacy materials written in English to instruct Spanish literacy inadvertently conveys the impression that the minoritized language is of lesser significance. It is worth noting that even with Spanish literacy resources at their disposal, some school administrators still opt for English curriculum materials for teaching Spanish literacy. These curricular decisions made by school district administrators contributed to the larger systemic problem surrounding the education of language-minoritized students as these decisions fail to center the linguistic and cultural backgrounds and experiences of these students, resulting in a lack of support and resources that perpetuate social distinctions of race and class.

The explicit narration of this DLBE teaching experience in this positionality statement has to do with my belief that literacy curricular materials in DLBE programs should be in two languages and should include cross-linguistic connections (Beeman & Urow, 2013). Adopting curricular materials in restricting ways impacts the linguistic landscapes of DLBE students. Additionally, expecting teachers to adapt and translate the curriculum is an urgent equity issue for DLBE teachers because it may mean that DLBE teachers are performing additional uncompensated invisible labor (Amanti, 2019). That is, school administrators conceive the tasks of translating and creating curriculum as integral to the success of DLBE programs. The need for DLBE teachers to modify and translate the curriculum presents a significant equity issue as it may result in the teachers having to perform extra unpaid work (Amanti, 2019; Amos, 2016). Unfortunately, school district administrators may have normalized invisible labor (Amanti, 2019; Amos, 2016).

This advocacy experience catalyzed my pursuit of graduate studies, where I designed a study to delve into research concerning the work experiences of Latine DLBE teachers.

As part of this study, I bring attention to the unique experiences of the research participants, recognizing that they may differ from mine. I hold a deep appreciation for their creative use of language, and I am committed to bringing their perspectives to a more prominent place in research. It is important to emphasize that I hold great respect for all research participants, regardless of whether or not their beliefs align with my own. My intention was to foster an environment of open dialogue and mutual learning rather than create any division or impose my own beliefs.

Last, I want to acknowledge that my background, cultural influences, and individual beliefs may impact my interpretation of the data collected (Creswell & Poth, 2018; Qin, 2016). To mitigate any potential biases, I have implemented various strategies, including triangulation, audits, and member checks (Merriam & Tisdell, 2016). These measures ensure that the data collected remains valid and reliable. In chapter three, I will delve further into the specifics of these strategies.

### **Scope of Study**

The issue of a shortage of DLBE teachers is a concern nationwide; however, this study focused specifically on Oregon as its local research context. The present study delved into exploring the correlation between race, racism, and the work experiences of Latine K-5 Spanish/English DLBE teachers. In addition, this study examined the factors influencing participants' decisions to continue in or leave their positions.

To collect the perspectives of Latine K-5 Spanish/English DLBE teachers, I conducted individual and group pláticas with six teachers from five different school districts. I have decided not to disclose school district information to protect the confidentiality of the participants. The study involved six participants, divided into two groups: three Latine Spanish/English DLBE teachers who are currently teaching in a DLBE program in Oregon (Group I) and three Latine Spanish/English DLBE teachers who are no longer teaching in a Spanish/English DLBE program in Oregon (Group II). This study did not include K-5 DLBE teachers who teach or have taught in a language other than Spanish. The involvement of Latine K-5 Spanish/English DLBE teachers was critical to the study since it was possible to conduct pláticas without translation.

For this study, I only considered Latine K-5 Spanish/English DLBE teachers with at least three years of teaching experience in a DLBE program in Oregon. However, I did not consider Latine secondary DLBE teachers and Latine secondary Spanish teachers because most DLBE programs in Oregon just reached middle school and high school buildings (Patiño-Cabrera, 2023).

Last, this study included Latine K-5 Spanish/English DLBE teachers who had taught and currently teach in Spanish/English DLBE programs in Oregon's public school systems. However, it did not include Latine K-5 Spanish/English DLBE teachers in private or charter school programs since most DLBE programs in Oregon are located within the public school system (Patiño-Cabrera, 2023).

### **Study Delimitations**

The focus of my study was to explore the work experiences of Latine K-5 Spanish/English DLBE teachers in Oregon and how said experiences impact their decision to continue or leave their DLBE teaching positions. Moreover, I aimed to investigate the complex relationship between their work experiences, race, and racism. While the shortage of DLBE teachers is a national issue, I chose to concentrate on the local research context of Oregon. Currently, there are over 150 K-12 DLBE programs in Oregon that represent more than 28 school districts and six languages, including Spanish, Russian, Japanese, Vietnamese, Chinese, and French. Spanish/English is the most common DLBE program (Patiño-Cabrera, 2023). The demand for DLBE teachers is constantly growing, but there are not enough qualified teachers to fill all the vacancies (Arroyo-Romano, 2016; Kennedy, 2020; U.S. Department of Education, 2017-2018), and

school districts have difficulty recruiting and retaining qualified DLBE teachers (Kennedy, 2020). In 2014, the Oregon Department of Education reported that 25 out of 37 districts participating in a DLBE teacher demand survey had 172 job openings for DLBE teachers. Nine districts had at least five positions, ten had over ten positions, and three had over 20 positions open for DLBE teachers (Oregon Department of Education, 2014).

Additionally, 20 districts reported difficulty filling DLBE vacancies (Oregon Department of Education, 2014). From 2013 through 2017, bilingual education and English language acquisition were identified as high-need fields in Oregon (U.S. Department of Education, 2017). More recent data about the DLBE teacher shortage has yet to be available, but it is a significant challenge to successful program implementation in Oregon. During the summer of 2023, I found thirty DLBE teacher positions available in Oregon for the 2023-2024 school year. These positions are hard to fill in many school districts in Oregon. Therefore, I decided to narrow the scope of this study to the state of Oregon and Latine DLBE Spanish/English DLBE teachers after carefully considering the available resources and research goals. By focusing on Latine teachers who have taught or are currently teaching in Spanish/English DLBE programs, my goal was to gain a deeper understanding of their work experiences and the complex link between their work experiences, race, and racism. Therefore, it was crucial to establish this delimitation to study the impact of discrimination on the participants, as racism still casts a shadow over the lives of minoritized people (Delgado & Stefancic, 2012).

As stated earlier, the shortage of qualified DLBE teachers is a pressing issue

facing DLBE programs, and this study aimed to examine the causes and potential solutions by including the perspectives of Latine teachers who have taught or are currently teaching in Spanish/English DLBE programs. Limiting the study to bilingual Spanish and English DLBE teachers streamlined the data collection process. As no translation services were required, the research was able to collect data more efficiently. Additionally, it is worth noting that the Spanish/English DLBE program is the most commonly implemented in Oregon, making it an ideal choice for this research.

### **Assumptions of the Study**

To carry out this study, I made three assumptions. Firstly, I assumed that the Latine K-5 Spanish/English DLBE teachers who participated in the research were willing and eager to share their valuable experiences and insights with the wider DLBE community. To ensure that the participants were entirely on board and recognized the study's purpose, I made a concerted effort to seek their input and establish a strong rapport with each individual. This involved taking the time to build relationships with the research participants over time and demonstrating a genuine interest in their work experiences and perspectives. Additionally, I asked for the research participant's consent to participate in the study during individual and group pláticas. These efforts helped establish a collaborative and respectful relationship between the researcher and the participants, which was crucial for the study's success.

Second, during the study, I considered that the experiences shared by the participants were linked to race and racism, informed by my own experience and research knowledge. This was evident from the discrimination they faced while teaching in DLBE

schools. Despite these shared experiences, the participants' interpretations of the events were varied, underscoring the distinct contexts in which they worked.

The third assumption that I made was that the cultural values of care, which are laid out in the Critical Care (Cariño Crítico) framework (Antrop-González & De Jesús, 2006), were the driving force behind the motivation of Latine Spanish/English DLBE teachers who are currently working in a DLBE program in Oregon. These values of Critical Care (Cariño Crítico) did contribute to the retention of these study participants. Still, other factors also played a role in their decision to stay in their teaching role. It is worth noting that this assumption only considered the perspective of Latine Spanish/English DLBE teachers who are currently teaching in a DLBE program in Oregon and did not include the perspectives on cultural values of care from Latine Spanish/English DLBE teachers who are no longer teaching in a Spanish/English DLBE program in Oregon (Group II) who participated in the study.

### **Limitations of the Study**

This study had three limitations. First, the research only included bilingual Spanish/English speakers who taught in DLBE programs. While DLBE programs may consist of teachers from diverse backgrounds and bilingual in other languages, it is worth noting that this study only included Spanish/English teachers. Therefore, the generalizability of the findings to other bilingual settings may be limited. Second, in this study, I used a LatCrit and Critical Care (Cariño Crítico) cross-pollinated framework and limited this study to Latine teachers. While this framework helped provide an in-depth analysis of the experiences of Latine teachers in DLBE programs, this study may have



excluded other perspectives from teachers who do not identify as Latine. Third, in this study, the data collected does not tell us if former DLBE teachers share the values of Critical Care (Cariño Crítico). The questions related to Critical Care (Cariño Crítico) were mainly asked to current DLBE teachers. Overall, while this study offers valuable insights into the work experiences of Latine Spanish/English DLBE teachers, it is crucial to consider the limitations when interpreting the findings.

### **Organization of the Dissertation**

Throughout this dissertation, I've carefully organized the content into five informative chapters, each focusing on a crucial aspect of the research. Chapter 1 serves as an introduction, providing essential background information on the topic, problem statement, purpose of the study, and research questions. This chapter establishes the foundation for the entire dissertation and sets the context for the subsequent chapters. Chapter 2 presents the relevant literature, including theories, prior research, and empirical studies related to the research questions. Chapter 3 outlines the cross-pollinated framework of the study, data collection process, conducted through individual and group pláticas. Chapter 4 analyzes the study's findings and presents a narrative of participants' profiles. This chapter provides an in-depth interpretation of the data collected, identifying themes that emerge from the data. Chapter 5 presents an analysis of the findings and research questions with emergent themes and discusses the recommendations and conclusions drawn from the research. In this chapter I summarize the research findings, draw conclusions and implications from the study, and offer recommendations for future research.

## **Chapter 2 Literature Review And Conceptual Framework**

In this study, I applied Latin(e) Critical Race (LatCrit) theory and Critical Care (Cariño Crítico) (Antrop-González & De Jesús, 2006) as the conceptual framework to inform both the analysis and interpretation of the findings. This chapter includes the literature review and conceptual framework.

This chapter begins with an overview of Critical Race Theory, followed by three sections. The first section addresses Latin(e) Critical Race Theory. The second section addresses Cariño (Care) in education, and the third addresses teacher attrition and retention. By providing this literature review, I will present the relevant research that informed this study and provide the starting point to expand our understanding of the work experiences of Latine K-5 Spanish/English DLBE teachers and why they stay or leave DLBE programs further.

### **Critical Race Theory**

I conducted an analysis of the work experiences of participants in DLBE schools through a LatCrit lens. LatCrit is an offshoot of Critical Race Theory (CRT), which is crucial to describe before delving into LatCrit. CRT is an approach to understanding and combating racism in education (Taylor et al., 2016, p. xiv). The critical legal studies movement of 1977, which aimed to examine the power and domination of certain groups (White and male) over an unequal status quo in law and legal institutions, was the precursor to CRT (Taylor, 2016, p. 1). According to Taylor (2016), in CRT, the terms "White" and "non-White" are not meant to signal individuals or even group identities but rather to show a particular political and legal structure rooted in the ideology of White

European supremacy and the global impact of colonialism (Taylor, 2016, p. 3).

Colonialism is a European effort to exert control over nations perceived as weaker

(Delgado & Stefancic, 2001, p. 144).

Taylor (2016) proposed four tenets of CRT. The first tenet is that racism in the US is an ordinary experience for most people of color, not an aberration (Delgado & Stefancic, 2001; Taylor, 2016). This means that racism is a multifaceted problem that is challenging to remedy or tackle since it is ingrained in everyday aspects of society (Delgado & Stefancic, 2001). The second tenet, sometimes called "interest convergence," is the idea that Whites allow non-White progress when it also promotes their interests (Delgado & Stefancic, 2001; Taylor, 2016). The third CRT tenet is the commitment of CRT scholars to understand the historical effects of European colonialism (Taylor, 2016). The fourth CRT tenet is the "preference for the experiences of oppressed peoples (narrative) over the 'objective' opinions of Whites" (Taylor, 2016, p. 3). This element refers to the distinctive experiences of racial oppression of non-Whites told from the point of view of the non-White scholars so that they may inform their White counterparts about matters that Whites are unlikely to know. "Critical race theorists believe that, while White scholars should not be excluded from writing about such subjects, they are often better addressed by the minoriti(zed)" (Delgado & Stefancic, 2001, p. 92).

Although these CRT tenets apply to a wide variety of Communities of Color, Latine scholars have developed their body of literature and set of priorities that LatCrit addresses, which I will discuss below.

## **Latin(e) Critical Race Theory: LatCrit**

This section addresses the LatCrit scholarly movement and the LatCrit theory in education.

### **Latin(e) Critical Theory Scholarly Movement**

The Latin(e) Critical Theory scholarly movement emerged in 1995 (Valdés, 2005) within the CRT landscape (Hernandez-Truyol et al., 2006) and from critical legal studies (CLS) (Valdés, 2005). The term LatCrit is a combination of “Lat,” which stands for Latines, which is a social identity, and “Crit,” which stands for critical, which is an analytical stand (Valdés, 2005). Lat Crit scholars selected Latin(e) rather than Hispanic because it is identified with people of color (Valdés, 2005). It was a conscious self-designation that indicated the commitment of Latine scholars and activists from multiple communities to “the dismantling of white supremacy and privilege, both within and beyond Latin(e) communities” (Valdés, 2005, p. 154). Additionally, “LatCrit scholars recognize that the identifier Latino personifies the Spanish settler-colonialism” (Montoya, 2021, p. ix) and “acknowledges the historical tensions (emerging from imperialism and mestizaje) between Latines and Black or Indigenous communities (Montoya, 2021, p. ix). The term Hispanic was not selected because it is “an Anglo-invented label that suggests all “Latin(es) are from Spain, or descended from that place” (Valdés, 2005, p. 154).

Valdés (2005) defined LatCrit as “an ‘outsider’ strand of contemporary ‘perspective’ jurisprudence in the U.S.” (p.148). It “responds to the long historical presence and enduring invisibility of Latin(es) [in law, theory, policy, and society] in the lands now known as the U.S.” (Valdés, 2005, p. 148). The “outsider within” notion is

used to critique the traditional viewpoint in the legal academy of the U.S. that the presence of Whites or dominant ‘in-groups’ is assumed to be merited (Valdés, 2005; Valdés & Bender, 2021). Therefore, outsider critical scholars question the neutrality and objectivity of law (Valdés, 2005; Valdés & Bender, 2021) and instead believe that law usually functions as an instrument of oppression against non-Whites or outsider groups (Valdés, 2005; Valdés & Bender, 2021). LatCrit scholars focus on using law to advance social transformation toward social justice (Valdés, 2005; Valdés & Bender, 2021).

LatCrit theorists developed five tenets. The first is the elaboration of Latin(e) identity as a multiple-variegated category, meaning that Latine communities are complex and diverse in terms of race, culture, “language and its suppression, class, and immigration status” (Valdés & Bender, 2021, p. 29). Second, LatCrit scholars promote using intra/intergroup frameworks that promote comparisons and dialogue to understand patterns of subjugation within and beyond Latine contexts (Valdés & Bender, 2021). Third, LatCrit scholars analyze anticolonialism and critical comparativism (Valdés & Bender, 2021), meaning that they examine and compare the patterns of marginalization internationally with what is happening in the U.S. legal arena regarding Latines because racial and linguistic oppression of Latines is happening in and outside the U.S. (Valdés & Bender, 2021). Fourth, LatCrit scholars advocate a counter-disciplinary approach to understanding issues of race and identity. This element brings together different academic perspectives to understand the process of subordination. “The hope is that all disciplines progressively learn more and better from all other disciplines” (Valdés & Bender, 2021, p. 32). Fifth, Latine scholars believe that class and identity are

not oppositional categories of analysis and action. Both must be incorporated into the intersectional analysis of power in law and society (Valdés & Bender, 2021).

These tenets apply to a wide variety of fields. However, Latina educators and scholars have also developed a specific set of tenets applicable to the field of education. I describe the LatCrit theory in education below.

### **Latin(e) Critical Theory in Education**

The LatCrit theory in education provides a lens to analyze and conceptualize how People of Color, mainly Latin[es], are affected by the discourses, processes, and structures that are influenced both explicitly and implicitly by race and racism (Solórzano & Yosso, 2001). Further, Solórzano and Yosso (2001) argue that LatCrit scholars explore the connections between racism and other forms of oppression, such as sexism, ableism, classism, and other "isms," through the lens of the Latine experience. Moreover, LatCrit scholars acknowledge the coexistence and intersectionality of multiple identities, often rendering Latine individuals invisible in educational systems that Whites dominate (Pérez Huber, 2010; Valdés & Bender, 2021). *Intersectionality* refers to the interplay and coexistence of multiple identities in the lives of human beings. Multiple identities can include socioeconomic, political, religious, sexual orientation, national origin, immigration status, language, and ethnic background, to name a few (Delgado & Stefancic, 2012; Solórzano & Delgado Bernal, 2001). Intersectionality pays attention to and confirms the complexity of human experience and provides a framework to understand how oppression can manifest itself in a person's life (Delgado & Stefancic, 2012).

Individuals may identify with a range of social identities, including (1) race, (2) ethnicity, (3) gender, (4) socioeconomic status, and (5) linguistic identity. (1) Race is a construct that categorizes people based on physical characteristics like skin color, hair texture, and eye shape (Tatum, 2017). Examples may include Black, White, and Native American. (2) Ethnicity is a social construct that classifies individuals based on cultural attributes, such as shared language, ancestry, and beliefs (Delgado & Stefancic, 2012). Examples may include Ecuadorean, Mexican, Venezuelan, and Cuban. Mixed-race and mixed-ethnicity identities are also present among Latinx individuals in the U.S. (Anzaldúa, 1987; Montoya, 2021), highlighting the intersection of race and ethnicity. (3) Gender, distinct from sex, refers to a person's internal sense of self, including cisgender, transgender, nonbinary, and more (Wood & Eagly, 2015). (4) Socioeconomic status is a socially based ranking system that describes an individual's financial and social status (Thomas & Azmitia, 2014). (5) Linguistic identity refers to a person's identification as a speaker of one or more languages, which can evolve over a lifetime.

In addition, individuals may identify themselves as native speakers of Spanish or English, while others may identify as heritage speakers, bilingual or polyglot/multilingual speakers, highlighting the connection between social identity and language (Tseng, 2021). The relationship between the two is constructed through social interaction and attitudes towards languages and their speakers (Tseng, 2021). It's worth noting that the use of the term "native speaker" can create a divide between "native" and "non-native" speakers, which can be problematic (Tseng, 2021). Additionally, it is essential to acknowledge that social pressure can influence identities, negatively impacting the

linguistic identities and language use of U.S.-born bilingual/multilingual speakers. For example, "historically, White society has discriminated against Latin[es] based on the Spanish language" (Valdés & Bender, 2021, p. 37) and has privileged majority languages through English-only mandates and bilingual opposition (Wiley, 2012) some first and second generation (people who immigrated to the U.S. and of U.S.-born children of immigrants respectively) heritage speakers may feel discouraged to use Spanish to communicate (Center of Applied Linguistics, 2010; Wiley, 2012).

In addition, the values associated with language, such as authenticity and belonging, may play a significant symbolic role in group membership, ultimately influencing language use or avoidance (Tseng, 2021; Center of Applied Linguistics, 2010). For Latin[es] in the United States, the Spanish language may be integral to their cultural identity and, therefore, associated with their sense of self (Urciuoli, 2008). However, the many different language attitudes that exist within the Latine community, including the acceptance or rejection of nonstandard regional varieties of Spanish, "non-native accents," language mixing practices, and informal registers, can complicate the formation and expression of Latine identities (Tseng, 2021). Moreover, societal linguistic attitudes may harm those identifying as heritage speakers, who may struggle to reconcile their legitimacy as speakers of a minority language with the dominant cultural value assigned to majority languages, mainly English in the United States (Anzaldúa, 1987; Center of Applied Linguistics, 2010). Such complexities and challenges are a fundamental part of the subject positioning process.



LatCrit builds from three significant tenets of CRT: (1) racism is ordinary and not aberrational, (2) interest convergence, and (3) experiential knowledge, but especially captures the Latine diaspora of identity and language. The basic tenets of LatCrit in education are: (1) Race and racism are central and intersect with other forms of marginalization such as gender and class marginalization; (2) LatCrit scholars confront the dominant ideology; (3) LatCrit scholars are committed to social justice and offer a transformative response to gender, class or racial oppression; (4) experiential knowledge of students of color is essential to understanding, analyzing and teaching about oppression in education; and (5) LatCrit scholars take on a transdisciplinary perspective to understand race and racism in education in historical and contemporary contexts (Solórzano, 1997; Solórzano & Delgado Bernal, 2001; Solórzano & Yosso, 2001). These tenets are summarized in Table 1. Overall, LatCrit offered a valuable framework for critically analyzing the work experiences of Latine DLBE teachers in this study.

**Table 1.**

*LatCrit Tenets*

<b>Tenet</b>	<b>Description and Application to Education</b>
1. The centrality of race and racism and their intersectionality with other forms of subordination	While race and racism are at the center of a critical race analysis, LatCrit scholars also view race and racism at their intersection with other forms of oppression, such as gender and class discrimination.
2. The challenge to dominant ideology	LatCrit challenges the traditional claims towards objectivity, meritocracy, color-blindness, race neutrality, and equal opportunity made by the educational system and its institutions. LatCrit sees these traditional claims as camouflaging the

	power and privilege of dominant groups in U.S. society.
3. The commitment to social justice	Fueled by a desire to interrupt inequities and promote social justice, LatCrit envisions social justice education as the curricular and pedagogical work that leads toward (1) the elimination of racism, sexism, and poverty and (2) the empowerment of under-represented minoritized groups.
4. The centrality of experiential knowledge	LatCrit recognizes the experiential knowledge of students of color as critical to understanding, analyzing, and teaching about racial subordination. LatCrit incorporates storytelling, cuentos, chronicles, counter-storytelling, biographies, family histories, and narratives.
5. The transdisciplinary perspective	LatCrit places race and racism in historical and contemporary contexts, and it utilizes the transdisciplinary knowledge base of ethnic studies, women's studies, history, law, sociology, etc., to better understand racism, sexism, and classism in education.

Note. Adapted from *Critical Race and LatCrit theory and method: Counter-storytelling* by Solórzano & Yosso, 2001.

I utilized LatCrit tenets as a conceptual framework for this study to guide data collection and analysis. LatCrit is the ideal framework for this study because it is situated within the Latine community's complex, multiple, and often contradictory cultural landscape. The study participants share a Latine background, making LatCrit the most appropriate framework (Valdés & Bender, 2021). The LatCrit framework provided valuable insights into supporting their retention in DLBE programs. Refer to the

conceptual framework section for more information on how I applied LatCrit in this research.

### **Care (Cariño) in Education**

In this section, I provide an overview of the notions of care (*cariño*) relevant to this study and the literature review to understand more about care (*cariño*) as the conceptual framework for this study.

Taking inspiration from Curry's (2021) work, I opted to incorporate both English and Spanish phrases or words throughout this paper. For instance, I utilize the phrase "Critical Care" and ("Cariño Crítico") in tandem as a cognate pair rather than solely the English phrase "Critical Care." This is because I strive to "decenter Eurocentric maternal connotations of caring in favor of culturally and politically informed forms of care" (Curry, 2021. p. 11). By pairing English words with their Spanish counterparts, such as "care" with "cariño," I hope to convey culturally and politically informed concepts more accurately. I believe the term "care" in English does not fully capture the meaning of "cariño," which extends beyond paid labor. Utilizing pairs of terms in two different languages allows me to do justice to the true essence of "cariño," which is grounded in "an unapologetic and radical love" for students and their communities (Ginwright, 2016, p. 38).

Thompson (1998) argued that genuine forms of caring (*cariño*) are discussed in the literature without regard to any difference that a person's ethnicity may bring to how an individual defines and acts upon notions of care (*cariño*). Valenzuela (1999), Curry (2021), Bartolomé (2002), Antrop-Gonzalez and De Jesús (2006), and many other

scholars agreed with Thompson (1998) and have developed theories of care (*cariño*) relevant to Communities of Color. These theories "challenge assumptions of color and power blindness widely associated with White feminist conceptions of caring" (Antrop-Gonzalez & De Jesús, 2006, p. 411), known by many as the "pobrecito ideology" or soft caring enacted by well-meaning teachers who feel sorry and pity for students and wish there was something they could do to help (charity) (Antrop-Gonzalez & De Jesús, 2006; Frattura & Capper, 2007). Along with this pity comes low academic expectations of students (Antrop-Gonzalez & De Jesús, 2006; Frattura & Capper, 2007). I find this fact very troublesome because this ideology may negatively affect minoritized students and their families; as such, I consider the actions and analysis emanating from forms of care (*cariño*) relevant to Communities of Color as more critical than well-intentioned attempts to care for minoritized students (Antrop-Gonzalez & De Jesús, 2006; Thompson, 1998). With that in mind, below, I will review the writings of scholars who have made significant contributions to exploring how identity and contexts shape experiences of care (*cariño*) for Latines. The following notions of care (*cariño*) are relevant to this study: (1) Authentic Caring, Authentic *Cariño*, and (2) Critical Care.

### **Authentic Caring (*Cariño Auténtico*)**

Angela Valenzuela (1999) proposed the notion of authentic caring (*cariño auténtico*) in an ethnography on Mexican American youth and the politics of caring. In this study, Valenzuela (1999, 2017) claimed that Latine students prefer an educational system that resembles the principles of the Mexican concept of *educación*, which is an education grounded in respectful and caring (*cariño*) relationships. Building on Noddings'

(1984, 1998) caring framework, Valenzuela (1999; 2017) analyzed two opposing notions of care: aesthetic care and authentic care (*cariño auténtico*).

According to Valenzuela (1999; 2017), traditional urban high schools (like Seguin High School in her study) are characterized by aesthetic care, a dismissive form of care that focuses only on academic content. The issue with aesthetic care is that teachers demand that students care about school without first trying to develop relationships with them. Valenzuela (1999) suggested that teachers ignore students' cultural, linguistic, and community-based knowledge when they do not develop relationships with students. As a result, students saw teachers as not sufficiently caring for them (Valenzuela, 1999; 2017). Based on these findings, Valenzuela (1999; 2017) concluded that the two critical issues in American schooling are the lack of 'authentic' caring (*cariño auténtico*) and respect for Mexican culture. Valenzuela (1999; 2017) proposed an authentic form of caring that emphasizes the mutual and reciprocal relations between students and teachers. Authentic caring (*cariño auténtico*) occurs when teachers recognize students' social position, discuss issues that concern these students, and validate the diverse knowledge that students bring to the classroom, including their language and experiences (Valenzuela, 1999). Valenzuela (1999) suggested that "conceptualizations of educational "caring" must more explicitly challenge the notion that assimilation is a neutral process so that cultural and language-affirming curricula may be set into motion" (p. 25).

Years after Valenzuela (1999) wrote about authentic caring (*cariño auténtico*), Marnie Curry published an ethnography of a high school in Northern California extending Valenzuela's (1999) work. Curry (2021) narrated the story of a community

school, which is the opposite of Seguin High School, where Valenzuela (1999) conducted an ethnography study. Building on Valenzuela's (1999) analysis, Curry (2021) proposed "a theory of authentic *cariño* (*cariño auténtico*) that illuminates the transformative possibilities of learning when it is anchored in its key constituent components of familial, intellectual, and Critical Care" (Valenzuela, 2021, p. xi). First, according to Curry (2021), familial *cariño* (*cariño familiar*) entails genuine relationships (anchored in reciprocity, trust, respect, and connectedness) between students, teachers, and families, which are life-affirming. Second, intellectual *cariño* (*cariño auténtico*) involves "teachers caring deeply about developing students' intellects" (Curry, 2021, p. 21). Third, Critical Care "refers to caring undertaken with historical and political consciousness of students' communities" (Curry, 2021, p. 21). Curry (2021) contended that powerful expressions of care integrate these three dimensions.

### **Critical Care (Cariño Crítico)**

Building on theories of care relevant to Communities of Color, Antrop-González and De Jesús (2006) proposed the theory of Critical Care (*Cariño Crítico*), which positions cultural values and ways of caring expressed in Communities of Color as the foundation for education. Their research revealed how two alternative community-based schools, where most students are Latines, established a culture of high academic expectations for their students while also privileging their funds of knowledge and promoting high-quality interpersonal relationships between students and teachers.

Antrop-González & De Jesús (2006) argue that these two alternative community-based schools reflect the notion popularized by the Black-owned clothing company

FUBU (For Us, By Us) of being schools created for the community, by the community. These schools were established with limited economic and human resources to address students' inequities in culturally hostile public schools. In their research, students described these two community schools' unique and innovative practices through a language of caring (*cariño*), underscored by Latine cultural values and interests.

As Latine scholars, Antrop-González & De Jesús (2006) believed it was essential to forge a new caring (*cariño*) framework that accounts for the complexity of identity and context and that captures the caring undertaken by Communities of Color, particularly Latine communities. The theory of Critical Care (*Cariño Crítico*) developed by Antrop-González & De Jesús (2006) is not compensatory work or well-intentioned attempts to care for minoritized students (soft caring). On the contrary, Critical Care (*Cariño Crítico*) involves high-quality relationships, high academic expectations, and the practice of hard caring – a form of caring characterized by supportive instrumental relationships and high academic expectations.

Four specific tenets of Critical Care (*Cariño Crítico*) emerged in this study, which include personalismo, teachers as facilitators, time, and classroom environment. Personalismo represents cultural notions of respect, friendship, and family, which exist in Latine families and communities. It is a Latine cultural value of interpersonal relationships, reciprocal trust, and closeness. In a school setting, personalismo can be conceptualized as the guidance teachers provide to students and families inside and outside the classroom, maintaining high expectations for their students and being active co-learners with them. When teachers serve as facilitators, the hierarchical power

structure between students and teachers does not exist or is reduced. Teachers are learners alongside their students. The time component refers to the amount of time that teachers invest in helping and guiding their students in academic and non-academic tasks. Teachers expect students to complete high-quality academic work, achieve academic success, and provide guidance and support toward meeting those expectations. Finally, when Antrop-González and De Jesús (2006) discussed the classroom environment, they were talking about creating safe spaces for students to learn based on clear expectations and respectful approaches to resolving conflicts that may arise in the classroom. Table 2 illustrates these tenets of Critical Care (*Cariño Crítico*) to provide a visual aid (Antrop-González & De Jesús, 2006).

**Table 2.**

*Critical Care (Cariño Crítico) Tenets*

<b>Tenet</b>	<b>Description</b>
1. Personalismo	Personalismo is the caring relationship that represents cultural notions of respect, friendship, and family which exist in Latine families and communities. It is a Latine cultural value of interpersonal relationships, reciprocal trust, and closeness.
2. Teachers as facilitators	Teachers as facilitators serve as equal partners with students in their academic development. Teachers are learners alongside their students.
3. Time	The amount of time that teachers invest in helping and guiding their students in academic and non-academic tasks. Teachers not only expect that students complete high-quality academic work and achieve academic success, but they also provide guidance and support towards meeting those expectations.



4. Classroom environment	Creating safe spaces for students to learn based on clear expectations and respectful approaches to resolving conflicts that may arise in the classroom
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Note. Adapted from *Toward a Theory of Critical Care in Urban Small School Reform: Examining Structures and Pedagogies of Caring in two Latino Community-based Schools* by Antrop-González & De Jesús, 2006.

I spent several days contemplating care (cariño) theories relevant to Communities of Color. Throughout my thought process, I kept returning to the theory of Critical Care (Cariño Crítico) developed by Antrop-González and De Jesús (2006). This theory was initially created as a critique of traditional forms of schooling for Latine youth (Antrop-González & De Jesús, 2006). I chose to use it as a conceptual framework for this study because I believe it can counter ethnocentric claims regarding care (cariño) theories in education. Through the lens of Critical Care (Cariño Crítico), I could focus on the knowledge of Latine K-5 Spanish/English DLBE teachers regarding the relationship between race and their work experiences. Furthermore, this theory of Critical Care (Cariño Crítico) gave me an alternative understanding of what motivates DLBE teachers to remain in DLBE classrooms. The findings showed how cultural values of care influenced the retention of current DLBE teachers in this study.

### **Teacher Attrition and Retention**

This section addresses scholarly literature related to teacher attrition and retention and the gaps in the research literature.

The shortage of teachers is a complex issue influenced by several factors. One of the primary challenges is that teacher salaries are often much lower than what talented

college and university graduates can earn in other occupations (Darling-Hammond, 2003). Working conditions also play a role, as teachers require support and resources to educate their students effectively (Darling-Hammond, 2013). Additionally, teacher input into decision-making and adequate preparation and mentoring during their first years on the job are crucial for retaining qualified teachers (Amanti, 2019; Amos, 2016; Darling-Hammond, 2003; Kennedy, 2020).

According to Darling-Hammond (2003), the problem is not a lack of qualified teachers to fill positions, as many qualified teachers are not hired. Rather, the challenge is retaining qualified teachers within the profession. This problem becomes even more complicated when teachers leave in large numbers, as it puts pressure on schools' hiring systems (Darling-Hammond, 2003). Unfortunately, nationally, 30% to 50% of new teachers leave the field within their first five years (Ingersoll & Smith, 2003; Quality Counts, 2000). Even more alarming, the Alliance for Excellent Education (2010) reported that 14% of new teachers leave within their first year, 33% within three years, and 50% within five years. Despite the statistics varying based on the research site and data collection methods, research on teacher attrition reveals a high teacher attrition rate. Teacher attrition negatively impacts student achievement and represents an additional cost to school districts and the community.

Teacher turnover affects student achievement in English language arts and math (Ronfeldt & McQueen, 2017; Guin, 2004). In addition, a teacher who leaves within the first one or two years of being hired can cost a school district as much as \$20,000 in recruitment, separation, hiring, and training expenses (Carver-Thomas & Darling-

Hammond, 2017). School administrators' time may also be impacted, as they may have to spend more time hiring and training new teachers. Furthermore, teacher turnover may impact the school staff, students, and families due to the lack of relational trust, making it difficult to unify the school community around shared goals (Simon & Johnson, 2015). Schools with a higher proportion of students of Color often struggle with high teacher turnover rates. This can be attributed to the fact that these schools may have teachers with fewer years of experience. Such schools observe a 90% higher turnover rate for math and science teachers, an 80% higher rate for special education teachers, and a 150% higher rate for alternatively certified teachers (Carver-Thomas & Darling-Hammond, 2017).

When teachers leave a school, they take with them valuable knowledge of their students' lives and experiences, as well as their expertise in instruction and assessment. This loss of expertise can harm the climate of schools and negatively impact student learning (Simon & Johnson, 2015). Reducing teacher attrition is essential to ensure students receive the best education possible. By retaining experienced educators, we can create a positive learning environment that fosters growth, learning, and success for both students and teachers (Simon & Johnson, 2015).

Research on teacher turnover has identified several strategies to retain teachers. For example, competitive and equitable salary structures, loan forgiveness, targeted bonuses, and paid tuition for preparation are effective (Podolsky et al., 2016; Sutchter et al., 2019). Improved working conditions may be nurtured through focused professional learning strategies (Podolsky et al., 2016) and more time for teacher collaboration to plan and modify curricular materials (Simon & Johnson, 2015). Career advancement programs

(e.g., career ladders) that offer increased compensation and recognition are another effective strategy for attracting and retaining high-quality teachers (Natale et al., 2013, 2016).

Despite the increasing research on teacher turnover, the discourse predominantly centers around the experiences of White teachers (Irizarry & Donaldson, 2012), leaving DLBE teacher attrition a pressing concern for DLBE schools (Kennedy, 2020). A few recent qualitative studies have explored the work experiences of DLBE teachers.

Amos (2016) analyzed the stories of two Latine Spanish-speaking DLBE teachers. The study focused on their journey from entry into a teacher educational program to the conclusion of their third year of teaching. Amos (2016) utilized CRT's counter-stories as an analytical tool to understand the intersection of race, work experience, and language. Amos (2016) found that their heavy workloads hindered their ability to develop strong professional networks, which resulted in feelings of isolation. According to Amos (2016), "It seemed that the participants were systematically exploited by the schools for which they worked" (p.41). These findings emphasize the importance of recognizing the role of race in shaping the experiences of minoritized professionals and the need for equitable and fair treatment in the workplace. Amos (2016) analyzed the experiences of two Latine DLBE teachers, how their colleagues and administrators treated them, and their responses to these treatments. However, it is essential to note that Amos' research did not include former DLBE teachers.

Similarly, Amanti (2019) conducted a qualitative analysis of the working conditions of six DLBE teachers. Amanti (2019) reported that all DLBE teachers

experienced large workloads, lacked sufficient curricular materials in languages other than English, and lacked high-quality professional development and support tailored to their needs. While Amanti's work explored the invisible aspects of DLBE teachers' working conditions, it did not explicitly examine the role of race and racism.

In a study that examined the values of the care enacted by teachers, Taveras Rivera (2020) used LatCrit theory to understand what kept four female Puerto Rican teachers in the teaching profession. Since the participants in Taveras Rivera's (2020) study were from a Latine background, Taveras Rivera used LatCrit to explore how participants' cultural values shaped their retention. In addition, Taveras Rivera (2020) stated that for this study, it was necessary "to employ a conceptual framework that foregrounded ethnicity, gender, and culture" (p. 5). Taveras Rivera (2020) identified the following themes: (1) collaborative practices and (2) empowering practices that support retention, which surfaced as the participants described practices that were part of "their cultural values of *confianza* (trust), *dignidad* (dignity), *familismo* (familism), *respeto* (respect), and *cariño* (care)" (p.8). Collaborative and empowerment practices included:

- collaborating with other teachers while participating in different school committees,
- developing professional workshops for other teachers and other leadership roles,
- home-school partnerships with families and
- developing curricular materials.

According to Taveras Rivera (2020), the cultural values of the participants compelled them “to address barriers in their work environments, supporting their commitment to teaching despite low remuneration and prestige” (p.10). Although intrinsic motivators, supported by cultural values of *respeto*, *cariño*, *familismo*, *confianza*, and *dignidad* lead to the retention of the study participants, they questioned their decision 48emainn in the classroom. Taveras Rivera’s (2020) study presents a distinct perspective on retention in academia and highlights the links between care (*cariño*) and retention, which I will feature when discussing the conceptual framework.

Similarly, Rio Poncela et al. (2021) analyzed the experiences of five teachers working at different education levels. This study revealed that the emotional care work enacted by the teachers interviewed involved various forms, including teaching strategies and resources that promote collaborative work, which requires love and labor (Rio Poncela et al., 2021). However, they also revealed a lack of teaching resources, internet services, emotional support for students, lack of training, and recognition of the care work enacted by teachers. Although this study raises concerns about viewing caring as a labor of love, it should have considered the participants’ racial, cultural, and linguistic backgrounds.

Overall, the reviewed literature highlights the importance of understanding the emotional dimension of care work and teacher retention and that race and racism may play a role in DLBE teachers’ work experiences and the invisible aspects of their working conditions. Further research is needed to explore the work experiences of Latine

Spanish/English DLBE teachers and the relationship of that experience to their race and care work.

### **Conceptual Framework**

Within this section, I will offer a brief introduction to the overarching conceptual framework and provide an overview of LatCrit and Critical Care (Cariño Crítico). From there, I will explain how I merged these frameworks to develop a new framework that delves deeper into DLBE teacher attrition and retention.

The issue of the DLBE teacher shortage demands urgent attention from educational administrators. With the rapid growth of DLBE programs, supporting DLBE teachers and preventing them from leaving the profession when they are most needed is crucial. To address this, I turned to the LatCrit and Critical Care (Cariño Crítico) theoretical frameworks (Antrop-González & De Jesús 2006) as they offer valuable insights into why DLBE teachers remain in or leave the classroom. As the study participants identified as Latine, it was necessary to utilize a conceptual framework that explored the experiences of Latine DLBE teachers regarding their race and care work in educating themselves and others. I utilized a cross-pollination of LatCrit and Critical Care (Cariño Crítico) frameworks to gain a holistic understanding of DLBE teacher attrition and retention. By integrating these two areas of knowledge, I gained new perspectives that contributed to a new understanding of the participants' work experiences in DLBE schools.

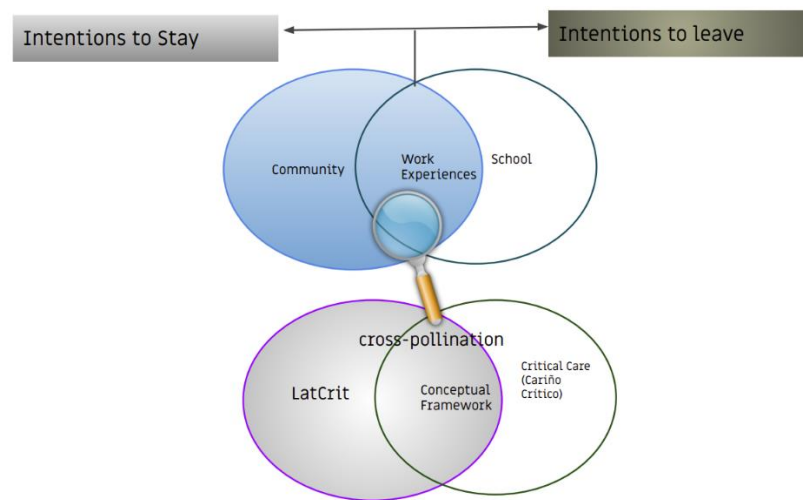
Through these frameworks, I identified the current practices at school sites that either help to retain teachers or contribute to the increasing teacher attrition rate. I

proposed that teacher retention and attrition depend heavily on how Latine Spanish/English DLBE teachers are affected by race and racism present in educational structures, processes, and discourses within a school and their community (Solórzano & Yosso, 2001). There may be an interdependence between race and racism and the factors contributing to the DLBE teacher shortage, more so than other factors like salaries and disorganized hiring processes (Carver-Thomas & Darling-Hammond, 2017; Darling-Hammond, 2003). We must confront these issues head-on and develop effective strategies to support DLBE teachers, especially those most vulnerable to systemic challenges.

In Figure 1, I provide a visual illustration of how LatCrit and Critical Care (Cariño Crítico), together in collaboration, arrive at a cross-pollinated conceptual framework that explores new insights on teacher attrition and retention within a school and community.

**Figure 1**

*LatCrit and Critical Frameworks*





## **Latin(e) Critical Race Theory (LatCrit) Framework**

I used Latin[e] Critical Race Theory (LatCrit) as the overarching conceptual framework. LatCrit is a theoretical framework based on Critical Race Theory (CRT) used to identify and understand the experiences of Latine individuals. It helps uncover various issues Latine communities face regarding immigration status, language, ethnicity, culture, and social justice (Delgado Bernal, 2002).

I chose to utilize the LatCrit conceptual framework for this study because it is culturally congruent with participants and myself. Cultural congruence, a concept developed by Gloria and Robinson Kurpius (1996), explains how individuals maintain their Chican[e] culture and values while navigating the dominant White culture of higher education institutions. This concept measures the extent to which beliefs, behaviors, and values differ between an individual and their environment. In the U.S. educational system, Latine teachers may bring their own cultural values that differ from those of their schools and districts. By using the LatCrit framework, I, as the researcher, can better understand and articulate these differences and explore how the work experiences of Latine K-5 DLBE teachers relate to issues of race.

A vital aspect of the LatCrit Theory is the centering and elaboration of the variegated and multifaceted Latine identity (Montoya, 2021, p. ix), which embraces race, color, ethnicity, language, sexual orientation, gender identity, immigration status, and others (Montoya, 2021). Identity is a person's act of self-definition, such as straight, Filipina, or college-educated. (Delgado & Stefancic, 2012). LatCrit scholars acknowledge the intersectionality of these multiple identities (i.e., race, color, and language) that make

Latines invisible in White American-dominated educational systems (Pérez Huber, 2010). While the focus of this study is not the exploration of the multiple identities of the participants or the intersectionality of these various identities, LatCrit provided a framework to identify the intersectionality of the identities that the participants discussed when they engaged in subject positioning. Subject positioning occurs when people categorize themselves and others as belonging to or not belonging to some groups (Center for Applied Linguistics, 2010).

LatCrit, as a conceptual framework, recognizes the diversity of Latin American culture and allows for a nuanced exploration of the varied ways in which individuals self-position themselves, regardless of whether or not they explicitly discuss their identities (Solórzano, 1997; Solórzano & Delgado Bernal, 2001; Solórzano & Yosso, 2001). This approach also facilitates critical discussions about important topics such as cultural and ethnic differences, the duality of race and ethnicity, and immigration status and experiences. At its core, LatCrit is guided by five central tenets: the centrality of race and racism, the confrontation of dominant ideology, a commitment to social justice, the recognition of experiential knowledge, and a transdisciplinary perspective aimed at challenging historical and contemporary misconceptions of race and racism in education (Solórzano, 1997; Solórzano & Delgado Bernal, 2001; Solórzano & Yosso, 2001).

In addition to LatCrit, I used Critical Care (Cariño Crítico) to foster the cross-pollination of ideas that can facilitate a deeper understanding of DLBE teacher retention. The Critical Care (Cariño Crítico) framework revealed how culture and the participants'

emotional connection to the DLBE students and programs may have shaped teacher retention.

### **Critical Care (Cariño Crítico) Framework**

Antrop-González and De Jesús (2006) expanded on Valenzuela's (1999) caring framework. They introduced the concept of Critical Care (Cariño Crítico), which refers to how Communities of Color care for and educate their own and their reasons for doing so (Antrop-González & De Jesús, 2006). In their study of two community-based schools, Antrop-González and De Jesús (2006) identified four culture-specific principles of teacher care: Personalismo, Teachers as Facilitators, Time, and Classroom Environment (See Table 2). These principles helped me, the researcher, better understand how DLBE teachers in this study showed care and their experiences in the DLBE program.

### **Cross-Pollination**

Taking a comprehensive approach to understanding DLBE teacher attrition and retention is crucial. Through the use of a cross-pollinated LatCrit and Critical Care (Cariño Crítico) conceptual framework, I was able to delve into how the cultural values of care and race and racism influenced Latine DLBE teachers' work experiences and their decisions to stay or leave DLBE programs. By considering the research participants' race, culture, and values of critical care, I gained a deeper understanding of their experiences as Latine DLBE teachers.

This study provides a distinct outlook on the work experiences of Latine DLBE educators in schools, with a special focus on the interplay between Critical Care (Cariño Crítico), race, and the work experiences of the research participants. By integrating a

cross-pollinated conceptual framework, this research broadens our comprehension of the issue of DLBE teacher scarcity. In Table 3, I summarize and marry the key concepts from the LatCrit theoretical and Critical Care (Cariño Crítico). Tenets that describe similar concepts are aligned horizontally in rows. There are some cells in the table where no equivalent concept exists within the associated frameworks.

**Table 3.**

*Cross-Pollination: LatCrit and Critical Care (Cariño Crítico)*

LatCrit Tenets	Critical Care (Cariño Crítico) Tenets
1. The centrality of race and racism and their intersectionality with other forms of subordination	
2. The challenge to dominant ideology	Personalismo
3. The commitment to social justice	Time Classroom Environment
4. The centrality of experiential knowledge	Teachers as facilitators
5. The transdisciplinary perspective	

Critical Care (Cariño Crítico) is in direct alignment with three tenets of LatCrit: (2) LatCrit confronts the dominant ideology, (3) LatCrit is committed to social justice, and (4) experiential knowledge is essential to understanding the experience of individuals of Color. All tenets of Critical Care (cariño) are linked with LatCrit. Those engaged in Critical Care (Cariño Crítico) acknowledge "that notions of caring are not colorblind or powerblind and that Communities of Color necessarily understand caring within their

sociocultural context" (Antrop-González & De Jesús, 2006, p. 413), which is particularly important to emphasize, as dominant ideologies often clash with how members of the Latine community interpret and give meaning to their lives (Solórzano & Yosso, 2001).

In the next section, I will describe the tenets of the LatCrit and Critical Care (Cariño Crítico) Cross-pollinated framework. Tenets that describe similar concepts are presented as cross-pollinated tenets.

***Tenet 1: Race and racism are central and intersect with other forms of marginalization.***

Through the application of LatCrit's first tenet, which posits that race and racism are fundamental and intersecting components of marginalization, I endeavored to investigate whether there exists evidence that race and racism play a defining role in shaping the work experiences of Latine K-5 DLBE teachers in their organizational (school) and environmental (community) contexts. This study accounts for the impact of teachers' racial, color, and gender identities within the organizational and environmental milieus, including their shared perspectives, values, culture, and worldview with their peers and the community. Additionally, the centrality of race and racism is considered in relation to the racial or cultural homogeneity or heterogeneity of the participants' work environments, as any form of subordination has the potential to influence decisions to remain or seek employment elsewhere (Crenshaw, 1989; Crenshaw, 1991). The concept of intersectionality, which acknowledges a person's shared or overlapping interests, traits, and identities (Delgado & Stefancic, 2012), is also integrated into this tenet. For instance, a Latine individual may identify as a Democrat, Republican, or Black,

depending on their family's origin (Delgado & Stefancic, 2012, p. 9). Similarly, an Asian person may have recently arrived in a mercantile environment with a rural background and may be unfamiliar with the new setting (Delgado & Stefancic, 2012, p. 9). Thus, individuals may have interdependent and contrasting identities and allegiances (Delgado & Stefancic, 2012, p. 9).

Furthermore, this first tenet incorporates culture as a crucial factor in teachers' work, which has gained recognition in education (Ladson-Billings, 1995; Spindler, 1988). Recently, culture has become an essential component for understanding the experiences of minoritized teachers as they navigate the process of learning to teach and remaining in the teaching profession (e.g., Carver-Thomas, 2018; Darling-Hammond & Oakes, 2019; Villegas & Davis, 2008).

***Cross-pollinated Tenet 2: The challenge to dominant ideology and personalismo.***

The LatCrit tenet, the challenge to dominant ideology, aligns with the Critical Care (Cariño Crítico) tenet personalismo. Personalismo, as a cultural value of Latine communities, emphasizes the importance of interpersonal relationships and connections. In the context of LatCrit, this can be seen as a challenge to dominant ideology, which often prioritizes individualism and competition. By valuing personal connections and relationships, DLBE teachers can create a sense of collective identity and solidarity among Latines teachers, students, and families, challenging the dominant narrative of individualism and encouraging new ways of thinking and organizing.

This research aimed to explore the factors that may influence a DLBE teacher's decision to stay or leave organizational (school) and environmental (community) contexts

that have not addressed "formal conceptions of equality," such as color blindness. Color blindness camouflages "blatant forms of discrimination" (Delgado & Stefancic, 2001, p.7), such as the refusal to hire a qualified DLBE teacher of Color rather than a White monolingual teacher for a school leadership position or the lack of recognition of the invisible work performed by a DLBE teacher (Amanti, 2019; Amos, 2016; Rio Poncela et al., 2021). In addition, tenet two of the conceptual framework encompasses the notion of merit, a social construct created to serve the interests of the dominant groups (Delgado & Stefancic, 2001). Critical scholars question merit, which they see as far from neutral.

As a critical component of the cross-pollinated tenet two, *personalismo* refers to the partnerships, caring relationships, and connections that DLBE teachers may cultivate with DLBE families, students, and other groups within the community and other social affiliations. These relationships may foster reciprocal trust and closeness. DLBE teachers from cultures that emphasize social connectedness may find their relationships with families, students, and the community influential in their decisions to remain in a job (Robinson, 2020; Taveras Rivera, 2020).

*Personalismo* can drive Latine DLBE teacher leadership. DLBE teachers may have opportunities to lead initiatives and programs on or off campus to enhance students' educational experiences. Such leadership roles may include a new teacher mentor, academic coach, and grade-level team lead. Through prioritizing personal connections, DLBE teacher leaders may demonstrate their dedication to understanding and supporting the perspectives of their students and families and fostering a sense of belonging. It is crucial, however, to avoid tokenism, which may shape the work experiences of teachers

of Color and contribute to teacher attrition. Tokenized teachers may be typecasted as cultural experts rather than instructional leaders (Banerjee, 2018; Flores, 2011; Hilton, 2007). Therefore, teachers must serve as equal partners with school administrators, students, and families.

Despite the scholarly literature showing the value of the labor of care (*cariño*) and the role of teachers in providing care (*cariño*) grounded in culture (Antrop-González & De Jesús, 2006; Curry, 2021; Valenzuela, 2017), the care work performed by teachers has often gone unnoticed and unacknowledged by school administrators (Rio Poncela et al., 2021). Some scholars argue that caring in teaching requires work, love, and labor (Acker, 1995; Isenbarger & Zembylas, 2006; Rio Poncela et al., 2021), meaning that "it entails emotional, social, material, and political costs, which are often unacknowledged or devalued" (Rio Poncela et al., 2021, p. 192). This research underscores the importance of recognizing and valuing the care work of DLBE teachers in promoting educational equity and social justice.

***Cross-pollinated tenet 3: The commitment to social justice, time, and classroom environment.***

The cross-pollinated tenet three entails a commitment to social justice and the two tenets of Critical Care (*Cariño Crítico*) (Antrop-González & De Jesús, 2006), namely time and classroom environment.

Tenet three provides insight into whether DLBE teachers engage in social justice activities that relate to Critical Care (*Cariño Crítico*) (Antrop-González & De Jesús, 2006), such as resisting, confronting, or changing dominant ideologies and language



policies as critical caring educators (Antrop-González & De Jesús, 2006). Oppressive ideologies and language policies, such as monolingual ideologies and policies, may not only identify acceptable and unacceptable languages for multilingualism but may also reinforce nationalist discourses prevalent in society (Flores & Baetens Beardsmore, 2015). The work experiences of DLBE teachers provide further insights into how Critical Care manifests in their work.

Additionally, tenet three can be used to explore whether some DLBE teachers confront existing oppression within schools. Some DLBE programs could function as a means for “emancipatory efforts, cultural appreciation, and reinforcing privilege” (Flores & Baetens Beardsmore, 2015, p. 205). This tenet includes labor actions for community social justice-oriented demands (Konkol & Ramirez-Alonzo, D., 2021). The work enacted by teachers, their time, and their ability to build safe spaces for their students may influence their decision not to leave their jobs (Mitchell et al., 2001).

It is critical to note that DLBE teachers who engage in social justice may require the support of the school and community (Freire & Valdez, 2017). Teachers with little time built into their day to plan activities and collaborate with colleagues on activities that promote racial equality and access and opportunities for students may be less likely to promote social justice (Freire & Valdez, 2017) and to participate in and implement curricular and pedagogical work that leads to the elimination of racism, sexism, and poverty and the empowerment of minoritized groups (Solórzano & Yosso, 2001). Similarly, if these supports are unavailable within the school, teachers will likely not participate in social justice activities (Freire & Valdez, 2017). On the other hand, teachers

who feel empowered and motivated, supported by the values of care (cariño), such as respect and trust, may be more likely to retain their jobs (Taveras Rivera, 2020).

Implementing empowering practices may support teacher retention within the organization (Taveras Rivera, 2020).

Furthermore, the cross-pollinated tenet three includes time and classroom environment, which are two tenets of Critical Care (Cariño Crítico) (Antrop-González & De Jesús, 2006). The learning experiences of minoritized students are paramount in the context of social justice, and time and classroom environment play a crucial role in ensuring they are provided with equitable opportunities to learn. DLBE teachers invest their time in guiding and supporting their students to meet academic expectations and create an environment where students feel valued and supported, regardless of their background or circumstances. This approach breaks down power structures and fosters a more equitable learning experience while enabling DLBE teachers to establish stronger relationships with their students. Similarly, creating a safe and respectful classroom environment can eliminate power imbalances, providing all students with equal opportunities to learn and succeed. Prioritizing time and the classroom environment can promote social justice. These are crucial factors affecting teacher retention. Trusting and inclusive classroom environments created by DLBE teachers could reduce teacher stress and boost retention.

***Cross-pollinated Tenet 4: The centrality of experiential knowledge and teachers as facilitators.***

The LatCrit tenet of experiential knowledge and the Critical Care (Cariño Crítico)

tenet of teacher facilitation recognize the link between knowledge and learning. They acknowledge that DLBE teachers bring valuable perspectives and experiences to the school and community, which are integral to the learning process. The Critical Care (Cariño Crítico) tenet, teachers as facilitators, emphasizes the role of DLBE teachers as facilitators rather than just knowledge transmitters, promoting an environment where DLBE teachers and students learn from each other. The LatCrit tenet, the centrality of experiential knowledge, highlights the importance of valuing the knowledge of minoritized groups who are often excluded from traditional knowledge production.

In this study, cross-pollinated tenet four, which was the centrality of experiential knowledge and teachers as facilitators, not only includes the centrality of the experiential knowledge of students of Color as critical to understanding, analyzing and teaching about racial subordination, but it also includes the centrality of the experiential knowledge Latine DLBE teachers in the school and community. Within the community, a teacher may experience a sense of place, safety, and other aspects of a life influenced by the community (Robinson, 2020). Within a school, a teacher may experience a sense of community (respect, trust, closeness) and the school climate (negative or positive) (Geiger & Pivovarova, 2018; Robinson, 2020). Santoro's (2011) study on teacher burnout and the demoralization of teachers reported that experienced teachers leave when their ideals do not fit the practices of the school (Geiger & Pivovarova, 2018). This suggests that teachers may stay in a job position if they share similar perspectives and visions with the school and the community.

Cross-pollinated tenet four, which includes the centrality of experiential

knowledge and teachers as facilitators, may be used to find whether the school and or the community become the spaces in which Latine DLBE teachers may engage in critical consciousness (Freire, n.d.; Palmer, 2018). They may engage in critical consciousness by centering the knowledge and voices of minoritized students in the curriculum and instruction (Palmer, 2018) and educational contexts and by questioning dichotomic teacher and student relationships, routines, and sanctioned language practices in classrooms (García & Kleifgen, 2018).

**Tenet 5: The transdisciplinary perspective**

In this study, LatCrit tenet five: LatCrit proponents undertake a transdisciplinary perspective as a challenge to the historical and contemporary misconception of race and racism in education (Solórzano, 1997; Solórzano & Delgado Bernal, 2001; Solórzano & Yosso, 2001). In addition, LatCrit proponents refer to the use of a transdisciplinary knowledge base of ethnic studies, history, law, and sociology, among others, to better understand racism, sexism, and classism in education (Solórzano & Yosso, 2001). This tenet may be used to understand issues of school hierarchy, controversies over curriculum and history, and traditional notions of merit (Delgado & Jean Stefancic, 2001). The potential to experience the support or lack thereof from the school or district and the community to utilize transdisciplinary perspectives in the classroom and whether the workplace reflects a transdisciplinary perspective may profoundly influence any decision a teacher may make about staying or leaving the classroom.

In summary, studying the work experiences of the research participants through this study provided me with an alternative perspective to the challenges of DLBE teacher attrition and retention.

It is important to note that while not every Latine K-5 Spanish/English DLBE teacher's work experiences reflect every aspect of this cross-pollinated conceptual framework, all of these tenets are relevant to the study. The integration of LatCrit and Critical Care (Cariño Crítico) frameworks in this study demonstrated their utility in researching DLBE teacher attrition and retention.

Research has shown that linking CRT or theories that emerged from CRT and care (cariño) is crucial in understanding teacher recruitment, support, and retention. For instance, Taveras Rivera (2020) used LatCrit theory to uncover a potential link between internal motivators of care (cariño) and teacher retention. Similarly, Robinson (2020) studied the experiences of 10 Black teachers in predominantly Black schools and found that critical caring, support from school leaders, and teacher relationships with Black students and communities motivated them to become and remain teachers.

By cross-pollinating LatCrit and Critical Care (Cariño Crítico), I identified factors behind the patterns of attrition and retention for DLBE teachers. This framework provided me with an alternative perspective on the challenges of DLBE teacher attrition and retention by examining the work experiences of the research participants.

### **Chapter Summary**

In this chapter, I provided the literature review relevant to DLBE teacher attrition and retention. I explained that I have yet to encounter studies examining the work

experiences of DLBE teachers concerning the participants' race and cultural values of care. I concluded that although there are some studies about the factors that contribute to the DLBE teacher shortage and how different school administrators have responded to the shortage, there still are two areas requiring further development: whether DLBE teachers' race and identity influence their decisions to stay or leave DLBE programs, and whether DLBE teachers' values of care influence teacher retention. To understand the DLBE teacher shortage phenomenon, I developed a cross-pollinated framework. I proposed the examination of the work experiences of the participants through the LatCrit and Critical Care (Cariño Crítico) lens. LatCrit and Critical Care (Cariño Crítico) provide a cross-pollinated conceptual framework for understanding areas of concern specific to the DLBE Latine community. In Chapter 3, I will describe this qualitative research, participants, procedures, data collection, and analysis.

### **Chapter 3 Research Design**

The purpose of this critical qualitative study was to explore the work experiences of Latine K-5 Spanish/English DLBE teachers in Oregon and to document how these work experiences may influence their decisions to stay in DLBE programs or leave them. In this chapter, I describe the methodology for this research. I explain the study design, the testimonio methodology, artifacts, individual and group pláticas as a data collection method, and data analysis, followed by information about how I accomplished credibility and trustworthiness.

#### **Critical Qualitative Research**

*Qualitative research* is an umbrella term covering many approaches to studying how people make sense of the world and their experiences (Merriam & Tisdell, 2016). The results of qualitative research are composed of descriptive presentations of findings that convey what the researcher has learned about a phenomenon (Merriam & Tisdell, 2016). Since, through this study, I sought to understand the work experiences of six Latine K-5 Spanish/English DLBE teachers, qualitative research was the most suitable for this study. Qualitative methodology allowed me to interpret data through thematic analysis to answer research questions (Merriam & Tisdell, 2016).

Additionally, qualitative research can be interpretative, critical, and deconstructive (Merriam & Tisdell, 2016). Interpretative research is utilized to uncover people's understandings of their world. Critical research is used "to critique and challenge, to transform and empower" (Merriam & Tisdell, 2016, p. 10). Critical refers to unveiling and questioning equity and social justice issues, leading to critical

consciousness and action (Freire, n.d). Deconstructive research is used to problematize, question, and interrupt a phenomenon (Merriam & Tisdell, 2016). Since this research was informed by LatCrit and Critical Care (Cariño Crítico) to reveal findings that enable a deeper understanding of the work experiences of DLBE teachers, go beyond results that can be easily put into numbers, and challenge modernist assumptions of Latine DLBE teachers' work experiences, I categorized this research as critical qualitative research.

Through this study, I examined the participants' work experiences in the educational system to uncover "how the social institution of school is structured such that the interests of some members and classes of society are preserved and perpetuated at the expense of others" (Merriam & Tisdell, 2016, p. 13), and to uncover how existing structures and practices in schools serve to deepen inequities by incorporating questions addressing the linkage between race, racism, and the participants' work experiences. In addition, I facilitated a Latine DLBE teacher panel at the 2023 National Association for Bilingual Education Conference in Oregon to raise awareness about DLBE teachers' work experiences. Furthermore, I presented the preliminary findings of this study at the 6th Annual NABE Dual Language Symposium (DLS) in June 2023 to inform school administrators, teachers, and policymakers about the work experiences of the participants through a critical lens. At this Symposium, by looking at the preliminary findings through a critical qualitative research lens, I explained how participants confronted some systemic barriers they encountered in schools to continue their work as DLBE teachers.

According to Creswell (2013), qualitative research is informed by four underlying philosophical assumptions:



1. The ontological assumption is what a researcher believes about the nature of reality.
2. The epistemological assumption is that knowledge is explored and understood through participants' subjective experiences.
3. The axiological assumption is that researchers bring their values and biases into the study.
4. The methodological assumption is that the study is constantly evolving and shaped in response to the data.

Through this research, I studied the work experiences of six Latine K-5 Spanish/English DLBE teachers with varying perspectives. I believe there are multiple realities. Therefore, to understand these multiple realities, it is essential to interact with those who have experienced them (Guba & Lincoln, 2005). I built this study on the epistemological assumption that knowledge about Latine K-5 Spanish/English DLBE teachers' experiences comes from the participants. Their experiences constitute legitimate knowledge that derives valid data.

Additionally, the axiological assumption is that in this study, my worldview may have influenced the types of questions I asked during pláticas. Similarly, my values, personal experiences, and worldviews may have influenced the analysis of findings and the generation of themes. At the same time, the participants' values and worldviews, in this case Latine Spanish/English DLBE teachers, may have interacted with my values. Consequently, I began this study by examining my orientation to basic tenets about the

nature of reality and the purpose of conducting this study (Merriam & Tisdell, 2016, p. 13).

Finally, through this study, I addressed the methodological assumption by using the testimonio methodology and artifacts, individual pláticas, and group pláticas as data collection methods, from which I gained rich knowledge and co-constructed with the participants. This study partially involved the participants in the analysis portion of the research process, which may be conceived as blurring the distinctions between the researcher and the researched (Merriam & Tisdell, 2016; Pérez Huber, 2008). Participants were involved in the collaborative phase of data analysis. I will provide more details about their participation in the data analysis section.

#### **Methodology: Testimonios**

Looking at the participants' experiences through the LatCrit lens and Critical Care (Cariño Crítico) (Antrop-González and De Jesús (2006) as my conceptual framework led me to use testimonios as my critical qualitative methodology. Testimonio methodology has been used in LatCrit to support participants' first-person testament of their experiences, to bring to the surface an injustice or oppression (Blackmer Reyes & Curry Rodriguez, 2012; Bright et al., 2017), and to challenge dominant notions of who can have a voice and produce knowledge. For this study, I decided to use the testimonio methodology to challenge the dominant story of the work experiences of DLBE teachers with the participants' counter stories by bringing their perspectives to the fore and by highlighting aspects of their stories that are not typically known in the educational field or told in research publications.

Testimonios were first used to convey the struggles of people who have experienced persecution by governments and other institutions in Latin American countries (Blackmer Reyes & Curry Rodriguez, 2012). Presently, in the U.S., testimonio is used to convey people's experiences of oppression and to challenge prevalent policies, theories, and other institutionalized actions of oppression (Blackmer Reyes & Curry Rodriguez, 2012). Thus, "the goal of the testimonio is to bring to light a wrong, a point of view, or an urgent call for action" (Blackmer Reyes & Curry Rodriguez, 2012, p. 525).

According to Delgado Bernal et al. (2012), testimonio can function as a product and a process. As a product or method, Testimonio is a "political and conscientized reflection" (Blackmer Reyes & Curry Rodriguez, 2012, p. 525) that can be presented orally or in written form (Blackmer Reyes & Curry Rodriguez, 2012). Some examples include poetry, speeches, letters, pláticas, and interviews. There are no set structures. Testimonios have been used as a method in educational research "to help students develop an analytical frame that demystifies structural marginalization" (Blackmer Reyes & Curry Rodriguez, 2012, p. 227). Though a testimonio is an account provided by one person, it can represent the voice of many whose lives have been affected by similar social affronts (Blackmer Reyes & Curry Rodriguez, 2012). As a process or methodology, testimonio provides the language and tools to investigate and expose tensions, contradictions, and educational inequalities (Delgado Bernal et al., 2012). Testimonio is a way to collect and analyze data, different from the traditional Eurocentric educational research (Pérez Huber, 2009) because it is guided by an "anti-racist and anti-hierarchical agenda" (Pérez Huber, 2009, p. 644). It is used to expose racial and social

injustice and eliminate traditional academic roles of researchers and participants (Pérez Huber, 2009, p. 644).

A testimonio methodology entails the testimoniadores (participants) and the researcher creating and analyzing the story (Covarrubias et al., 2017). The researcher writes down the stories of the testimoniadores and then disseminates them. The intent is to bring people's experiences to light and to urge others to act. The process of being witnessed and acknowledging their experiences and humanness reduces the effects of othering and eliminates the dichotomy between researcher and participant. Through this study, Latine K-5 Spanish/English DLBE teachers bear witness to their unique and collective experiences as racialized women in the U.S. educational system. They shared their experiences in a way that could be understood by other Latine K-5 Spanish/English DLBE teachers. Their stories may serve as awakenings for others in and out of DLBE education (Blackmer Reyes & Curry Rodriguez, 2012). Testimonio engages others to “understand and establish a sense of solidarity as a first step toward social change” (Delgado Bernal et al., 2012, p.364).

No prescribed methods exist to approach testimonio (Pérez Huber, 2008). While this may contest traditional empiricist research, many researchers have found rich data, and this methodology has brought new viewpoints to light (Blackmer Reyes & Curry Rodriguez, 2012). Testimonio, as a methodology, according to Pérez Huber (2008), “can contribute to the growing scholarship on critical race methodologies” that are moving toward educational research that is anti-racist (p. 640). Through the process of testimoniando, Latine DLBE teachers inspired me to share their stories as a powerful

collective narrative (see Chapter 4). It is also important to point out that the testimonio methodology differs from oral history, autobiography, and other extensive forms of qualitative research because it entails the testimonadore's engagement in critically reflecting on their lived experiences. This engages the testimoniadores and the listener more than just narrating their stories. In addition to engaging participants in a critical reflection of their work experiences in this study, I invited participants to participate in the data analysis. Participants examined how their experiences informed their work in DLBE programs and their decisions to continue or leave these programs during the collaborative phase of data analysis. I will expand on the participant's partial data analysis involvement in the data analysis section.

Additionally, testimonio might function as a process for healing. Testimonio may provide participants with an opportunity to see how their experiences can be used as a tool, not only for storytelling, but as an aid for healing for those who may need it (Blackmer Reyes & Curry Rodriguez, 2012; Fierros & Delgado Bernal, 2016; Pérez Huber, 2009). For this reason, I gravitated towards testimonios. Testimonio not only creates opportunities for multiple ways of knowing, but it also allows critical race scholars to build a way of doing research that leads to a better understanding of the experiences of Latines within educational institutions (Pérez Huber, 2009), a way of knowing that goes beyond a single narrative and a monolithic view of groups. In addition, Anzaldúa (1987) spoke about reclaiming space in research. I believe bringing healing to research is a way to reclaim space through Testimonio. The concept of healing is not vastly discussed in qualitative research and incorporating it in Testimonio is a way to

challenge Western ideology and practice in educational research and reclaim space in research by addressing its absence. Attending to heridas (wounds) is an essential aspect of critical research.

In addition, I selected the testimonio methodology because, as previously stated, it intends to convey a call to action and has strong roots in Latine ways of knowing and learning. The testimonio methodology aims to bring about a call to action among the readers or listeners. It is used to inspire social and political change. Testimonio is a powerful tool that can help create awareness and mobilize individuals to take action against social injustices. Testimonio creates a space for the stories of minoritized communities, their struggles, triumphs, and ways of knowing to be acknowledged.

To show the validity of the shared experiences, I collected data through individual and group pláticas. I requested participant feedback throughout this study to show the validity of the shared experiences. Pláticas are informal conversational tools allowing more fluid dialogue (Fierros & Delgado Bernal, 2016). Through pláticas, the participants shared their work experiences. “Unlike an interview, where one person asks all the questions, a plática involves a two-way conversation” (Fierros & Delgado Bernal, 2016, p. 113). The researcher may guide the conversation, and there is room for the participants to contribute to the discussion (Fierros & Delgado Bernal, 2016).

### **Research Participants**

The participants for this study were six Latine K-5 Spanish/English DLBE teachers, three participants who currently teach in a Spanish/English DLBE program in Oregon, and three who have taught in a Spanish/English DLBE program in Oregon.

Participants were selected through purposive sampling (Maxwell, 2013, p. 97) from the network of DLBE teachers with whom I am already connected and who were quickly accessible. Purposive sampling involves selecting participants who can provide information relevant to the study questions and goals (Maxwell, 2013). I selected six participants because this sample provided important information about their work experiences and the factors influencing their decisions to stay or leave DLBE classrooms. Additionally, according to Merriam and Tisdell (2016), there are no strict rules about how many participants to include in a group; however, in purposeful sampling, between six and ten participants are preferred, and ideally, people who are strangers to each other. Since there are no strict rules, six participants are the best choice for this study to provide a range of perspectives.

In addition, Merriam and Tisdell (2016) suggested that "criteria are needed to purposefully select whom to interview, what to observe, and which documents to analyze" (p.100). Therefore, the selection of participants for this study was based on the following criteria:

1. Teach or have taught in a K-5, Spanish/English DLBE program in Oregon for at least three years.
2. Self-identify as a Latine (Spanish/English) teacher.
3. Teach or have taught in the Spanish language (or Spanish and English, but not English only) in a K-5 Spanish/English DLBE program in Oregon.

I determined these criteria based on the fact that many DLBE programs in Oregon are newly established. Finding DLBE teachers in the state with more than a few years of

experience teaching in a DLBE program is challenging. Most DLBE programs in Oregon are in Spanish and English (Patiño-Cabrera, 2023). Furthermore, setting a minimum number of years of experience facilitated the exploration of DLBE teachers' stories and the experience they may have had working with other school members, including their grade level team, at their school or school district. Also, I sought to learn about the experiences of Latine teachers who teach or have taught in Spanish. Therefore, I did not invite teachers who taught only in the English portion of the DLBE program to participate in this study. Some DLBE models require an English-speaking partner teacher at the same grade level for every Spanish-speaking teacher in the DLBE program. This partner teacher usually provides monolingual instruction in English and is the only teacher who teaches in English.

Further, since this study was about the work experiences of Latine Spanish/English DLBE teachers, I conducted individual and group pláticas in English and Spanish. I intended for every Latine K-5 Spanish/English DLBE teacher to express freely without pressure to use a specific language. Similarly, since Latine (Spanish/English) teachers have varied experiences and upbringing, study participants have similar and different Spanish/English language acquisition experiences, similar and different nationalities, and similar and different heritage cultures. Their backgrounds and upbringing allowed me to gather information about their experiences, perceptions, and insights.

I approached K-5 Spanish/English DLBE teachers who fit the study criteria via an email solicitation. As noted earlier, I selected participants through purposive sampling



(Maxwell, 2013, p. 97) from the network of DLBE educators with whom I have established connections and who have previously shared information about their teaching and professional experiences with me. The study included participants who teach in different school districts in Oregon. I decided not to disclose school district information to maintain participant confidentiality. Based on the responses from the solicitation email, I selected six participants and followed up with a phone call. Therefore, I did not seek organizational or institutional permissions for this study other than Portland State University.

In Figure 2, I provide a visual illustration of the recruitment sequence of the participants for the study. As previously mentioned, my recruitment strategy included electronic email requests to potential participants who met the study criteria.

## **Figure 2**

### *Recruitment Sequence*

Contact Latine k-5 Spanish/English DLBE teachers who meet study criteria

- Send an introductory email/or call them
- Describe the purpose of the study
- Talk about study criteria
- Respond to questions as appropriate
- Confirm participation

Second request if participation is not confirmed

- After 7 days, email a second request to all Latine Spanish English DLBE teachers who meet study criteria.

## Demographics of Participants

All six participants completed a brief survey of their demographic background and work experience after they agreed to participate in the study. Table 4 presents the following demographic details for all six participants: (a) Age Range, (b) Self-Identification, (c) Degrees and certifications, and (d) Years of Teaching Experience. This table also indicates the participants' groups according to their teaching trajectory: Group I participants are referred to throughout as current DLBE teachers, and Group II participants are referred to throughout as former DLBE teachers. Their names are pseudonyms.

**Table 4.**

### *Participant's Demographic Information*

<b>Group</b>	<b>Participant (Pseudonym) and Age Range</b>	<b>Self-Identification</b>	<b>Degrees &amp; Certifications</b>	<b>Years of Teaching Experience</b>
Group I	Dalia 45+	Latine Women Hispanic	Master's Degree + ESOL Endorsement	16-20
Group I	Rosa 45+	Latine Women Human	Master's Degree + ESOL Endorsement + Social Studies Endorsement + World Language: Spanish Endorsement + a Dual Language Specialization.	21-25

Group I	Azucena 45+	Latine Women Hispanic	Master's Degree + Professional diploma based on at least one year of coursework past a master's degree level +ESOL Endorsement + Dual Language Specialization	6-10
Group II	Margarita 45+	Latine Women Indigenous	Master's Degree + Professional diploma based on at least one year of coursework past a master's degree level + ESOL Endorsement + Dual Language Specialization	11-15
Group II	Violeta 45+	Latine Women	Master's Degree + ESOL Endorsement	21-25
Group II	Jazmin 20-30	Latine Women Hispanic	Master's Degree +ESOL Endorsement + Dual Language Specialization	6-10

The survey revealed that all six Latine participants identified themselves as Latine women. In addition, one participant described their ethnicity as Indigenous (Margarita), one participant described their ethnicity as Human (Rosa), and two described their ethnicity as Hispanic (Azucena and Jazmin).

Research suggests that DLBE teachers should possess high proficiency levels in the languages they teach. This is crucial to ensure students receive intellectually stimulating instruction, and to promote the development of high proficiency levels in both languages in students (Howard et al., 2018). The study participants strongly match

this requirement. All six participants reported proficiency in Spanish and English and regularly using two languages to teach and communicate.

The quality of DLBE teachers in DLBE programs is a critical factor in DLBE education. DLBE educators must possess several essential characteristics, including certification to teach multilingual students, particularly in courses related to English language development and DLBE instruction, a supportive attitude, familiarity with the school community, bilingual and English language development credentials, and other relevant qualifications (Howard et al., 2018). It is worth noting that all participants in this study met and exceeded these qualifications. Regarding their teaching certificates or credentials, all six participants had completed an advanced degree. More specifically, four participants had completed a master's degree in education, and two held an educational professional diploma based on at least one year of coursework past a master's degree level. Similarly, all six participants hold an English for Speakers of Other Languages (ESOL) endorsement, and four hold a Dual Language Specialization (Rosa, Azucena, Margarita, and Jazmin). In addition to an ESOL endorsement and dual language specialization, one participant (Rosa) holds a social studies endorsement and a world language endorsement: Spanish endorsement.

Furthermore, Lindholm-Leary (2001) reported that teachers with more teaching experience are critical to implementing the DLBE program. Regarding teaching experience, of the six participants, two had 6-10 years of teaching experience (Jazmin and Azucena), one had 11-15 years of teaching experience (Margarita), one had 16-20 years of teaching experience (Dalia), and two had 21-25 years of teaching experience

(Rosa and Violeta). This information is crucial because it highlights DLBE teacher quality in the DLBE programs in Oregon.

### **Role of the Researcher**

My role as the researcher was to investigate the work experiences of Latine K-5 Spanish/English DLBE teachers and understand why they leave or stay in their jobs. The insights gleaned from this study will be disseminated to DLBE teachers and school administrators via conference presentations and an article. These findings will help increase awareness about the work experiences of the participants and promote equity in DLBE. Additionally, DLBE stakeholders will have access to information on current retention practices that they can maximize and new practices that might help reduce DLBE teacher attrition.

Throughout this work, I made a conscious effort to collaborate with the study participants instead of simply observing them. As Merriam and Tisdell (2016) pointed out, "The point of critical research is to do research with people, not on people" (p.64). In this study, I considered the participants as my partial collaborators during the collaborative phase of data analysis and as informants with critical insights for this project. Next, I summarize my role as a researcher, my insider and outsider perspectives, and how I intend to address my biases.

As a DLBE educator and a board member of the Oregon Association for Bilingual Education (OABE), I have had the opportunity to meet and interact with many Latine Spanish/English DLBE educators in Oregon. We often cross paths at state and national conferences, public school buildings, affinity meetings, and other settings. The Latine

DLBE educator community in Oregon is small, which has allowed us to develop a close-knit relationship. I consider myself a member of this community and an insider with significant involvement (Merriam & Tisdell, 2016). Being an insider has helped me recognize the need to mitigate biases in this study, but it has also allowed me to establish rapport with participants and gain greater access to their experiences. Many researchers have found that being an insider can be beneficial in establishing trust and valuing participants as people rather than just objects of research (see: Irizarry & Brown, 2014; McCarty et al., 2014; Mangual Figueroa, 2014; Kirkland, 2014).

As an insider, I have developed a deep understanding of the historical context, values, and perspectives shaping this education approach. As a passionate advocate for language and socioeducational rights, I feel a strong connection to all DLBE teachers who work tirelessly to ensure equitable resources, funding, and high-quality instruction for language-minoritized students (García & Kleifgen, 2018). I am proud to contribute to this vital work as a DLBE educator who can communicate, teach, and learn in multiple languages.

Bonner and Tolhurst (2002) identified three key advantages to being an insider in a particular culture or community:

1. A deeper understanding of the context and values of the group being studied.
2. The ability to participate in social interactions naturally, without disrupting the flow of conversation.
3. A sense of intimacy and trust that enables both truthful storytelling and objective analysis.

Drawing on these advantages, I was able to collect rich and nuanced data that addressed my research questions (Merriam & Tisdell, 2016). Because many participants were already familiar with me from conferences or school visits, arranging pláticas was straightforward, and they were willing to share their experiences and perspectives. Additionally, many were comfortable with the use of recording devices, which allowed me to capture more detailed and diverse data.

During my conversations with the participants, we found that we shared many commonalities. As DLBE educators and multilingual speakers, we utilized our full linguistic capabilities (García & Kleifgen, 2018) to communicate easily during our discussions. Whether speaking in Spanish or English, we were able to understand each other without the need for translation, which built a foundation of trust. The research study provided a safe space for the participants to share their experiences and knowledge in whichever language they preferred. Additionally, having someone who identifies as Latine may have encouraged their involvement in the research. These benefits facilitated data collection and helped me establish a rapport with the participants. However, I also recognized that my familiarity with the DLBE work and context could have led me to unconsciously make incorrect assumptions about the research process, potentially causing me to overlook valuable information.

For example, as pláticas adhere to a conversational format, it is not uncommon for participants to inquire about the experiences of the DLBE teacher. However, as a Latine DLBE teacher and researcher, I faced the challenge of balancing my insider role with the researcher's. To establish a rapport with the participants, I shared my own experiences

when prompted but ensured that I did not dominate the conversation, allowing ample time for the participants to share their perspectives. As Merriam and Tisdell (2016) assert, the primary objective of critical research studies is to comprehend the phenomenon of interest from the participants' perspectives rather than the researcher's.

To mitigate the impact of my biases on data collection and analysis, I took several precautions during the research. I was mindful of my standpoint and biases and tried to minimize them by clarifying my role as a researcher and my positionality with the participants before the study commenced. Additionally, I maintained a research journal to reflect on my biases and positionality throughout the research process. Merriam and Tisdell (2016) argue that the researcher's reflexivity is a crucial aspect of critical research studies.

Qualitative research is concerned with human beings, each of whom brings a unique set of perspectives to the research process, including the researcher's own perspective (Merriam & Tisdell, 2016). While it is impossible for qualitative researchers to capture an objective "truth," there are strategies that can be employed to address biases and enhance credibility. As I have already mentioned, clarifying the role of the researcher, providing a positionality statement, and maintaining a research journal are effective strategies. Additionally, I implemented member checks to validate the data collected. By keeping a record of my biases in the research journal, I ensured that I did not impose my own experiences or story on those of the participants (Creswell & Poth, 2018).



Last, as a researcher, I recognized that my upbringing, education, personal experiences, and beliefs differed from those of the Latine Spanish/English DLBE teachers who participated in my study. Not all Latine K-5 Spanish/English DLBE teachers have the same background or experiences as I do, including language proficiency, nationality, cultural experiences, and professional expertise. Through my research, I aimed to understand how Latine K-5 Spanish/English DLBE teachers describe their work experiences while being mindful of the insider/outsider perspectives. I made a conscious effort to respect our differences and avoid asking leading questions that could potentially bias the participants' responses.

To avoid imposing solutions to problems, I created a safe and open space where participants could freely express their reflections, which I carefully observed. Additionally, I encouraged participants to expand on ideas we may have implicitly understood without relying on too many words. My primary role as a researcher was to collect data about the work experiences of Latine K-5 Spanish/English DLBE teachers. I tried to remain unbiased and avoid steering participants towards particular answers. To foster a safe and inclusive environment, I limited my speaking time and ensured that participants remained engaged in discussions by maintaining eye contact and nodding at appropriate moments. Finally, I provided participants with a transcription of our conversations to verify accuracy and offer opportunities for clarification and additional perspectives.

## **Data Collection Procedures**

The data collection methods included individual pláticas, artifacts and group pláticas conducted in Spanish or English.

### **Individual Pláticas**

Pláticas are considered a non-traditional strategy for data collection by many scholars. They are a culturally appropriate method of gathering data from the Latine population (Fierros & Delgado Bernal, 2016; Guajardo & Guajardo, 2008). I chose to use pláticas because I acknowledge that knowledge is socially constructed and prioritize the participants' experiences and perspectives. A plática is similar to a two-way conversation, where the participant can ask questions and engage in the discussion, unlike an interview, which is typically one-sided. Nevertheless, the researcher still guides the conversation (Fierros & Delgado Bernal, 2016).

In this particular study, I defined pláticas as semi-structured conversations. This means that the questions asked are more flexible in wording, and there is a mix of structured and unstructured questions (Merriam & Tisdell, 2016). While there is a list of questions or topics to be covered, the order of the questions or phrasing is not predetermined (Merriam & Tisdell, 2016). This format allows more freedom to explore innovative ideas related to the topic (Merriam & Tisdell, 2016). I chose to use pláticas in this study because it allowed me to establish trust with the participants, who were Latine K-5 Spanish/English DLBE teachers (Guajardo et al., 2014). This data collection method enabled them to ask questions and have conversations with other research participants.

Valle and Mendoza (1978) detailed the following three phases of data gathering: La entrada, the amistad interview, and la despedida. La entrada is done prior to the formal plática. It is the opportunity to start the beginning of a genuine interaction with the participants, proving that the researcher can be trusted and wants to understand them truly. Next is the amistad, the formal plática, in which the participant and researchers share their experiences, guided by semi-structured questions or topics. The despedida is the conclusion of the plática. This last phase includes "observance of culturally appropriate parting rituals including partaking of food, or modest gifts" (Valle & Mendoza, 1978, p. 34). This study included the components of these phases.

I conducted one individual pláticas with each participant, which lasted approximately 60-90 minutes. One current DLBE teacher suggested a second individual plática due to her unavailability to participate in either group pláticas. Therefore, I conducted an additional individual plática with this participant.

### **Artifacts**

To establish trust with participants, I requested they bring one or two personally significant artifacts to our individual plática. These objects could be pictures, organizational or school symbols, letters, poems, songs, diaries, art pieces, trophies, awards, or personal gifts. These objects were intended to inspire sharing about their experiences in DLBE programs (Merriam & Tisdell, 2016). Following the recommendations of Merriam and Tisdell (2016), I asked questions about each artifact's history and purpose, including its origin and the reasons behind its selection.

During the individual pláticas, three research participants proudly presented their artifacts that held immense cultural value. The first participant, Azucena, brought letters from her students that she had been collecting. The letters were not just pieces of paper but also represented the emotional bond she shared with her students. The second participant, research Margarita, shared emails from a former student. The emails were a testament to the deep connection the participant had formed with her students, even after the research participant had left the program.

The third research participant, Violeta, brought in a piece of clothing that had belonged to her grandmother. The clothing symbolized cultural heritage and represented the rich history and traditions passed down through generations. Lastly, Violeta talked about her favorite binder filled with DLBE strategies. The binder was a collection of strategies and represented the participant's dedication and commitment to the DLBE program. At her first DLBE training, Violeta received this binder that left a lasting impact on her. That DLBE training she received was a truly inspiring and meaningful experience that she will always cherish and remember as the most valuable training she has ever received.

The artifacts presented by the participants not only stimulated discussions about their work experiences in DLBE programs but also played a significant role in building trust among the participants. By sharing these objects with me, the participants and I could connect deeper and establish a shared experience. As they discussed these artifacts' historical, sentimental, and spiritual value, they also shared personal stories and reflections about their work in DLBE programs. This open and honest exchange helped

us to create a more supportive and collaborative environment where participants felt comfortable sharing their perspectives. As a result, I gained a deeper understanding of the cultural aspects of their work. Similarly, the research participants felt more comfortable opening up and sharing their experiences with greater transparency. This process strengthened our relationship and enriched the research outcomes, making them more insightful and meaningful.

In addition, I collected additional artifacts that would help me gain a deeper understanding of the research participants' experiences. These included physical items brought in during individual pláticas and digital artifacts like the Google slides and Jamboard used during our group plática. By utilizing a variety of data collection methods, I was able to paint a more comprehensive picture of the insights and perspectives shared by the research participants.

### **Group Pláticas**

As part of this study, I employed group pláticas as an additional method of data collection. Group pláticas involve engaging in conversations with individuals who possess knowledge on a particular topic, with the data obtained being socially constructed through group interactions (Fierros & Delgado Bernal, 2016). In this case, Latine K-5 Spanish/English DLBE teachers came together to share their experiences, asking each other questions to facilitate a meaningful conversation (Fierros & Delgado Bernal, 2016).

I conducted two group pláticas with the research participants, lasting approximately 60-90 minutes.

As COVID-19 continued to dominate teachers' lives between 2022 and 2023, for convenience purposes, all individual and group pláticas were conducted online via Zoom and video recorded. Participants in this study used Spanish or English or both languages during the individual and group pláticas. They switched between the two languages, using all their linguistic resources to communicate their stories. This flexible language practice allowed participants to bring themselves into our conversations about their work experiences. Although some people might say that virtual gatherings have some downsides (i.e., losing the opportunity for impromptu side conversations and relationship building), I did not experience these challenges. I was able to engage in natural conversations with the participants and to build good relationships with them while also eliminating the obstacle of a physical location that participants who did not live or work around the metro area would have encountered. It is important to note that, through testimonio methodology, dichotomous lines (Saavedra & Nymark, 2008) such as researcher/subject, activism/scholarship can be contested/broken. Dichotomous lines refer to a situation where two opposing viewpoints or concepts are presented as the only options, with no room for middle ground or other alternatives. Building relationships with the participants was key to understanding, seeing, and feeling their experiences. The relationships we created were based on trust and mutual respeto (respect).

### **Data Analysis**

As part of the study, I transcribed nine pláticas, which included one individual plática per participant and two group pláticas. I used Sonix, an online audio and video transcription software, to transcribe the individual pláticas and the first group plática.

After the initial transcription, I reviewed the transcribed pláticas closely and listened to the audio recording several times to complete any phrases the transcriber system missed before starting the analysis. Before beginning the analysis, I reviewed the transcripts several times to ensure accuracy.

The data analysis process consisted of three phases: preliminary, collaborative, and final data analysis, as outlined by Pérez Huber (2009).

During the preliminary phase of analysis, I followed two main steps. First, I studied the data to identify any recurring themes or patterns that emerged from it (Merriam & Tisdell, 2016). My primary goal was to identify any significant recurring themes that could offer valuable insights into the data and help me develop a better understanding of the research problem. As a result, I was able to identify several recurring themes, such as the challenges faced by DLBE teachers, the role of the community, the role of school administrators, DLBE teachers' beliefs and ideologies, and cultural values.

Second, I conducted a second round of analysis using a LatCrit and Critical Care (Cariño Crítico) lens. This process involved coding and identifying emergent themes, patterns, or concepts, as described by Saldaña (2021). A code is a phrase assigned to a portion of data (Saldaña, 2021). I followed the coding cycle to analyze the data by breaking it down into smaller parts (Saldaña, 2021, p. 5). I used the Dedoose computer software platform to analyze the data and created a codebook for coding based on LatCrit and Critical Care (Cariño Crítico). In the second round of data analysis, I further refined the identified themes from the previous analysis into more specific codes. Notably, the

Challenges of DLBE Teachers theme was expanded to include Silencing, Invisible Work, Racism, and other related sub-codes. Similarly, the Role of the community theme was refined to encompass Racial and Cultural Solidarity. Cultural Values were further elaborated upon with specific values of care, including Personalismo and Teachers as Facilitators.

During the collaborative phase of data analysis, I encouraged participants to provide feedback on my initial analysis of the data as this is a crucial aspect of working collaboratively with them (Merriam & Tisdell, 2016; Pérez Huber, 2009). In this study, I view participants as partial collaborators, as their involvement is limited to this particular phase. It is important to note that participants were not involved in defining the problem of practice, collecting or analyzing data, or disseminating findings (Merriam & Tisdell, 2016). The second group *plática* was dedicated to the collaborative phase of data analysis, in which study participants actively participated. As stated in the data collection procedures section, I conducted group *pláticas* with the research participants, lasting approximately 60-90 minutes. These group *pláticas* were conducted online.

For the collaborative phase of the data analysis, I followed the steps of the reflection exercise detailed by Pérez Huber (2009). I shared select excerpts from the preliminary data analysis, derived from individual and first group *pláticas*, with the participants. To facilitate the exercise, I utilized Google Slides, a web-based presentation tool. The Google Slides presentation included two excerpts, with each participant assigned a slide to provide their written responses to the provided excerpts. The group engaged in a written dialogue, following Pérez Huber's (2009) approach. Additionally, I



offered three optional prompts to assist participants in their reflective writing. During the exercise, the participants shared their thoughts on their work experiences, and their written reflections were particularly focused on the themes of support, respect, and solidarity. This suggests that the participants are keen on reflecting on their experiences and those of other DLBE teachers, with a view to providing support to others and forging meaningful connections through empathy and understanding. These exercises can prove to be an invaluable resource for collaborative data analysis.

Next, I provided research participants with nineteen additional data excerpts, utilizing Jamboard, a digital interactive whiteboard developed by Google Workspace. The excerpts were of a length suitable for small sticky notes and Jamboard frames. The participants were divided into two groups - current DLBE teachers and former DLBE teachers - and sent into a breakout room to discuss and determine themes to categorize the provided data. Next, they were asked to explain why they chose these themes and how their own experiences supported or contradicted the group's findings (Pérez Huber, 2009). Sticky notes were created by each group to categorize the data, with current DLBE teachers identifying categories such as, Workload, Actitudes de familias, Value, Differences, and Actitudes de los maestros. They noted that there were more sticky notes on the categories related to teachers' workload and school district administrators concerning their attitudes of dismissal and power dynamics.

The data was categorized by former DLBE educators into three distinct categories: Maestros/Carga de trabajo, Comunidad, and Distrito escolar. According to this group of research participants, these categories represented significant issues that

affect DLBE teachers on a daily basis and were derived independently from the data excerpts.

Last, this process allowed participants to reflect on the process of data collaboration (Pérez Huber, 2009). I solicited feedback from the participants at the end of this discussion, and the participants had the opportunity to offer suggestions for fine-tuning the reflection exercise. The participants expressed their gratitude towards one another for exhibiting honesty and cooperation throughout the collaborative data analysis process. They acknowledged the enrichment they gained from the exercise, which not only allowed them to analyze the data but also provided them with an opportunity to learn from each other's unique perspectives. Such collaborative efforts in data analysis play a crucial role in academic research, allowing researchers to gain insights that may not have been possible through individual analysis.

Furthermore, Pérez Huber (2009) explained that during the collaborative phase of data analysis, participants engage in dialogue to reflect on personal experiences and connect them to more significant social and institutional structures. The goal is not to reach a consensus on how to analyze the data but to theorize explanations of oppression that participants may have experienced.

This collaborative process data analysis also included member checks. According to Pérez Huber (2009), this process "blurs traditional academic research boundaries" and allows for creating new knowledge through testimonios, a co-constructed process. It also helps build meaningful and respectful relationships between participants and researchers.

Before the final stage of the data analysis, I transcribed this second group plática, which helped in gaining a deeper understanding of the data collected.

For the final data analysis stage, I conducted a thorough data analysis by combining the preliminary and collaborative findings (Pérez Huber, 2009). I utilized concept mapping and identified any relationships between data categories to develop analytical codes that bridge the conceptual framework, method, and data analysis (Pérez Huber, 2009). The overarching conceptual framework used was LatCrit and Critical Care (Cariño Crítico), with testimonio as the methodology. I also identified any themes not covered by LatCrit and Critical Care (Cariño Crítico). See Chapter 2 to learn more about the conceptual framework.

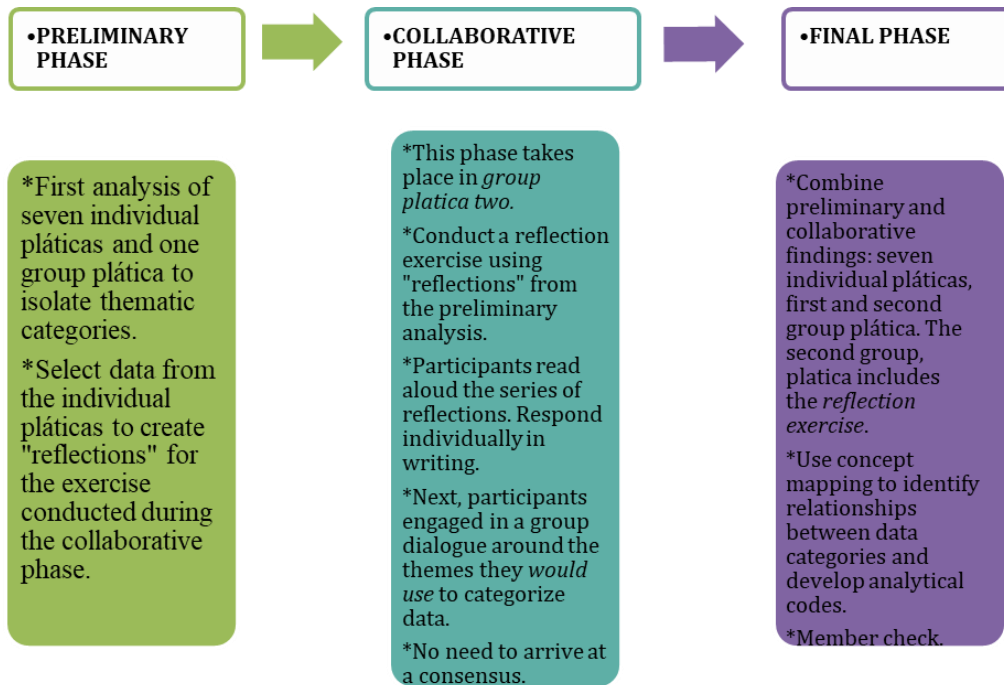
I conducted member checks to ensure accuracy by returning the data analysis to the participants and requesting their feedback. I conducted member checks towards the end of the study to ensure the accuracy of the data analysis. The purpose of member checks was to verify the credibility of the data and ensure that the interpretations of the findings were accurate and representative of the participants' experiences. For the final analysis, it was necessary to ensure that the study's conclusions were grounded in their perspectives and experiences.

Figure 3 provides a visual model of the three-phase process of data collection and analysis. The process includes (1) preliminary, (2) collaborative, and (3) final data analysis stages (Pérez Huber, 2009).

In this approach, the three phases build from each other to arrive at final findings (Pérez Huber, 2009).

**Figure 3**

*Model of the data analysis process*



Note. Adapted from *Disrupting apartheid of knowledge: Testimonio as methodology in Latina/o critical race research in education* by Pérez Huber (2009)

### **Credibility and Trustworthiness**

For this study, I utilized methodological triangulation as an essential concept for data analysis to enhance the rigor and credibility of the data collection process.

Methodological triangulation involves using multiple data collection methods (interviews, focus groups, observations, and others) in a qualitative study (Fusch et al., 2018). This study's methodological triangulation was accomplished by comparing individual pláticas, group pláticas data, and artifacts from the research participants and artifacts collected through the second group pláticas,. This approach enabled me to obtain

a comprehensive understanding of the participants' experiences and perspectives and helped us mitigate any potential researcher bias (Fusch et al., 2018; Mariam & Tidsdell, 2016).

A practical method for data analysis that further enhances the precision and trustworthiness of data and conclusions is investigator triangulation (Fusch et al. (2018). This approach entails having multiple researchers examine the same phenomenon. As previously mentioned, given their involvement in the collaborative stage of data analysis, I regarded the research participants as partial collaborators. Participants may be involved through the research process in varying ways and degrees" (Creswell & Poth, 2018, p. 262), such as developing data collection protocols and contributing to data analysis and interpretation. The involvement of participants in the collaborative data analysis phase as partial collaborators and in member checks further supported the data collection and analysis validity. A member check prompts the researcher "to take data, analysis, interpretations, and conclusions back to the participants so they can judge the accuracy and credibility of the account (Creswell & 2013, p. 261).

Another strategy for validation is clarifying researcher bias or engaging in reflexivity (Creswell & Poth, 2018). That is, the researcher reports their understanding of biases, experiences, and values that they bring to a qualitative research study to disclose the position from which the researcher approaches the study (Creswell, 2013). To ensure the reliability of the study, I engaged in reflexivity, disclosing my positionality and potential biases that could affect data collection and analysis. As a Latina DLBE educator, I acknowledged my strong affinity with Latine K-5 Spanish/English DLBE

teachers and remained cognizant of their own biases through reflective journaling. This approach allowed me to avoid imposing my experiences and stories on those of the participants (Lietz et al., 2006), ultimately contributing to the accuracy and credibility of the study.

### **Timeline of the Study**

With IRB permission, I began collecting data through individual pláticas from November 21, 2022, to January 31, 2023, followed by group pláticas from February 27, 2023, to March 15, 2023. Using Dedoose, I conducted an initial data analysis and took the initiative to organize a panel and presentation with teachers to raise awareness of the experiences of Latine DLBE teachers.

I facilitated two in-service teacher panels at the 2023 National Association for Bilingual Education Conference in Portland and a pre-service panel at the 2023 Multilingual and English Learners in Eugene to promote awareness of their experiences. Additionally, I presented the preliminary findings at the 6th Annual NABE Dual Language Symposium (DLS) on June 2, 2023, to inform other educators and school administrators about DLBE teacher retention and the significance of creating safe and positive spaces for them to connect.

I continued data analysis until November 2023 and planned to submit the dissertation draft by the end of December 2023, with the defense scheduled for January 2024.

The following table summarizes research activities for the 2023-2024 school year.

**Table 5.**

*Timetable: Research Activities Planned for the 2023-2024 School Year by Term.*

<b>Term</b>	<b>Activities</b>
<b>Fall 2022</b>	<ul style="list-style-type: none"><li>• IRB approval was obtained on November 14, 2022, and data collection began with individual pláticas on November 21, 2022.</li></ul>
<b>Winter 2023</b>	<ul style="list-style-type: none"><li>• I gathered data and presented it at a conference in early 2023, then shared transcripts with participants for feedback and revisions.</li></ul>
<b>Spring 2023</b>	<ul style="list-style-type: none"><li>• I'll present at the 6th Annual NABE Dual Language Symposium on June 2, 2023, after analyzing data between March and Spring 2023.</li></ul>
<b>Fall 2023</b>	<ul style="list-style-type: none"><li>• Submit my finalized dissertation by the end of December 2023.</li></ul>
<b>Winter 2024</b>	<ul style="list-style-type: none"><li>• Dissertation defense</li></ul>

### **Chapter Summary**

This chapter detailed a critical qualitative study involving individual pláticas with artifacts and group pláticas as data collection methods and testimonio as the methodology. To ensure a representative sample, I utilized purposive sampling (Maxwell, 2013) to invite Latine K-5 Spanish/English DLBE teachers who met the study criteria to participate in the study. The data was analyzed using a three-phase process, including preliminary, collaborative, and final data analysis (Pérez Huber, 2009). Finally, I provided information on credibility and trustworthiness to ensure the study's validity.

## Chapter 4- Findings

The purpose of this study was to explore the work experiences of Latine K-5 Spanish/English DLBE teachers and to document how these work experiences influence their decisions to continue as educators in DLBE programs or leave. I used a Critical Qualitative Research approach in individual and group pláticas with six Latine K-5 Spanish/English DLBE teachers from different schools and districts in Oregon. For participant confidentiality, I will not reveal specific schools or districts. This study included two groups of DLBE teachers: Three Latine K-5 Spanish/English DLBE teachers who currently teach in a DLBE program in Oregon (Group I), referred to throughout as current DLBE teachers, and three Latine K-5 Spanish/English DLBE teachers who no longer teach in a Spanish/English DLBE program in Oregon (Group II), referred to throughout as former DLBE teachers. The following research questions provided a structure and guided this study.

1. How do Latine K-5 Spanish/English DLBE teachers' work experiences, in DLBE schools, relate to race and racism?
2. How do Latine K-5 Spanish/English DLBE teachers in this study describe the factors that cause them to stay or leave the DLBE classroom?

I analyzed the data using the LatCrit and Critical Care (Cariño Crítico) (Antrop-González & De Jesús, 2006). I married the key concepts from the LatCrit theoretical framework and Critical Care (Cariño Crítico) theory (Antrop-González & De Jesús, 2006) to create a cross-pollinated framework to better articulate how the work experiences of Latine K-5 DLBE teachers may be linked to issues of race, and to explore



how the participants' emotional connection to DLBE students and programs may shape teacher retention. The cross-pollination process was explained in detail in Chapter 2. In this chapter, I present the findings and the interpretation of the findings.

### **Participant Profiles In Their Own Words**

In this section, I brought together, from individual and group pláticas, the words of all six research participants to describe what drew them to teaching in a DLBE program, their teaching trajectory, their language history, and their perspective about DLBE programs. Some participants discussed their identities, hopes, and dreams for DLBE programs. The excerpts below illustrate powerful expressions of their lives and work experiences. I invite the reader to attend to their own teaching trajectories and language histories as a way of engaging with these introductions.

I chose to represent the perspectives of research participants in their own words to recognize the significance and value of the unique voices and contributions of the research participants and to create an immersive experience for the reader as if the narrators (research participants) were conversing with the reader. There is something unique to be gained by experiencing how participants tell their stories in their own words. Additionally, the practice of using their words to present their profiles shifts our view of the Latine K-5 Spanish/English DLBE teachers from just “participants” to individuals. This is one of the extraordinary dimensions of testimonio methodology (Delgado Bernal et al., 2012).

Participants used their entire language repertoire (García & Kleifgen, 2018) to share their unique experiences. I chose not to translate the excerpts I selected for this

chapter as a way to show value and respect for the participants, their experiences, knowledge, and linguistic resources. I incorporate translanguaging in this study because it is a social justice approach that contests traditional forms of communication (García & Kleifgen, 2018). My intention is to create a space, through this dissertation, for accessing knowledge in a greater way that represents our DLBE community. Translanguaging is an essential part of this community (Flores, 2016).

### **Dalia**

**Teaching Trajectory.** Fui maestra de preescolar en [mi país] por siete años, y después aquí, cuando llegué a Estados Unidos fui asistente de maestra... Después me fui al programa de [educación] de [Cypress State University], y así fue como regresé al aula... Siempre he enseñado en Dual Language [Bilingual Education Classrooms].

**Language History.** [En mi país] aprender otro idioma es algo que es un privilegio, que todo el mundo lo quiere hacer, pero no pueden porque cuesta dinero. [En mi país] puedes encontrar academias de muchos idiomas, escuelas bilingües en muchos idiomas, eso que es un país del tercer mundo. Entonces, cuando yo llegué aquí [Estados Unidos], yo empecé a ver que aquí había un rechazo hacia aprender otro idioma. Aquí [Estados Unidos], no se apreciaba o todavía no se aprecia como algo que es bueno. Muchos tienen el privilegio de la parte económica que nosotros en [mi país] no tenemos... Entonces, por eso creo que es cultural, que muchos no ven la necesidad, porque el mundo está dominado hasta el momento y quién sabe por cuánto tiempo, por el inglés. Entonces no lo necesitan.

**DLBE Programs.** Me encantaría que el programa [de lenguaje dual de educación bilingüe] creciera más. Me gustaría que no fuera un programa en el cual algunos niños se quedan en lista de espera. No debería existir una lista de espera. Deberíamos tener la capacidad suficiente para recibir a todo aquel que quiera aprender el español u otro idioma que se aprenda en otra escuela. El hecho de que algunos niños nunca lleguen a entrar por cuestión de capacidad a mí me rompe el corazón, porque aprender otro idioma es realmente un regalo. Es una experiencia maravillosa y es un paso más hacia un futuro mejor.

**Rosa**

**Teaching Trajectory.** Bueno yo he sido maestra toda mi vida. Me gradué en educación primaria [en mi país]... Fui maestra de cero a sexto grado y luego fui a la universidad autónoma en mi país, donde me especialicé. Tengo dos diplomas: tengo una especialidad en pedagogía y ciencias de la educación y tengo otra especialidad en pedagogía con orientación en educación especial. Además, soy especialista con niños ciegos y de baja visión. Entonces por mi carrera, yo era coordinadora de un proyecto de integración educativa de niños ciegos del sistema nacional de mi país y por ese trabajo tuve la oportunidad de viajar a muchísimos lugares y conocer a muchísimas personas alrededor de todo el mundo y por eso me gané una beca para venir a una conferencia mundial de niños ciegos, a Estados Unidos.

**Language History.** Cuando llegué aquí [Estados Unidos], no sabía inglés, pero si tenía una carrera y una profesión, pero me costó doce años revalidar mi licencia. Entonces me ha costado muchísimo trabajo porque no encontré los canales y

oportunidades para poder revalidar la licencia que tenía ya en mi país de origen porque batallaba en el inglés. Entonces tuve que empezar de nuevo para estar donde yo estoy. Completar muchísimas clases que ya había sacado en la universidad de mi país.

**DLBE Programs.** Le voy a decir esta frase que es muy mía: la escuela es como mi iglesia, donde yo voy y lleno mi espíritu de las acciones que los estudiantes hacen todos los días. Yo estoy enamorada de mis estudiantes, en el sentido de que aún puedo ver la diferencia que hace en la vida de los muchachos. Eso no se compara con nada. Entonces yo voy todos los días a mi escuela a llenar mi espíritu, mi alma del saber porque todos los días aprendo una cosa nueva. Todos los días aprendo a ser un mejor ser humano, mejor persona.

### **Azucena**

**Teaching Trajectory.** Mi camino para ser maestra, yo creo que fue totalmente fuera de lo convencional. Yo estudié una licenciatura en comercio internacional... Me especialicé en legislación aduanera en [mi país]. Trabajé en un despacho auditando compañías... y por medio de eso conocí gente, [incluyendo] a mi esposo. Nos vinimos para acá [Estados Unidos]. Después de un rato nació mi hijo y como que él necesitaba mi cuidado... Entonces empecé a buscar cosas que pudiera hacer durante ese tiempo. Lo que sea. Empecé a trabajar en un preescolar. Querían alguien que hablara español. Pues empecé allí enseñando español a los niñitos. Luego, necesitaban a alguien que ayudara con la administración. Luego, terminé encargándome de la administración de dos negocios de la misma persona. Luego empecé a trabajar enseñando en una escuela... Después fue que por medio tuyo tuve más información y me di cuenta de la ayuda

financiera que podría obtener si hacía yo la maestría para obtener la licencia de maestra... Tener la maestría era un objetivo que yo tenía hace muchos años... Ese programa, estas becas para ayudar a los estudios y que tenga una licencia de maestros, definitivamente me trajo a mí a esta actividad.

**Language History.** De alguna manera mi experiencia de vida me ha expuesto a experiencias únicas. Por ejemplo, el hecho de haber aprendido otro idioma en un programa diferente al de lenguaje dual, porque tú sabes, en nuestros países aprendes inglés como idioma extranjero. Así es como lo aprendemos. Entonces tiene sus diferencias.

**DLBE Programs.** Es un programa con un potencial muy grande. Lo que aprendí... con mi hijo, es que necesitamos una validación de nuestras culturas, nuestras raíces, porque nos dicen no eres de aquí, o sea somos los otros. ¡NO, no somos los otros! ¡Somos nosotros, es nuestra cultura y somos quien somos! No somos anglosajones, pero eso no es una situación que quite. Es quienes somos y es importante para nosotros que las siguientes generaciones lo puedan valorar porque hasta para formación personal de valorarte a ti mismo como persona necesitas ver que lo que tú traes o tu familia son valiosos.

### **Margarita**

**Teaching Trajectory.** En mi experiencia, ser maestra de Dual Language [Bilingual Education] fue un accidente suertudo. En el sentido que, yo inicialmente no tenía la intención de trabajar en un programa bilingüe. Yo tenía la intención de trabajar con niños de educación especial, bilingüemente. Pero estaba en el programa de [Cypress

State University] y les acabó el grant y decidieron cerrar ese programa... Entonces [Azalera Silvestre]... me dijo [Margarita], pero no te pongas triste, hay un programa que creo que te queda como anillo al dedo. Y de esa forma fue que me empezó ella hablar sobre el programa de educadores bilingües, y trajo a [Camelia] que dijo: Margarita, just try it, just try it. If it's not your cup of tea, you don't have to do it, but just try it! Bueno, en ese momento yo todavía era classified, estaba trabajando en Special Education, pero me empezaron a sacar de los salones de educación especial y a meter a los salones para ayudar a los niños que apenas estaban aprendiendo el inglés... Entonces empecé a notar que lo que estaba aprendiendo yo en este programa de maestros bilingües en [Cypress State University] lo podía inmediatamente aplicar en mi trabajo classified. Dije ¡Guao, yo puedo hacer esto! Y decidí quedarme en ese programa.

**Language History.** Mi familia y yo emigramos aquí [Estados Unidos]. Fuimos indocumentados y mi familia trabajaba mucho en el campo. Entonces no tenía una escuela fija, mi educación fue interrumpida muy seguido. Finalmente, cuando mis papás pudieron obtener un trabajo en una fábrica, fue que por primera vez yo pude ir a la escuela de planta de mi vecindad. Y en la escuela de mi vecindad había maestros que hablaban tanto inglés como español, pero no era un programa bilingüe, sino era una persona que se podía comunicar conmigo y yo estaba perfecta allí. Pero mi mamá nunca fue a la escuela. No sabía escribir ni leer y ni mi mamá y mi papá hablaban inglés y mi papá solamente fue al tercer grado. Y un día llegó una carta al buzón y mi papá nada más veía una línea y firmaba y me la mandaba para que yo la entregara. No sabía lo que decía porque estaba en inglés, pero esa era una carta diciendo que estaban interesados en

mandarme a mí a los suburbs... Era en esa época de desagregación de las escuelas. Entonces dejé de ir a mi escuela de planta y tuve que estar en el autobús por una hora para llegar a la escuela donde me tocaba ir... Cuando llegué allá yo no entendía nada... ¡Y terminé reprobando Kínder! ...También reprobé segundo grado y como no estaba aprendiendo el inglés en el plazo de cinco a siete años... me pusieron en Special Education, en educación especial... Y ellos dijeron que yo tenía un problema de aprendizaje. Estuve en el preescolar, kínder hasta el sexto grado, entonces ocho años en ese plan. ¡Ocho años!

En sexto grado me tocó un maestro a quien todos temían... Él sí era un poquito gruñón, pero lo que tenía de gruñón, lo tenía de bueno, de poder ejercer su trabajo como es debido, de cuestionar, de hacerse preguntas. ¿Por qué no está aprendiendo este alumno? Hizo un home visit... Y empezó a comprender. Él y su esposa nos visitaban todos los días. Su esposa hablaba un poquito español, ellos dos eran anglosajones y le dijeron a mi mamá y a mi papá que me querían dar tutoría... En el plazo de un año, ¡un año! salí de ESL y él ayudó a que yo saliera de educación especial... Cuando él me empezó a ayudar, él y su esposa, fue que empecé a creer que un día, tal vez, yo también iba a poder graduarme. Yo fui la primera en mi familia en graduarse.

**DLBE Programs.** Yo creo de una forma, tal vez no soy realista, tal vez soy soñadora, pero creo que cuando estos programas [de lenguaje dual de educación bilingüe] se administran como es debido, son un gran cambio, una oportunidad grandísima tanto para las personas de habla hispana como las personas que hablan solamente inglés.

## **Violeta**

**Teaching Trajectory.** I've been teaching for 23 years and taught in a Dual [Language Bilingual Education] classroom for 15 years.

**Language History.** I was born in the United States in a little town in the south. You could walk across the border. My parents are migrant farm workers, and they traveled a lot, so my siblings and I were not born in the same state because my parents were constantly traveling. When they finally settled, we settled in Oregon, and it was really hard for me to grow up here. Being the one Latina in the classroom was really hard. When we finally moved to [Willow], I was still limited because [Willow School District] didn't have the demographics back then, so I was put in a classroom, I think it was third or fourth grade, and all the Latinos were in that class. It was like maybe four of us. And that was hard too because it wasn't the same [as a DLBE program]. So then the value of your culture was not something you try to do. You try to assimilate.

I worked since I was seven because back then, they didn't have laws for children working. So, when I was seven, I worked with my grandparents and my parents in the field until I was about 14 or 15. Every summer, every spring break, was spent with my grandparents, my grandma... [Back then], in the education system, there wasn't a value for Spanish, and even while growing up in the US educational system, I was, one, I was a minority, and two, I spoke another language, so I didn't speak Spanish. The only time I spoke Spanish was at home, and because I spent most of my time with my grandma... It was my grandmother who instilled that. Like, you're not losing this! No, you're going to speak it and understand the value of speaking Spanish and not losing it or assimilating!



**DLBE Programs.** I just loved working with the Latino kids. I love it! I love working with my community. I love watching them grow. That was such an important connection, I think, for me, and I wonder if that's why many teachers stay, right? Because they're getting to work with a community that they all feel a part of.

### **Jazmin**

**Teaching Trajectory.** Currently, I work in the equity and inclusion department of the [Eastern Hemlock School District]. I started teaching fourth-grade Dual Language [Bilingual Education] Spanish immersion in 2017, and then in 2021, I took a position as a teacher mentor. I chose to do that because up to that point in my school building, I had become essentially the go-to teacher for new teachers anyway, just because I was involved in many things in the school. I had an open-door policy, so anyone could come in during my prep time or anytime they needed support. So, naturally, I fit into that role... After working with teachers and just trying to help them navigate through not just learning how to teach but the micro and macro aggressions that they were facing in their schools based on how their programs were set up, I ended up here, but it was all rooted in the support of DLBE programs, and the teachers, and the students who are in those programs.

**Language History.** I was born in Mexico, and my parents immigrated here when I was one. My parents had a rule that we could only speak Spanish at home, but I never had the opportunity to learn Spanish simultaneously in school growing up. What's interesting is that the school I went to for kindergarten and first grade shut down, and if my parents had stayed living in that neighborhood that we were living in, I would've gone

to [The Maples Elementary] at the time that it was switching over to be a Spanish immersion school, but where we lived, the owner sold the apartments, so my parents had to move. So, we ended up being in a different community that didn't offer any programs like that... Then, when I got to high school, I tried taking a Spanish class, but I had to start from 1 0 1, so it was boring because it was about numbers and letters. And so I ended up taking French because that felt more challenging to me... Then, in college, I started taking ethnic study courses, and I feel like that's the piece that shifted for me where I started to find value in my heritage and my language and stuff like that. So, I started to try to seek out more opportunities with it, and when I joined the education program for education foundations at [Chestnut University].

**DLBE Programs.** Dual Language [Bilingual Education] programs are necessary, and they should be required in every school district because what's hard is that there is also an inequity in which districts provide what programs. Like [Bayberry] doesn't have any granted they're smaller, but they need a Spanish immersion program and a high number of Latino students there, for example. Then you have [Eastern Hemlock], which has about five different immersion schools. So, we have many people coming into the programs, but who's getting the benefit of them?

Table 6 provides an informative overview of the current status of the research participants in terms of their DLBE teaching or professional trajectory. The table provides detailed information on the present positions of the participants, including a brief description of their current job titles..

**Table 6.***Research Participants' Current Status*

<b>Group</b>	<b>Participant (Pseudonym)</b>	<b>Job Title</b>	<b>Short Description of Job Title</b>
Group I	Dalia	Spanish/English DLBE Teacher	Dalia is a current Spanish/English DLBE teacher. She develops and executes standards-based lessons to meet DLBE program objectives.
Group I	Rosa	Spanish/English DLBE Teacher	Rosa is a Spanish/English DLBE teacher who uses immersion strategies to teach subject-area lessons. She also engages families to create a welcoming learning environment.
Group I	Azucena	Spanish/English DLBE Teacher	Azucena is a Spanish/English DLBE teacher who prepares students to meet DLBE program goals and grade-level standards. She is also obtaining an Oregon administrative license to serve as a school administrator.
Group II	Margarita	Student Support Coordinator	Margarita is a former Spanish/English DLBE teacher at a non-DLBE educational school. Her responsibilities include supervising student services, furnishing academic assistance, and managing student conduct. Margarita holds an Oregon administrative license to serve as a school administrator.
Group II	Violeta	High School Academic Support Program Coordinator	Violeta is a former Spanish/English DLBE teacher who coordinates an academic support program for high school students, preparing them for college eligibility. She oversees

			data collection and advocates for equity and access to advanced classes for students.
Group II	Jazmin	Equity and Inclusion Regional Coordinator	Jazmin is a former Spanish/English DLBE teacher who currently works at the school district level, where she oversees anti-discrimination initiatives, provides guidance and support, and collaborates with district personnel to steer their programs toward an equitable framework for K-12 education.

### **Themes Related to Research Questions**

I used the LatCrit theoretical framework and the concept of Critical Care (Cariño Crítico) (Antrop-González & De Jesús, 2006) as a cross-pollinated framework to answer the research questions (refer to Chapter 2). These frameworks align and complement each other by focusing on the experiences of marginalized groups and centering their voices in research. Additionally, I employed the tenets developed by LatCrit and Critical Care (Cariño Crítico) researchers as themes because these relate to my own inquiry.

In the second chapter of my research, I delve into consolidating and integrating the tenets emanating from two major theoretical frameworks - LatCrit and Critical Care (Cariño Crítico). There, I explained that Critical Care (Cariño Crítico) aligned with three of the principles of LatCrit: (A) The challenges to dominant ideology, (B) The commitment to social justice, and (C) The centrality of experiential knowledge.

Specifically, the cross-pollinated tenets were identified as:

- a) The challenge to dominant ideology and personalismo,

- b) The commitment to social justice, time, and classroom management, and
- c) The centrality of experiential knowledge and teachers as facilitators.

However, after conducting the data analysis, I chose to present LaCrit and Critical Care (Cariño Crítico) in a separate format to ensure that the information is explicit and easily understandable for the reader. This approach helps to communicate the key findings to the target audience. It is worth noting that LatCrit and Critical Care (Cariño Crítico) are two theoretical frameworks that share a joint alignment, thereby emphasizing the significance of their integration. In what follows, I present the tenets as themes.

From the data, I identified the following as salient themes: (a) The centrality of race and racism and their intersectionality with other forms of subordination, (b) The challenge to dominant ideology, (c) Racial and Cultural Solidarity (e) The commitment to social justice, (d) The centrality of experiential knowledge and (e) Critical Care (Cariño Crítico). I also identified subthemes from the data, which are organized under the umbrella of the major themes. Table 7 below provides an overview of each theme and subthemes.

**Table 7.**

*Themes and Subthemes*

Theme and Subtheme	Definition
<b>Theme 1: The centrality of race and racism and their intersectionality with other forms of subordination</b>	
Racial Hostility	Race prejudice or discrimination experienced by Latine DLBE teachers in this study, either through words or actions when interacting with others in the school or the community (Delgado & Stefancic, 2012).

Invisible work	The additional labor performed by Latine DLBE teachers, and the pressures placed on them in their workplace. It includes the invisible efforts of Latine DLBE teachers to serve their students, the extra time they put into creating, translating, and developing lessons and report cards, and the time before, during, and after school they spend on extracurricular activities. It includes the invisible money, which is the Latine DLBE teachers' personal income, to buy school supplies (Amanti, 2019).
Differential treatment	When mainstream members in a school and the community treat Latine DLBE teachers differently from other groups of teachers because of their race, sex, teaching/professional experience, certifications they hold, language skills, etc. It includes the interactions between language-majority families and Latine DLBE teachers, which might be hierarchical in nature, setting up the association that Latine DLBE teachers are there to serve them or work for them (Delgado & Stefancic, 2012).
Social silencing	Practices that interfere with Latine DLBE teachers' ability to communicate in school and community spaces. These practices might be employed by school, union, and district administrators (Delgado & Stefancic, 2012).
<b>Theme 2: Racial and Cultural Solidarity</b>	
The match in race and culture among students, families, school administrators, and Latine DLBE teachers. This concept encompasses the decision of Latine DLBE teachers to work in schools that serve diverse student populations, as well as in communities that are also diverse. It also encompasses Latine DLBE teachers' connections with colleagues and other school staff (French et al., 2000).	
<b>Theme 3: The commitment to social justice</b>	
Actions taken by the participants to resist/confront/change dominant ideologies and language policies. It includes teacher advocacy (Solórzano & Yosso, 2001).	
<b>Theme 4: The centrality of experiential knowledge</b>	
The centrality of the experiential knowledge of Latine DLBE teachers in the organization (school) and the environment (community) (Solórzano & Yosso, 2001). It includes Latine DLBE teachers' experiences of a sense of place, safety, and trust in	

the school and community. It consists of any recognition for DLBE teachers and making participants feel internally motivated to continue to do their jobs.	
<b>Theme 5: Critical Care (Cariño Crítico)</b>	
Personalismo	The caring relationship that represents cultural notions of respect, friendship, and family which exist in Latine families and communities. It is a Latine cultural value of interpersonal relationships, reciprocal trust, and closeness between students and teachers (Antrop-González & De Jesús, 2006).
Teachers as Facilitators	When Latine DLBE teachers serve as equal partners with students in their academic development. Teachers are learners alongside their students. It includes the partnerships, caring relationships, and connections that DLBE teachers may make with DLBE families, students, and other groups within the environment (community), as well as other social affiliations (Antrop-González & De Jesús, 2006).

In what follows, I present these themes in succession as I answer the research questions. Additionally, I use data from current and former DLBE teachers to answer the research questions.

### **Research Question 1**

How do Latine K-5 Spanish/English DLBE teachers' work experiences in DLBE classrooms relate to race and racism?

Though I never asked this question outright, while analyzing the data, I observed that race and racism were prominent topics in every narrative shared by current and former DLBE teachers. When discussing their motivations for becoming DLBE teachers, their instructional methods, and the challenges of DLBE teaching, research participants consistently spoke about how race has affected their work experiences in schools. These reflections were often intertwined with matters of power dynamics, privilege, and the attitudes of school administrators and community members. This suggests that there may

be a correlation between race, racism, and the experiences of current DLBE teachers. Therefore, to explore this question further, I analyze how race, racism, and other forms of marginalization have impacted the work experiences of the research participants. In this section, I have organized the findings by themes and subthemes.

### **Theme 1: The centrality of race and racism**

This theme addressed research question one: How do Latine K-5 Spanish/English DLBE teachers' work experiences in DLBE classrooms relate to race and racism? Current and former DLBE teachers brought to light stories of their own upbringings and how race and other characteristics have influenced their DLBE work experiences. Four subthemes emerged from current and former DLBE teacher data: (a) racism, (b) social silencing, (c) invisible work, and (d) differential treatment.

#### **Racial Hostility**

All current and former DLBE teachers reported facing racism, including bias and negative perceptions of Latine DLBE teachers. The following excerpts are examples of racial discrimination experienced by the research participants.

Rosa, a dedicated and experienced teacher in Latin America, shared about her challenging experiences teaching at an Oregon urban school for the first two years. She described the trauma she endured, recounting the prejudice and hostility from some students that occurred on a daily basis. Rosa was subjected to hate speech and stereotypes in a school where she was othered on campus. By sharing her story, Rosa aimed to bring attention to the difficulties DLBE teachers face in schools. These challenges extend



beyond burnout and have led to a decline in the number of DLBE teachers in metropolitan school districts in the state. Rosa revealed,

Al llegar a Estados Unidos fue una experiencia traumática porque yo nunca había visto problemas de conducta y comportamiento, de abuso verbal y emocional que, lo voy a decir, los estudiantes les dan a los maestros y no hablamos de eso. Es prohibido... O sea, la violencia no solamente verbal, pero física contra los maestros... Los niños me han llamado de todo, me han llamado prostituta, me han llamado pimp, me han llamado todos los nombres que usted se puede imaginar, incluso un estudiante fue afuera del salón de clase y me hizo así (gesto de una pistola apuntando a la cabeza), aparentemente me dio un tiro con sus dedos.

As stated, students attacked Rosa with gendered insults (e.g., "prostitute" or "whore"). Shaming Rosa with these labels reflects gender bias. This hostility towards Rosa may be rooted in a patriarchal culture that perpetuates attitudes of sexism and the objectification of women. Additionally, the harassment Rosa encountered could be attributed to the subjugation of women in broader societal power structures that favor males in a dominant position while relegating women to a subordinate role, bolstering the societal norms of sexism and dominant masculinity, which in turn perpetuates the imbalance of power between genders (Han & Laughter, 2019).

Furthermore, Rosa's experience highlights how society upholds different races and genders. White women have been characterized as innocent and in need of protection, with a stereotype of being pure, moral, and innocent. This moral standard cannot exist without the comparison of minoritized women seen as immoral.

Emphasizing how minoritized women are often unfairly blamed to be the problem (Han & Laughter, 2019).

Circling back to Rosa's experience, the point to be made here is that speaking out against students' aggressive behavior and gendered racial stereotypes and harassment was not an available option for Rosa, who felt it was forbidden to speak up about the discrimination and harassment she endured, including experiencing a student pretending to shoot her. Rosa's fear of the repercussions of reporting discrimination caused her to remain silent about her experience for the first two years of her DLBE teaching experience. Unfortunately, silence did not stop racial harassment from continuing, as school administrators took no proactive measures to create a safe school environment for Rosa. However, silence is a natural reaction to a person's experience of discrimination, so validating Rosa's experience is essential here. Eventually, Rosa decided to leave her DLBE teaching position at this school due to the trauma and stress of the discrimination. Rosa explained, "La única razón que me ha mantenido a flote...es la ayuda psicológica y que me pasé a otra escuela". After leaving, Rosa sought professional help to deal with the cumulative effects of this traumatic experience. However, the constant expressions of hatred and racial harassment from students left a lasting mark.

Rosa currently works at a different DLBE school within the same school district, where she has built strong relationships, rapport, and trust with DLBE families. Rosa added, "me he ganado el respeto de la comunidad porque le he dedicado mucho tiempo a visitas comunitarias a las familias".

Another current DLBE teacher who spoke about experiencing racial hostility was Azucena, who worked as a language instructor and student teacher at the same suburban school district before earning her teaching credentials and getting hired as a DLBE teacher elsewhere. She explained,

Llegué a tener algunos problemas con un par de maestros, con el director, con la... instructional coordinator. De la forma en que me trataban fue lo que yo deduje, no quieren que esté aquí. No sé por qué, pero dije, ahora me quedo hasta que yo decida, cuando a mí me conviene irme.

Azucena's experience illustrates the feeling of being unwelcome that many DLBE Latine teachers undergo in suburban schools. She experienced biased treatment from school administrators and teachers, leading to a toxic work environment that made her feel unwelcome. The enduring discrimination on the part of school administrators and teachers towards Azucena led her to perceive this prejudiced experience as a battle she needed to win. Despite the emotional toll of the hostile environment, she valued having control over when to leave her job. Fortunately, Azucena found a more welcoming work environment in a different school district in Oregon where she could continue teaching DLBE.

In addition to Rosa and Azucena, Margarita, a former DLBE teacher, recounted experiencing discrimination while working at a suburban school district in Oregon.

Margarita explained,

Yo ya había pasado por el, en inglés es el "rite of passage", y había tenido todas esas experiencias negativas y ya me dejaban en paz ... pero si tenían comentarios

sobre los maestros nuevos de lenguaje dual, y yo sentía que constantemente tenía que estar defendiendo o explicando. Entonces yo fui a la dirección y le dije ... sería recomendable que tal vez tuviéramos un grupo de personas de color para apoyarnos y que se nos diera... un tiempo de estar juntos para hablar... Me dijeron...ya hay un programa o grupo así al nivel del distrito. No necesitamos nada así aquí, porque eso más va a dividir más a la gente.

Margarita, a seasoned DLBE educator, found herself in the additional role of easing the concerns of her monolingual colleagues regarding the abilities and contributions of her DLBE peers. Given the distressing effects of discrimination she had already faced, Margarita turned to the school administrator for support in forming an affinity group. However, to her disappointment, the administrator expressed apprehension about the potential for racial segregation such groups may promote and shut down this idea. It was a challenging situation for Margarita as the school administrator failed to recognize the significance of affinity groups. This added to her emotional load as she felt that she had to continue to ease the concerns of her monolingual peers while supporting her DLBE peers who faced racial discrimination. The decision to disallow the formation of affinity groups only served to make Margarita feel more unsupported and overlooked. She had put a lot of effort into creating a space for unity and support among Latine DLBE teachers. It is crucial to acknowledge that Latine DLBE teachers are not a monolithic group, and since systemic racism is deeply rooted in U.S. schools, providing a welcoming private space for them to meet, if they choose, can go a long way in addressing this issue.

The study's findings indicated that current and former DLBE teachers faced various forms of discrimination in school settings. Specifically, institutional racism was identified as a significant contributor to the discrimination experienced by these teachers. This is a concerning reality that highlights the widespread issue of racism within educational institutions. Additionally, the research findings suggest that current DLBE teachers implemented various responses to combat discrimination. One of Rosa's approaches was transferring to a different school within the same district. This relocation allowed Rosa to find a more inclusive and welcoming school. Another approach Rosa took was seeking professional help to cope with racial trauma. This helped Rosa process the emotional trauma she experienced. Furthermore, Azucena's approach was to secure a DLBE job within a district that fostered a welcoming and inclusive work environment. This allowed her to work in a supportive environment where she felt valued for her skills and contributions. On the other hand, Margarita, a former DLBE teacher, implemented a more radical response to tackle racism within her school district. Despite her love for teaching, she decided to leave her DLBE teaching role and pursue an administrative position at another school. Her ultimate goal was to implement equity antiracist practices in DLBE schools by assuming a leadership position. I will provide a more detailed explanation for Margarita's departure from DLBE teaching in my answer to question two.

These findings indicate that DLBE teachers who found ways to navigate the system and effectively combat racism were more likely to retain their positions for extended periods of time. This correlation underscores the importance of both the deeply emotional aspects of teaching and the need to confront issues of bias and discrimination

within the profession. These findings also highlight the need for antiracist training for school administrators and teachers and support programs that equip DLBE teachers with the tools to navigate discrimination throughout their careers.

### **Invisible Work**

All current and former DLBE teachers described their work experiences in DLBE classrooms as contrary to what they anticipated regarding the amount of work schools expect from them and school district support for DLBE teacher professional development. Research participants reported that although many essential duties of the work of DLBE teaching are actually visible to the eye of the school and community, they are systematically devalued and made invisible. The excerpts below illustrate the types of dual duties Latine DLBE teachers were expected to perform in addition to their DLBE teaching responsibilities.

Current DLBE teacher, Rosa, voiced her frustration about the additional responsibilities she was expected to take on to fulfill the unique expectations of school administrators. As a DLBE teacher, she was expected to translate training and curricular materials and design lessons that integrate instructional strategies to develop bilingualism, biliteracy, content knowledge, and sociocultural competence. Rosa explained,

Hacemos el trabajo de tres personas, por el salario de una persona...Es el mismo contrato, nos pagan lo mismo... Y aparte de eso tenemos que crear el currículum porque no hay... Las capacitaciones y todos los entrenamientos a los que nosotros vamos son todos en inglés y en español no hay... Entonces si vamos a un

entrenamiento, por ejemplo, nos toca traducir. Todo lo que se nos enseña en ese entrenamiento es trabajo extra. Y si lo queremos hacer en el salón, igual lo tenemos que traducir los maestros. Y aparte de eso, tenemos que enseñar el contenido académico, el lenguaje, la parte cultural, pero aparte de eso nos sobrecargan los salones de clase.

Rosa, a current DLBE teacher, was situated by DLBE school administrators as a translator, curriculum developer, and language development teacher. Rosa was expected to juggle multiple roles, handle large class sizes, and manage heavy workloads while receiving the same compensation as monolingual teachers who only had to do one job. The administrators' assumption that DLBE teachers, including Rosa, can easily handle additional responsibilities and heavier workloads is discriminatory and shows favoritism towards monolingual mainstream teachers. The message implied to Rosa and other DLBE teachers is that their expertise is not accorded the same value as that afforded to other professionals. However, despite the added responsibilities and unappreciation, Rosa remains committed to teaching for life and finds joy in it. Rosa explained, “al final del día, creo que nos tenemos que enfocar en lo positivo...he visto a muchas personas que se van y renuncian porque es demasiado. Yo no voy a renunciar porque yo soy maestra de por vida y me gusta mucho”. For Rosa, the additional duties are an essential obligation of the DLBE teaching role, and she connects them to her deep passion for teaching. She acknowledges that teaching requires unseen efforts, but the rewards make it all worthwhile.

Dalia, a current DLBE teacher, could relate to Rosa's experience. She added to this discussion by bringing to light the overpromotion of DLBE programs that lacked instructional resources. Dalia explained,

En cuestión del trabajo de la clase también me sorprendió el hecho de que había tanta propaganda sobre los programas bilingües. Y cuando empecé hace ocho años, el programa bilingüe era como que un nombre nomás porque no tenía ni el presupuesto, ni los recursos, ni los entrenamientos, ni nada. Era nada más, como hablas español, bueno, vas a enseñar aquí y ya te abro la puerta y tú solita sigues adelante y ves lo que haces porque acá está todo en inglés y tú ves lo que haces.

Dalia felt the school district administrators gave her mixed messages. While they lauded the advantages of DLBE programs, they failed to extend adequate support to DLBE teachers. Dalia and her colleagues were burdened with the responsibility of implementing DLBE instruction without instructional resources. Creating curricular resources requires more planning time, which, for teachers, is already in short supply. Without enough hours per day to develop curricular resources in two languages and grade-level team teachers to collaborate with, Dalia and her peers felt disconnected from other teachers who were not teaching in DLBE classrooms. The implicit message conveyed to Dalia and her peers was that DLBE teaching jobs do not carry the same privileges and prestige as English teaching positions, commonly staffed by White teachers. In addition, the school district's distribution and allocation of resources did not align with their rhetoric about the significance of DLBE programs. However, Dalia wished to convey that there has been progress. Her school district established a



department for multiple languages that can impact funding, teacher training, and curriculum decisions.

Along the same lines, Margarita, a former DLBE teacher, expanded on the notion of invisible labor and its relation to language hegemony. Margarita explained,

Todo era guiado en base al maestro de la ruta de inglés. Y todo lo demás que nosotros sabíamos que tenía que ser diferente era por nuestra cuenta, a nuestro tiempo, nunca se nos pagaba. Entonces yo estaba, a las siete u ocho de la noche, todavía en la escuela, creando, traduciendo. Ni impresora de color teníamos...Entonces venía mucho de tu bolsillo o de, en este caso, de nuestro Professional Educator Fund (PEF) pero tenías que encontrar la forma de esconder o camuflar los requests... Entonces tú tenías que llevar a tus files a Kinkos o a Staples para imprimirlos a color para poder usarlas en tu salón... Se evalúa igual, pero la expectativa es... que tenga esto y esto... todas esas cosas como language scaffolds.

Margarita felt that not only did her salary not adequately compensate her for the added work she did, but she also often had to bear out-of-pocket costs to meet both DLBE student academic expectations and DLBE teacher evaluation requirements. In addition, Margarita emphasized how the recurring cycle of hardship is exacerbated by the educational system. This is largely attributed to teachers receiving compensation below the average full-time worker, regardless of their workload. Despite taking on extra responsibilities, Margarita was paid at the beginner DLBE teacher level for several years despite having a bachelor's degree and prior experience in the educational field.

Margarita explained, “yo era una maestra muy barata para el distrito. Trabajando hasta las ocho de la noche, pero yo era muy barata”. Margarita worked several extra hours a week to meet the added DLBE work expectations, only to get underpaid for her work. Furthermore, Margarita emphasized that the English-only program guides all school curricular decisions. This suggests that the compensation, evaluation, and expectations of DLBE teachers have been constructed in relationship to a monolingual education system, and the English language is utilized to control curricular resources, even within the DLBE program.

Margarita’s sentiments were echoed by Violeta, a former DLBE teacher, who talked about the effects of invisible labor and reported having experienced severe health problems. Violeta shared,

I started to have a lot of medical problems to the point where I took a year off and didn't work... it's interesting because even the teacher who took over after I left dual language had very similar illnesses that I did... and she no longer is a dual language teacher anymore either! But I just thought it was weird that we both had very similar medical conditions, and to me, it makes me think of, you know, it's really stressful to teach kindergarten, let alone dual language, let alone in Spanish and English. So I guess it just became so much that my body could no longer handle it, and I think for me, it was frustrating that the district didn't see that.

Violeta revealed that a significant portion of her work involved cognitive and emotional elements that eventually led to chronic medical problems and feelings of physical exhaustion. Despite bringing up her chronic work stress to school

administrators, they failed to acknowledge the seriousness of her situation. They did not reduce the cognitive and emotional demands of her job. The lack of assistance and understanding underscores the contrast in how DLBE teachers are treated compared to their counterparts at a structural and institutional level, which places a Latine DLBE teacher at a disadvantage. This lack of support and understanding constitutes a form of discrimination and a barrier to full equality of treatment, resulting in significant adverse effects on Violeta's health. Violeta believed that district administrators should have addressed the issue of DLBE teachers' invisible labor and its negative consequences, as another DLBE teacher left the suburban school district due to the same ongoing problems.

Margarita, a former DLBE teacher, also reported experiencing stress and exhaustion as a result of invisible labor. Margarita described her experience,

I had a full-on panic attack and ended up going to the emergency room. But it was a panic attack because I was simply talking about having to go home and having to get ready on Sunday night for Monday. That was my wake-up call...The program at that school was surviving on the backs of the teachers and because of the teachers. Nothing else.

Margarita, who pushed out of teaching in DLBE programs due to exhaustion, stress, and anxiety caused by the adverse effects of invisible work, also felt that school administrators ignored the effects of invisible labor as concerning problems even though DLBE school programs intensely depend on DLBE teachers' labor. This situation sheds light on the urgent need for better support and recognition for DLBE teachers, who are

often required to do more work with fewer resources and less support compared to their peers.

On another note, Azucena, a current DLBE teacher, illustrated an example of a time when she successfully put an end to the unreasonable demand of translating curricular materials. Azucena shared,

Hemos tenido que preparar tantos materiales, por ejemplo, para ciencias sociales, que no teníamos, del gobierno de Oregón, o de las tribus de nativos en Oregón que no había ni en inglés. Los tuvimos que crear en inglés porque no existían cuando lo empezamos a enseñar hace dos o tres años. Entonces, en esta ocasión, y verás, ya con tanta frustración yo hice un folder en Google Drive y lo mandé a la persona encargada del distrito y les dije necesito traducido esto en español. Nunca me han dado estos materiales, los creamos nosotros. Nos tomó dos años.

As mentioned above, district administrators approached Azucena and her grade-level team with a request to teach social studies in Spanish. However, Azucena felt it was important to establish boundaries and stop their demand for translating curricular resources. She and her team had already devoted much time and effort to creating social studies units in English. Therefore, to improve the working environment and ease the burden of invisible work, Azucena believed it was necessary to ask school district administrators to provide them with translated curricular resources. Azucena's experience suggests that while DLBE administrators may acknowledge the unfairness of positioning DLBE teachers as translators, they still hope for compliance without objection.

The truth is that former and current DLBE teachers take on additional work and responsibilities because they prioritize the education of their DLBE students and honor the confianza (trust) that DLBE families have placed in them as educators. The participants' responses regarding why they engage in invisible work are presented in the following excerpts. Azucena explained,

Las familias pues confían en mí, los estudiantes también. No voy a agarrar cualquier cosa como para nada más que quede ahí, si es necesario lo voy a traducir. Si el recurso que me da el distrito no es el mejor, lo voy a cambiar.

Azucena felt it was her responsibility to ensure that her DLBE students receive the highest quality education possible. She felt deeply committed to her work and DLBE families. She was willing to do anything to honor the trust that Latine DLBE families invested in her, even if it meant doing the added work of translating and refining the curriculum. For Azucena, maintaining the confianza (trust) of DLBE families was a top priority.

Margarita built upon Azucena's contribution by redefining the role of DLBE teachers. Margarita added,

Empecé a hacer una maestra como todos los otros maestros de inglés, pero mis niños bajaron académicamente y los comportamientos eran increíblemente malos. Entonces dije no, yo no puedo dejar de ser yo. Yo no puedo comprometer mi identidad, quién soy yo, por darle gusto a otras personas, porque me decían, you're doing too much, and it is making us look bad, pero eso se trata de que, en nuestra comunidad, este oficio no es nada más un título.

As stated, Margarita initially adhered strictly to the established curriculum and refrained from additional responsibilities, such as creating educational materials in two languages and translating curricular materials, just like her English-only counterparts did. However, she soon realized that not only were her students not progressing academically, but she was also not demonstrating authenticity and staying true to her cultural values and identity. As a committed DLBE educator, Margarita quickly understood her obligación (duty) to her students, their education, and their well-being. Consequently, she adopted a teaching philosophy that began with redefining teaching as a significant part of her cultural identity. For Margarita, teaching meant having a genuine interest in each student and striving to provide them with a unique and fulfilling learning experience beyond the classroom.

The commitment of both former and current DLBE teachers to provide a high-quality education for their students was truly remarkable. They believe in going above and beyond to ensure their students receive the best learning experience. Unfortunately, their tireless efforts often went unappreciated, and they were burdened with additional responsibilities, such as serving as unpaid language development teachers, Spanish/English translators, interpreters, and family liaisons for various schools and community members. School and district administrators seemed to expect this unpaid labor from DLBE teachers, exploiting them simply because of their language skills. This only exacerbated the already heavy workloads of DLBE teachers and placed them in unequal power dynamics within their schools. The fact that DLBE teachers are expected to act as language development teachers, translators, interpreters, and family liaisons is

often not openly discussed or challenged. This expectation can be seen as a result of the subordinate positions held by these teachers as Latine individuals who speak Spanish and work in DLBE programs. In the power hierarchy of school systems, these statuses are considered to be low (Amos, 2016; García & Torres-Guevara, 2012). It also highlights the differential treatment between DLBE teachers and their monolingual, White counterparts, who were not tasked with added unpaid jobs. This colorblindness is evident in schools where Latine DLBE teachers are expected to do more work without compensation. Although this may seem minor, it can lead to burnout, anxiety, exhaustion, and physical ailments, ultimately leading many teachers to leave the profession.

### **Differential Treatment**

All current and former DLBE teachers in this study identified differential treatment as another unfortunate facet of their work experience as DLBE teachers. They reported being treated differently from other groups of teachers based on their race and language. The following excerpts illustrate their experiences.

Azucena gave an example of differential treatment. She shared,

Yo creo que hice un buen trabajo aquí en este distrito escolar [donde hice mi Student Teaching]... y cuando apliqué para los puestos de docentes duales que tenían disponibles no me contrataron. Entonces siempre me quedó la duda porque nunca terminé de entender por qué... El año pasado, por ejemplo, contrataron a una maestra en kínder que es norteamericana, anglosajona, que hablaba muy poquito español y nada más estuvo como cuatro meses, nada más quería enseñar kínder, incluso quitaron a la maestra que enseñaba kínder para hacerle lugar y

después de que la contrataron dejó de ir. ...Y entonces de ahí me quedé como con un mal sabor de boca, porque en este distrito llevaban la bandera de pues somos y queremos ser inclusive and equitable.

Azucena, a current DLBE teacher, found it perplexing that a school district that did not hire her as a DLBE teacher would go to the extent of transferring a kindergarten teacher to a different grade so that their newly hired White DLBE teacher, who performed well under district hiring standards, could teach kindergarten. Azucena felt the school district treated her less favorably than the White DLBE teacher during the hiring process, even though Azucena demonstrated high levels of Spanish language proficiency and familiarity with the school community, which are critical factors for DLBE teacher quality. This practice of differential treatment affected Azucena's perception of the school district and its commitment to equity.

Additionally, Azucena perceived that the district's decision not to hire her was based on unconscious bias. She felt that because of her 'accent,' her job interview and previous teaching performance were unconsciously judged as less favorable. Azucena stated, "yo lo veo como que el hecho de que uno tenga un acento...lo toman como representación de la inteligencia y la capacidad de uno". Accent discrimination, which is the prejudice by an employer against an individual "on the basis of a foreign-sounding accent" (Delgado & Stefancic, 2017, p. 167), caused Azucena emotional harm and stress. Accents are socially constructed and frequently overlap with racism. The practice of treating individuals differently due to their 'accent' brings up the issue of how the school districts allocate privileges and status according to racial hierarchies.



On another note, during our individual plática, Azucena mentioned feeling happy at her current school, where she is seen as a leader, and her work was featured in their district's newsletter.

Like Azucena, Rosa, a current DLBE teacher, also experienced differential treatment. Rosa shared about a time when her teaching contract was not renewed due to a disagreement with the sibling of the district's DLBE program administrator and not due to a performance issue.

Me dijo que no me lo iba a renovar. Y cuando le pregunté por qué (yo ya sabía que la hermana le había dicho cosas), me dijo que porque no le daba la gana.

The district DLBE program administrator's unreasonable behavior penalized Rosa and caused her emotional distress, which had a profound impact on Rosa's well-being. This scenario underscores the perception that the district administrator was immune to labor protection laws. Furthermore, it emphasizes the existence of racist practices that have become ingrained within the educational system. These practices make it exceedingly difficult for Latine DLBE teachers to navigate their positions, as they must conform to dominant cultural norms and standards while simultaneously dealing with power dynamics in predominantly White spaces. This is to retain their positions within the organization.

Margarita, a former DLBE teacher, shared a similar experience.

Siento que nuestro distrito, lamentablemente siempre ha dado más oportunidades y se ha arriesgado con varones y con personas anglosajonas... Ese es el mismo motivo por el que yo decidí irme... Entonces, me dije para mí misma ¿si no tú

quién? porque me cansé de esperar... dejé el salón y tomé la decisión de meterme a administración...

Margarita felt that within this particular urban school district in Oregon, DLBE teachers who have obtained administrative licenses face disproportionate challenges in securing leadership positions. In this district, White men constitute the predominant educational administrators, while Latine males and females are grossly underrepresented. The district's hiring process, which favors White males, results in unjust treatment of Latine DLBE teachers aspiring to become school administrators, as they are overlooked regardless of their qualifications.

Violeta, a former DLBE teacher, also reported being treated differently than her White, monolingual team-teaching peers.

When I moved to the English classroom, I was getting an English mainstream classroom, but not really. Right? Because I was getting all of the English language learners in my classroom. And so, you know, even though I was being vocal about it, I still felt like I wasn't being heard at that point.

Violeta revealed that even after leaving her DLBE teaching job, which involved extra unseen responsibilities, she, the only Latine teacher, was still expected to fulfill a language development specialist role while teaching in an English-only classroom because of her qualifications and skills. This recurring dual role assigned to her by school administrators posed a challenge because she was being treated differently than her White, English-only teaching peers and given additional responsibilities. It also created an unjust and unequal situation where Violeta was essentially charged an additional tax

for her exceptional abilities and her race and identity. Although it may have seemed logical to place language-minority students in Violeta's class, it perpetuated segregation inequalities that schools are striving to eliminate.

Similarly, Jazmin, a former DLBE teacher, also experienced mistreatment from the school principal and White teachers. Jazmin recounted,

We had just finished the first day of professional development; all the teachers had come back, and he [the school principal] told me that the only reason I got an interview was because his boss made him give me an interview... And it was interesting because the White teachers would just come into my classroom; I'd be teaching, and they'd just walk in and just stand in the back of the room, and I would be confused, like, do you need something? Can I help you? And then they were just like, oh, no, no, keep going... Eventually, I ended up just having to lock my classroom and follow up with them. Please don't come in if I'm giving lessons because it's very disruptive to my class.

Jazmin was taken aback by the school administrators and White teachers' presumptions about her suitability for teaching in a DLBE program. She felt they attributed her hiring solely to her bilingual skills and race rather than her fulfillment of the position's requirements. Jazmin believed that the school principal and White teachers regarded her employment as preferential treatment granted by the superintendent. Consequently, they scrutinized and closely monitored her teaching performance by conducting unannounced classroom visits. This made Jazmin feel unfairly judged and unwelcome, which was a highly distressing experience for her. Using mechanisms and

discourse (i.e., interrupting Jamin's lessons and alluding to being forced to hire Jazmin) that perpetuated White privilege and White power, the school administrator and White teachers questioned Jazmin's "quality" and belonging.

Parallel to Jazmin's experience, Dalia, a current DLBE teacher, illustrated an example of differential treatment experienced not only by her but by many of the participants in this study. Dalia stated,

Creo que muchas de las personas piensan que uno está en esa posición nada más porque habla español, que no necesariamente tenga uno las cualidades para enseñar, sino que tiene el idioma y el idioma es justo lo que se requiere. Entonces, en el caso de la escuela donde estoy, a mí me ha tocado pasar por el mismo rigor de entrevistas y de demostraciones que le tocaba a cualquiera en inglés. Pero sí siento que a veces es como... que todavía nos falta un poco para estar igual ¿no? Para estar consideradas igual... al mismo nivel académico, la misma preparación.

Dalia was stunned by the assumptions that other teaching community members held about DLBE teachers' qualifications. Dalia felt that many school members perceived that "special privileges," such as getting hired to teach in a Spanish/English DLBE program, were bestowed on Latine DLBE teachers by school administrators solely because they had Spanish language proficiency, not because they met the job requirements. According to Dalia, DLBE teachers not only need to demonstrate bilingual and biliteracy skills to show that they can provide instruction in two languages, but they also need a teaching degree and specialized knowledge and experience to teach in a DLBE program. However, even though DLBE teachers meet the same job requirements

as any other teacher and follow the same hiring process as any other teacher, they are not treated as equals. Dalia raised the point that Latine DLBE teachers often feel reminded of their race, linguistics, and nationality in a manner that their White counterparts do not. Additionally, Latine DLBE teachers carry the heavy burden of reassuring their coworkers that their jobs are not just handed to them.

Analogous to Dalia's example, in what follows, Jazmin, a former DLBE teacher, described how the teacher union treated DLBE teachers differently from dominant teacher groups. Jazmin explained,

Within our teacher union, there was a very clear divide between those whose needs were listened to and those whose needs weren't. Whenever dual language immersion teachers would try to advocate for more pay, we would get the response from our union president that, well, we don't want to pit members against members. But then, when you have the reality of who makes part of these DLI programs, it's people of Color or marginalized groups!

Jazmin reported that teachers in the DLBE program expressed concerns about their workload and compensation. However, the union leader disregarded their concerns to avoid upsetting White teachers under the guise of equal treatment. This left DLBE teachers feeling like they were treated as second-class citizens within the school community. Additionally, although Jazmin's urban school district in Oregon did not have a significant underrepresentation of DLBE teachers, they still faced the long-term consequences of institutional racism. As a result, when Jazmin realized that addressing institutional racism was beyond a DLBE teacher's scope, she decided to transition into a

district-level position where she could wield more significant influence in decision-making processes and address issues of inequity.

In addition to their interactions with teachers and district and school administrators, DLBE teachers in this study shared instances of their interactions with both language-majority and language-minoritized DLBE families. They also highlighted the contrasting ways DLBE teachers were treated during these interactions. The following excerpts serve as examples of the differential treatment they experienced. Dalia explained,

Yo he notado la diferencia en cuanto un papá latino suele respetar bastante a la maestra, lo que la maestra dice, lo que la maestra piensa, lo que la maestra sugiere... Y por otro lado he experimentado papás que no sienten eso, que ven a la maestra como una persona que trabaja y que es pagada por los impuestos que ellos también colaboran, entonces es un servidor del estudiante. Entonces se sienten muchas veces con el derecho de decirte las cosas que tienes que hacer, como las tienes que hacer y ... refutan a veces las cosas que tú sientes como profesional que ese niño necesita o que ese niño debería de estar haciendo...

Dalia observed a contrast in the way families of privilege and Latine DLBE families engaged with her. Dalia felt that her interactions with privileged families often had a hierarchical dynamic, which contrasted with Dalia's experiences and expectations. Some questioned her professional decisions and treated her as a public servant paid by taxpayers to educate children. In contrast, her interactions with Latine DLBE families were characterized by mutual respect and trust and revolved around recognizing the

essential humanity of a teacher. Their cultural and linguistic connections strengthened their relationships.

There seems to be a correlation between cultural congruity between Latine DLBE families and teachers and an increase in job satisfaction. Conversely, a lack of cultural alignment with privileged White families coupled with instances of racial discrimination from White families who regarded DLBE teachers as mere employees may result in negative effects on DLBE teachers' work experiences.

Parallel to Dalia's experience, Jazmin described an example to illustrate her cultural connections with DLBE Latine families and a contrasting experience with privileged families, who made her feel closely monitored and questioned by them. Jazmin explained,

Si llegaban las mamás y a veces hasta me traían almuerzo {risas}. Si eran muy lindas y todavía cuando las veo por el distrito, por la comunidad también nos saludamos. Era un poco diferente con las White moms. Eso sí era diferente porque exigían mucho para sus alumnos, pero solamente para sus propios hijos. Pero yo tomaba esas exigencias y yo veía cómo lo podía implementar con todo el grupo porque a veces yo reconozco esto en mí, que a veces me pongo como en defensa cuando, especialmente con experiencias que he tenido a donde people made me feel like I am not doing my job well or something... Lo cambié... cómo lo puedo implementar con todos los niños para que todos tengan acceso, porque a veces a lo que yo notaba con mis padres latinos era que no tenían la experiencia de exigir porque quizás en otras escuelas no les daban ese espacio para poder

pedir cosas para sus hijos, y ellos, yo notaba también, que me daban mucha confianza de maestra.

Although Jazmin's ongoing interactions with privileged families were characterized by their demands to secure special privileges for privileged children in DLBE schools, Jazmin perceived these demands as opportunities to provide access to those same additional resources to DLBE Latine families that did not have the power of privilege to make those special demands. Jazmin also explained that DLBE teachers often felt burdened to prove themselves to privileged families. On the other hand, they cherished their interactions and connections with Latine DLBE families, who made them feel respected, loved, and cared for.

When privileged families bring their approach, which is shaped by their experiences of privilege, to addressing their child's needs to a DLBE school community, it can result in race and class entitlement. This can alienate DLBE teachers and language-minoritized families and perpetuate the structural inequities that the DLBE school is working to dismantle.

In general, DLBE teachers, both current and former, have experienced discriminatory treatment due to their race, nationality, and language abilities. Instances have arisen where individuals in positions of privilege, such as White teachers, school administrators, union representatives, and affluent families, have questioned their suitability for the role, impeded their attempts to negotiate for better wages or employment opportunities, and dismissed their requests. These actions can be interpreted as a reflection of the greater power, importance, and status that mainstream individuals



hold within DLBE schools. In addition, the unequal treatment of DLBE teachers demonstrates how White supremacy is concealed behind discriminatory practices that seem invisible but openly alienate DLBE teachers.

### **Social Silencing**

Current and former DLBE teachers experienced being silenced despite their valuable experience and ideas, which led to feeling undervalued and underappreciated.

Azucena, a current DLBE teacher, explained,

Yo que puedo alzar la voz y los cambios no se dan. Personas monolingües, lo siento, pero si eres monolingüe, yo no he visto que puedan entender la complejidad de crecer en dos idiomas, el valor y la importancia... yo siento que estoy empujando y constantemente me cierran la puerta de no, no esto no, esto no ¡Tú no sabes! O sea, estoy hablándote y dándote toda esta explicación en inglés. Si, tú que no hablas otro idioma como me vienes a decir que no sé. Pero también es un mundo donde el "sabes" o "no sabes" se maneja en base a tus credenciales y tus títulos... mi voz no se escucha. Entonces se hizo un comité de maestros voluntarios y yo levanté la mano.

Azucena felt that she was silenced and dismissed at work and that her ideas were rejected because of her linguistic identity and academic credentials. She still felt they ignored her despite communicating her ideas to monolingual district administrators in English. Azucena believed that academic credentials were heavily relied upon to determine the worth of an individual's ideas and that this, coupled with social silencing, led to her being ignored. The school district, in Azucena's opinion, was guided by a

culture that rewarded those with the highest degrees, leading to an invisible barrier, the paper ceiling, which upheld racist practices. This practice also perpetuates structural inequities that alienate DLBE teachers attempting to foster an environment of mutual respect and trust.

Azucena believed that to shatter the paper ceiling barrier and be taken seriously by privileged school administrators; she needed to prove her academic abilities. She stated, “Si ese es el valor, mi moneda para mover cosas, pues adelante”. Thus, she decided to enroll in a professional administrator licensure program with the goal of breaking down academic obstacles and social silencing in schools. Azucena hopes to become a school administrator someday.

Rosa expanded Azucena’s statement by sharing her perspectives on the politics of DLBE teaching. Rosa commented,

Alguien me dijo cuando empecé a trabajar en el programa de inmersión que entre menos dijera, menos me iba a meter en problemas. Que me callara la boca, que no dijera nada. Y he aprendido a navegar, porque para ser maestra bilingüe, uno tiene que aprender a navegar la política. A mí nadie me dijo eso. Yo no sé, yo me gane la posición en la que estoy porque trabajé por mi posición. A mí nadie me la regaló. Ser profesor bilingüe en las escuelas es algo político. Uno tiene que aprender a manejar la política. De quién es el director y cómo lo maneja, porque si su director o usted no tiene una buena química con su director, ese director le puede arruinar su vida.

Rosa was advised to exercise discretion in her communication at the workplace to avoid potential conflicts. Recognizing that educational institutions are political, Rosa understood the necessity of understanding power dynamics and navigating them adeptly within her school. She believed that the values of school principals and teachers may either converge, resulting in amicable relationships, or diverge, culminating in disagreements. In addition, she believed that school principals wield the capacity to adversely impact a teacher's professional life, prompting her to adopt a cautious approach by remaining silent to circumvent potential conflicts with them. Rosa added,

Si le tengo que decir algo al director prefiero decirlo en privado, no en frente de todos los maestros. ... No puedo decir la verdad porque me meto en problemas.

Rosa's experiences of discrimination have caused her to hold back her thoughts, viewpoints, and concerns. This harmful practice, known as silencing, is often disguised as social norms and involves communicating privately with school principals and using coded language. Her experiences highlight the need for a more inclusive and supportive school environment where DLBE teachers can feel empowered to express themselves without fear of discrimination or retribution.

Across the board, participants in this study felt pressured to conform and remain silent when speaking out or standing up for themselves. Social silencing had a negative impact on their work experiences and hindered their ability to be their authentic selves. Subsequently, they felt unfulfilled and isolated, which also affected their sense of belonging in the school community. Therefore, it is essential to establish a workplace

environment that promotes open communication and values DLBE teachers for who they are, empowering them to be their best selves.

In summary, the research analysis revealed a correlation between the work experiences of participants in DLBE classrooms and race and racism. Current and former DLBE teachers recounted experiencing racial discrimination as a frequent and pervasive problem in schools, manifesting in the form of social silencing, invisible work, and differential treatment. These findings strongly indicate that there is a persistent problem of racial inequities and systemic racism within the education system, which must be addressed to keep current DLBE teachers.

### **Research Question 2**

How do Latine K-5 Spanish/English DLBE teachers in this study describe the factors that cause them to stay or leave the DLBE classroom?

During my research, I had the opportunity to inquire with DLBE teachers regarding their reasons for staying in their positions. The responses from current DLBE teachers were deeply insightful, as they shared stories of the strong connections they have formed with their colleagues and their love for working within diverse communities where there is a shared understanding and cultural connection and where there is a match between their race and culture. This particular aspect was identified as being a theme of racial and cultural solidarity. Furthermore, the current teachers spoke candidly about their genuine affection and respect for their Latine DLBE students and families, which was categorized under the theme of critical care (*Cariño Crítico*). They also shared stories about instances when they had to address and respond to issues of racism and injustice

within school and community settings, which was identified as a theme of their commitment to social justice. Finally, current DLBE teachers shared narratives about experiences where school administrators recognized the value of their experiential knowledge in building school-community partnerships, which was identified as a subtheme of the centrality of the experiential knowledge of DLBE teachers.

On the other hand, former DLBE teachers reported incidents of racism, lack of social or cultural solidarity, and a devaluation of their experiential knowledge as reasons for leaving the classroom.

I organized the findings according to the research participants' trajectories, themes, and subthemes to ensure clarity.

### **Current DLBE Teachers**

In this section, I provide a comprehensive overview of the reasons behind the decision of current DLBE teachers to maintain their DLBE teaching positions. I organized the findings into themes and sub-themes, critical in shedding light on the underlying factors that motivate DLBE teachers to remain in their jobs.

### **Theme 2: Racial and Cultural Solidarity**

This theme addressed research question two: How do Latine K-5 Spanish/English DLBE teachers in this study describe the factors that cause them to stay or leave the DLBE classroom? According to current DLBE teachers, their racial and cultural alignment with the student body, their DLBE teaching peers, and the community is one of the reasons for staying as DLBE teachers.

All three current DLBE teachers place great value on cultural diversity within their community and school. This pivotal aspect served as a powerful motivator that drove their unwavering commitment to their DLBE teaching roles. They shared that being part of a DLBE school where the student body and families mirror their demographics played a vital role in ensuring their retention. Current DLBE teachers believe that having a shared cultural background with their students and families fosters greater understanding, empathy, and respect, ultimately leading to a more inclusive learning environment where they feel welcomed and valued. Dalia shared,

Me encanta la comunidad de la escuela, me gusta mucho el cariño que le tienen los padres a la escuela, el cariño que le tienen a los niños a la escuela. Es un ambiente en el que me he sentido bienvenida, a pesar de que cuando recién empecé no éramos muchos latinos, pero como la comunidad latina es grande en cuestión de los estudiantes. Creo que los maestros están acostumbrados a convivir con la comunidad latina. Entonces nunca he sentido que yo haya notado algo de rechazo en el sentido de que, por quién soy o de dónde vengo... Entonces eso es una de las cosas por las cuales me daría tal vez un poco de temor cambiarme de escuela. Es por el hecho de que sé, por otras personas, que a veces uno por quien es, no es bienvenido. Entonces creo que por eso también me quedo aquí. Me siento segura.

As stated, Dalia's retention was fueled by the diverse racial composition within the school and surrounding community. The unwavering love and respect students and their families demonstrated towards the school solidified her retention. This love and

affection that parents and students feel towards the school is rooted in their genuine care (cariño), a unique value of the Latine culture. Dalia found encouragement in this genuine care (cariño) and the acceptance and appreciation of her students' race and identity by her White colleagues, who embraced cultural diversity. The thought of leaving her current school made Dalia apprehensive, as she feared the potential loss of this understanding and value for cultural diversity. She was concerned that finding a supportive environment in a new school may be challenging.

In addition to feeling motivated by the racially congruent school environment, Dalia stated that a sense of place was just as important to her continuation in the DLBE program. She recounted,

Bueno, me he quedado en la escuela porque es una escuela donde yo encajo. Mi forma de ser encaja. Es una escuela que desde que yo entré, era una escuela que tenía sus metas bien claras. Todo estaba bien estructurado. No había que adivinar nada en el sentido de que, o sea, no, ya teníamos todo. Ya había un sistema... en cuestión de la escuela y lo que pasaba y cómo funcionaban las cosas, estaba todo ya establecido.

Dalia expressed that fitting in with a school community's values, norms, and expectations was crucial to their decision to remain a DLBE teacher. She appreciated the school's clear expectations, objectives, and shared beliefs, which coincided with her values and personality. Additionally, the school's leadership facilitated her navigation of the school's systems, which greatly enhanced her sense of belonging to the school.

Another participant, Rosa, also felt motivated by the racial and cultural solidarity and her relationships with her students. Rosa shared,

Cuando yo me pongo en la esquina del salón y veo a todos los niños que están ahí, yo quiero que ellos tengan hambre por conocimiento, hambre por mejorar ellos mismos y hambre de amar quienes son, amar su cultura y su lenguaje. Eso es lo que motiva. Me da una inspiración, que es lo que llena mi espíritu todos los días para levantarme y seguir adelante.

When speaking about her current students and why they motivated her to continue to work as a DLBE teacher, Rosa always began with a humanizing perspective, seeing her DLBE students as human beings first and students second. She expressed her deep devotion and admiration for her students' understanding of what it means to be a DLBE teacher, thus centering her students rather than herself. According to Rosa, her role as a DLBE teacher involves not only teaching language and content in two languages but also fostering her students' identity and appreciation for their culture.

Azucena agreed with Dalia and Rosa that having a diverse, multilingual workforce and student population leads to deeper connections with colleagues, students, and families, boosting retention. Azucena explained,

La mayoría de las maestras, los asistentes hablan español. Ya hay alguien que sí, que trajo esto de comer, que sí que lo otro, que los chistes, que las canciones.

Entonces esa parte es la que más me ha gustado porque no es como cuando estaba yo en este distrito donde yo era, así como que la diferente y the exotic one, la de costumbres diferentes ¿no? [En mi escuela] es como que todos sabemos de qué



hablamos y nuevamente referencias culturales, chistes de idioma. Entonces en parte me ha gustado, el llegar ahí, y no sentir que soy la otra o la diferente, sino que soy parte de una misma comunidad ... Y la verdad es que las tres maestras con las que trabajo, hay un apoyo increíble...Nos ayudamos realmente entre todas, en todos sentidos... Y pues eso independientemente de que sea escuela, o no escuela o educación, pues es una diferencia muy grande. Ayuda a levantarse a trabajar todos los días.

As quoted, when stating the reasons for keeping her DLBE job, Azucena felt that her motivation to continue as a DLBE teacher in her present school was rooted in the shared cultural values of the school staff. These included a mutual appreciation for multiculturalism, music, art, supportive relationships with colleagues, and collaborative structures. Through meaningful conversations and interconnection, Azucena and her colleagues acknowledged each other's humanity and emphasized the importance of relying on the unique collective cultural wisdom of the Latine multilingual community, seeing each other as family and recognizing that taking care of one another was key to building a community of teachers within the school. Azucena juxtaposed the collectivist culture and racial and cultural solidarity found in her current school with her previous school district's lack of diversity and inclusion, where she often felt like an outsider and stereotyped as 'exotic.' Adopting a collectivist culture played a pivotal role in retaining Azucena in her current DLBE role, while individualism and lack of diversity in her previous school led to her departure. Azucena felt a strong sense of belonging in her present school district due to the teacher-student race/ethnicity matching and the familiar

and supportive nature of the teaching community. She also appreciated her colleagues' emphasis on the values of collaboration, sharing, and solidarity, which are important values in Latine families and communities.

In summary, the findings in this study revealed that DLBE teachers felt motivated to continue in their DLBE roles when there was a match in race and culture between the student body and school staff. Moreover, a warm and inclusive school atmosphere that fostered a sense of belonging and collaboration was identified as a crucial factor in shaping current DLBE teacher retention.

### **Theme 3: The Commitment to Social Justice**

This theme addressed research question two: How do Latine K-5 Spanish/English DLBE teachers in this study describe the factors that cause them to stay or leave the DLBE classroom? Through this study, I found that current DLBE teachers also attributed their decision to remain in teaching to their involvement in social justice actions.

The retention of all three current DLBE teachers was shaped significantly by their active participation in decision-making and advocacy for DLBE programs, students, and families, ultimately influencing their decision to continue serving as DLBE teachers. Each of the three current DLBE teachers employed unique approaches to driving change at the school, district, and community levels, such as actively engaging in committees to select curricular resources and spearheading initiatives to improve the connection between schools and families.

The following excerpt is about Dalia's participation in a curriculum adoption committee. Her participation in the curriculum adoption committee was rooted in her

commitment to DLBE programs and students who have built strong relationships with her and thus motivated her to continue in her DLBE teaching job. Dalia explained,

Estoy participando en el cadre para la adopción del programa de Language Arts y el departamento multilingüe fue muy enfático con el distrito en que querían una representación del programa bilingüe en el cadre... pienso que es muy importante esta participación... hablan de que les dimos esto y esto y esto, pero a diferencia del programa de inglés, les dan por ejemplo, un currículum a una maestra por clase, a nosotros nos da uno en español por escuela ...justo ayer conversábamos con mis compañeros y dijimos tenemos que ser la voz ...porque somos poquitos en proporción al resto de escuelas del distrito. Pero creo que nos va a tocar traer sonajas, ollas y lo que sea para hacer el ruido que se necesita, porque no nos podemos quedar atrás ... Hay que hacer ruido. Nos toca así. Si no, no nos van a escuchar. Nuestra voz no suena fuerte. Tenemos que gritar. La voz normal no sirve.

As cited, Dalia actively participated in leadership and advocacy activities to promote the inclusion of Spanish as an equally important language in the school curriculum. Despite the presence of more than three K-5 Spanish/English Dual Language Bilingual Education (DLBE) programs in her urban district, English had long been established as the primary language of instructional resources and assessments. As a result, the English language was given a higher status than any other minoritized language. Dalia was deeply concerned about the lack of attention given to K-5 Spanish curricular resources for DLBE programs. To address this issue, she joined the curriculum

adoption committee and drew attention to the fact that DLBE programs' instruction had been constructed in relation to the English language, leaving out the languages and experiences of minoritized students. The dominant English curricular resources do not include the linguistic practices of these students. Dalia felt that more needed to be done to ensure equitable treatment for DLBE students and their minoritized language. She believed that relegating DLBE programs to an afterthought when adopting curricular resources may have further deepened racial and cultural disparities and perpetuated linguistic hierarchies that continue to operate in DLBE schools. Dalia is a vocal advocate for the inclusion of the diverse linguistic and cultural backgrounds of all DLBE students in the curriculum and has developed a strong expertise in navigating complex issues related to the lack of equity in the school curriculum. Her hard work and dedication to DLBE programs and students have motivated her to continue teaching in her DLBE job while having a positive impact on her workplace.

Following Dalia's statement, Azucena suggested,

Pero a veces siento que hay que cambiar a la persona que está arriba también. De hecho, el año pasado que estuve en el comité para evaluar los materiales de lectura... Y votaron por un programa que no era adecuado. Y entonces yo y otra compañera levantamos la voz para decir todos los problemas que vi con ese programa [seleccionado]. Nos dice la directora de currículum: bueno, pero decidieron que la regla iba a ser mayoría... Sí, pero cómo vamos a tener este programa, les estoy diciendo, tenemos toda esta lista de preocupaciones respecto a ese programa...Estuve empujando hasta que la respuesta fue, bueno, pues estamos

siguiendo la opinión de los expertos. ¡O sea cállate! La decisión está tomada. Pero el problema fue cuando me di cuenta de que tengo que hacer más porque la persona que está arriba no tiene este interés en hacer lo correcto y se atreve a decirme a mí que no sé, cuando la discusión está en inglés.

As stated, Azucena actively participated in social justice activities at her school, serving on a curriculum adoption committee and advocating for curricular materials incorporating students' perspectives, experiences, and interests. However, she encountered a problem when discussing her concerns about the chosen curricular program. Despite her input, the district administrator dismissed her opinion and silenced her. Azucena shared her experience with other DLBE teachers in this study, hoping to shed light on the perpetuation of racism and the problematic nature of consensus-driven decision-making.

Azucena's experience underscores the critical need for a change in school leadership. She recognized that advocating for DLBE programs demands more than just vocal support for both DLBE students and programs. It also requires the inclusion of DLBE administrative leaders who possess both cultural responsiveness and deep knowledge of the program. Azucena believes that a school leader who lacks the necessary expertise to oversee DLBE initiatives is likely to overlook the voice of DLBE teachers, impeding the ability to implement necessary curricular changes and processes that benefit DLBE programs.

On a different note, Azucena shared an example of her efforts to confront unjust labor policies. Azucena shared,

Estuve dos años participando en el comité de Dual Language Advisory Committee y era en base voluntaria, que nunca me pareció, pero dije nuevamente quiero hacer algo pues a ver no nada más me voy a quejar. Pero después de dos años, le dije al presidente del sindicato: sabes qué esto no está bien, no debería ser así. O sea, nuestro tiempo gratis debe ser remunerado, por principio. Entonces, este año fue la última junta que tuvimos y fue la primera donde se nos paga por la hora y media que le invertimos.

Azucena emphasized that while DLBE teachers may want to devote their time to the school community, significantly to contribute to decision-making processes that benefit the school, they must understand that there are established rules to protect them from potential exploitation and hidden unpaid labor. Despite their desire to devote their time to the betterment of the school community and participate in decision-making procedures, Azucena believed it was vital for DLBE teachers to acquaint themselves with labor policies and comprehend the boundaries to guarantee fair treatment. Despite facing biased treatment and inequality, Azucena has persevered in the job and developed a strong expertise in navigating these complex issues. In her own words “tampoco se puede uno rendir, porque no hacer nada es difícil. Pues ve uno a los estudiantes, a las familias y como que agarra uno un poquito de fuerzas”. Her hard work and dedication to DLBE programs have enabled her to stay in her DLBE teaching job while also making a positive impact in her workplace.

On a related note, Rosa has expressed that her involvement in social justice initiatives has served as a source of inspiration for her continued work as a DLBE

teacher. She actively engaged in community events and developed community engagement initiatives that promoted family-school partnerships. Rosa shared,

En la escuela en la que estoy he aprendido a manejar la comunidad. O sea, me he ganado el respeto de la comunidad porque le he dedicado mucho tiempo a visitas comunitarias a las familias que más lo necesitan. Entonces he establecido una relación de confianza entre las familias.

Rosa felt motivated by strong relationships, rapport and confianza (trust) she has built with DLBE families. Additionally, Rosa felt motivated by the joy of witnessing her students experience a sense of accomplishment, belonging, and contentment without seeking any personal gain for her advocacy efforts. Rosa added,

Una estudiante se dio vuelta y me dijo, maestra hoy fue el mejor día que he tenido desde hace mucho tiempo. Y a otra estudiante me dijo cuando se iba: maestra, I love you... Entonces, esas expresiones como que me levantan el espíritu.

Rosa's rapport with students instilled a sentiment of acceptance and love (cariño) within the school community. Her genuine commitment towards building a positive relationship with the students was met with small acts of gratitude and kindness, which further cemented her position as a respected and valued member of the school community.

Through my research, I found that current DLBE teachers acted as strong advocates for their DLBE students, families, programs, and other school members. They leveraged their experiential, cultural, and professional knowledge and raised their voices to bring about significant changes at the school and community levels. These teachers in

this study were highly motivated to work in an environment where their voices were heard, and even when administrators did not listen to their voices, the participants believed it was essential to continue advocating for their students and problematizing unjust practices that subordinate minoritized groups. They understood that change is a slow process but worth the effort. In Azucena's words "si uno cambia, aunque sea la vida de una persona, aunque sea una, pues vale la pena".

#### **Theme 4: The Centrality of Experiential Knowledge**

In a similar fashion, this theme addressed research question two, which is: How do Latine K-5 Spanish/English DLBE teachers in this study describe the factors that cause them to stay or leave the DLBE classroom? Rosa, a current DLBE teacher, reported feeling motivated to stay in her DLBE job when she saw that her experiential knowledge was valued and recognized by members of the school and community.

The experiential knowledge of DLBE teachers was a recurring theme throughout the individual pláticas with Rosa. She spoke of her endeavors to facilitate the integration of multiple home-school collaboration activities within the school system. These collaborative efforts include home visits, dance programs, affinity meetings, and community meetings, all aimed at providing families with the vital support needed to navigate the educational landscape. Rosa explained, "empecé el primer año que vine aquí a la escuela con la directora que estaba antes... todo empezó con la música y la danza que hacíamos". Rosa's deep understanding of the school community and her positive approach toward multilingual families made her an asset to the school administrators. They utilized her skills to establish connections with Latine students and their families.



Moreover, Rosa's exceptional translator and interpreter abilities were instrumental in bridging the communication gap with the families. Rosa added, “no solamente sirvo de conexión con la familia, sino que también de traducir, porque el director habla otro idioma que es vietnamita”.

To summarize, Rosa was recognized by school leaders as a highly valuable asset in fostering strong bonds between the school and families. Her cultural expertise, as well as her fluency in Spanish, were acknowledged as crucial attributes for building a solid connection with the community. Rosa's experience underscores the importance of working alongside DLBE school leaders who recognize and value their teachers' cultural understanding and expertise, as this is a key component in retaining DLBE educators.

It is important to note that the number of examples in this section is relatively fewer than the rest, primarily because most DLBE teachers did not feel that their experiential knowledge was valued and recognized in schools. There was a lack of centrality of the experiential knowledge of Latine DLBE teachers in school environments.

#### **Theme 5: Critical Care (Cariño Crítico)**

I have identified the theme of Critical Care (Cariño Crítico) and its subthemes as essential factors that influence the decision of current DLBE educators to stay in the classroom. The subthemes, including (a) personalismo and (b) teachers as facilitators, emerged as consistently significant in the information I gathered regarding why current DLBE educators opt to remain in the classroom. Their narratives about why they choose to stay in their jobs were infused with care (cariño) stories. They often cited the

relationships they built with their students and their interactions in the classroom as important factors in their decision to remain in their positions. I categorized the findings into two subthemes: personalismo and teacher facilitation.

### **Personalismo**

All three current DLBE teachers agreed that their decision to continue working in DLBE schools was heavily influenced by the strong interpersonal relationships and reciprocal trust (*confianza*) they had established with Latine students and their families. Rosa explained,

Algunos de los niños que eran mis estudiantes ya están en el High School y ahora tienen los hermanitos que están en mi salón... de alguna forma ya tuve conexión con [las familias] hace dos o tres años cuando empezamos la escuela con los hermanos mayores. La relación continúa. Es una relación más de camaradería, podría decir, pero al mismo tiempo de mucha confianza, de respeto y de consideración, porque sí consideran, y agradecimiento al mismo tiempo, porque están agradecidos de alguna forma que los niños puedan estar en la escuela y que se puedan sentir contentos. Podemos hablar con mucha confianza.

Rosa's compassionate approach to DLBE teaching went beyond the classroom and fostered meaningful relationships with her students and their families. She took a genuine interest in their personal lives, including their families and younger siblings, which resulted in her becoming a beloved teacher to many. This allowed Rosa, her students, and their families to establish deep and meaningful connections over time. DLBE families who had multiple children under Rosa's tutelage felt particularly

connected to her, as they already had an established rapport with her. These strong bonds began to form when older siblings enrolled in the DLBE program, and the families were consistently cooperative, respectful, and appreciative of Rosa's hard work. These connections ultimately drove her to continue teaching in the DLBE classroom.

Dalia shared similar connections with families. In addition, Dalia highlighted that the caring relationships (relationships con cariño) she had with Latine families corresponded to Latine cultural notions of respect and friendship. Dalia shared,

Pues yo soy latina. Yo me identifico con las familias. Me siento más cómoda hablando con las mamás o con los papás latinos. Comparto primeramente el idioma, puedo hablar de forma más natural con ellos. Compartimos la misma ideología de lo que es la escuela, de lo que significa el respeto por el maestro, ese tipo de cosas. Entonces me siento también contenta porque siento que ellos son bastante agradecidos sobre el trabajo que uno hace. Así que creo que también por eso me quedaba ahí, porque la población es bastante alta en latinos o de otros países también, porque también tenemos niños de África y niños de Asia, pero la mayor parte es latina.

Dalia was able to establish a unique way of interacting and forming relationships with Latine families due to their shared language, race/ethnicity, and culture. This commonality provided opportunities for genuine and personalized understandings of care (cariño) between Dalia and the families she worked with.

Furthermore, Dalia acknowledged and embraced the diverse knowledge, experiences, and languages of all her students. Her interactions with families were

founded on mutual respect and consideration, which motivated her to continue as a DLBE teacher.

Like Rosa and Dalia, Azucena also reported feeling motivated by her connection and respect for Latine families as factors that have motivated her to stay in her DLBE teacher job.

La comunidad, los papás... les tengo mucho respeto... Siento yo responsabilidad social, pues es lo menos que puedo yo hacer, por ser parte de esa comunidad y pues dar lo mejor de mí.

Azucena, a Latine DLBE teacher, felt a strong sense of responsibility to provide her Latine students with the highest quality education possible. She genuinely cares for her students and their families and recognizes the importance of providing them with not just effective instruction but also her best self. Her decision to continue her DLBE work is anchored in her deep respect, honor, and love for Latine families, with whom she shares a common language and culture.

Throughout our individual and group discussions, the concept of personalismo emerged as a recurring theme. For Dalia, Rosa, and Azucena, building personal and trusting relationships with students and families was highly stimulating. They believed that working in DLBE programs provided unique advantages, such as the opportunity to learn about families at a deeper level, from their personal stories and family members to their confidence and successes. These factors contributed to a sense of purpose and motivation for DLBE teachers, inspiring them to continue in their profession.

## **Teachers as Facilitators**

This theme addressed research question two, which is: How do Latine K-5 Spanish/English DLBE teachers in this study describe the factors that cause them to stay or leave the DLBE classroom? Current DLBE teachers shared stories of being learners alongside their students, motivating teachers to stay in the DLBE teaching profession.

Azucena and Rosa work as equal partners with students and families to support academic development through community groups and DLBE families. In what follows, Rosa describes an example of her work as a facilitator. Rosa explained,

Hay una relación muy sana, de mucho respeto... Tengo muchas expectativas porque sé que pueden. Ha sido un rotundo éxito. Aparte que cocino con ellos. Traen sus cositas y hemos hecho dos comidas en la escuela.

Rosa's relationship with students was based on their mutual respect, mutual guidance, and co-facilitation. Communicating high expectations, encouraging students, and engaging with them in activities beyond academic tasks proved to be the best approaches to enhance student-teacher bonding. Rosa organized a full range of family engagement activities. Students visited museums, rivers, and other places. Rosa added, "ellos necesitan salir de la escuela...y al mismo tiempo estar con su grupo de compañeros... La idea principal para mí es que somos una familia". Rosa's commitment to DLBE students is evidenced by her unwavering dedication to treating them like family. Her strong interpersonal relationships with students have been instrumental in her continuation as a DLBE teacher.

Azucena offered an example of how DLBE students in her classroom experience DLBE instruction. Azucena provided opportunities for cross-linguistic connections.

Azucena explained,

Los niños están en sus delantales con sus goggles haciendo una disección de calamares... hicimos del bridge: el vocabulario que usamos en español y cuál sería el vocabulario en inglés... después leyeron en inglés para hacer un ensayo de cuatro párrafos con su introducción, hablando de estructuras internas y externas de los calamares. Entonces, investigación... Aplicaron ese conocimiento en un ensayo en inglés.

Azucena facilitated a teaching strategy called "the bridge" (Beeman & Urow, 2013) to leverage the metalinguistic skills of DLBE students. The bridge facilitated a mutual learning process between the teacher and students, tapping into students' knowledge of two languages. By doing this, Azucena recognized and elevated the students' linguistic abilities and bilingual identity. As previously mentioned, her work was featured in the district newsletter, indicating that her contributions were valued and supported.

In summary, Azucena and Rosa were instrumental in guiding the DLBE students, both in and outside the classroom. They held high expectations for their students and gave them a sense of control. Their relationship with the students was not just limited to teaching; they also acted as co-learners with them. This helped the students immensely and played a significant role in Dalia's and Azucena's decision to continue with the DLBE programs. Rosa and Azucena never felt that their facilitation or partnership with

students was an extra burden; instead, they considered it an integral part of their role as DLBE teachers.

When I asked all three current DLBE teachers who currently teach in a Spanish/English DLBE program in Oregon if they planned to teach in a DLBE classroom next school year, they all answered yes. Rosa added: “Una de las razones por las que yo dejaría de trabajar sería cuando yo ya no me pueda mover, cuando ya esté tan viejita”. Current DLBE teachers are driven to remain in DLBE schools due to the deep interpersonal connections and trust (confianza) they have established with both Latine students and their families. Moreover, they value the mutually beneficial relationship they share with students who serve as co-facilitators alongside them.

### **Former DLBE Teachers (Group II)**

Within this section, I provide a comprehensive analysis of the reasons why former DLBE teachers opted to leave their teaching roles. Former DLBE educators have reported incidents of racism, lack of social or cultural solidarity, and devaluation of their experiential knowledge as reasons for leaving the classroom. Through careful categorization, I have identified key themes and sub-themes that shed light on the critical factors that motivate DLBE instructors to remain in their positions.

#### **Theme 1: The centrality of race and racism and their intersectionality with other forms of subordination**

This theme explores the second research question: How do Latine K-5 Spanish/English DLBE teachers in this study describe the factors that cause them to stay or leave the DLBE classroom? Former DLBE teachers shared their experiences of being

treated differently and silenced in school and community spaces. The two themes that emerged from the data are (a) social silencing and (d) differential treatment.

### **Social Silencing**

Margarita and Jazin, who are former DLBE teachers, narrated instances in which they were being silenced in school and or community spaces. This is one of the factors that drove them to leave their DLBE jobs. Margarita shared,

Yo tenía que aguantarme, y siento también que en este distrito tu palabra no importa si tú no tienes el papelito que valida tu voz. Ahora ya tengo mi colección de papelitos.

According to Margarita, school district administrators prioritized the opinions and ideas of teachers with multiple degrees and certifications. This led to a culture that rewarded those with the highest academic achievements, creating an invisible paper ceiling barrier. Unfortunately, this barrier upheld racist practices and perpetuated structural inequities, making it difficult for DLBE teachers like Margarita to help the district establish an environment of mutual respect and trust. Margarita also shared that school administrators only invited her to join multiple committees after discovering her additional endorsements, certifications, and professional administrator license. However, by that point, Margarita had already made the decision to leave the DLBE classroom. This highlights the issue of how Latine DLBE teachers are evaluated solely on their merit without considering their experiences and perspectives.

This type of merit-based system in schools is influenced by factors such as race, gender, and socioeconomic status, which determine an individual's place in the power



hierarchy. Margarita, for instance, held subordinate positions as a former paraprofessional, Spanish-speaking Latine, and DLBE teacher, which placed her at a disadvantage within this merit-based system. Meritocracy served to reinforce unequal power structures, perpetuating racism and upholding White dominance.

Correspondingly, Jazmin described social silencing as a factor that drove her to leave her DLBE job. Jazmin reported,

I felt like I was doing a lot of advocacy work anyway, but I didn't have the position for it. A lot of the time, I'd be told you're a teacher. Go sit down. Go back to your classroom, make sure your kids are learning! So now, in this position, I work directly with the superintendent and my directors in the equity department, and then the directors for middle high elementary operations. It just gives me an opportunity to have conversations with the people making the decisions.

As a leader in the education field, Jazmin had been working tirelessly to advance fair policies that promoted equality among students and teachers. However, she felt that her efforts were not being fully recognized and that her voice was being silenced by school administrators who didn't share her beliefs and values and did not respect her. This biased practice left Jazmin and other DLBE teachers feeling disregarded and ignored. Ultimately, Jazmin made the difficult decision to leave her position, believing that it was the best course of action. She felt that the hierarchical structure of the school system often favored those in power, leaving little room for the perspectives of diverse school members, such as DLBE teachers. In her new position, Jazmin found the freedom to

express her ideas and opinions without fear of being silenced, which she found to be incredibly valuable.

It is worth noting that social silencing, a prevalent issue faced by current and former DLBE teachers, significantly impacted Margarita and Jazmin's decisions to leave. However, the added issue of the paper ceiling, along with other forms of discrimination, made it even more challenging for them to continue working in that environment. Despite their experience of social silencing, both Margarita and Jazmin feel that their voices are being heard more now that they are educational administrators, compared to when they were DLBE teachers.

### **Differential Treatment**

Margarita and Violeta put in a lot of effort at work, but they noticed that they were not being promoted despite their hard work. They believed that the job positions they applied for were given to other employees who were not as qualified as them. Frustrated by the situation, they decided to leave their jobs. Violeta explained,

I was always seen as the dual language teacher, and nothing else I could be within the district. They couldn't find dual language teachers. It was really hard! And I'm not trying to brag or anything, but I have years of experience... I just felt like there weren't opportunities for me to be able to do something else. That's all they saw. It's a special skill to be able to teach dual language, but they couldn't find people to come and teach. And so, they hired other people when they had opportunities, and I had applied for other positions, but they hired other people...

As I saw who was hired and what skills they had, and then, you know, I understood quickly.

Violeta was confronted with a challenging dilemma when the school district administrators denied her the chance to explore other job opportunities and neglected to provide her with constructive feedback. Instead, they urged her to remain in her current DLBE teaching role, insinuating that DLBE educators are only expected to perform within their prescribed parameters. This notion implies that teaching DLBE is both a privilege and a burden. It is unjust to deprive DLBE teachers of other job prospects solely because of the difficulty in filling DLBE teaching positions. This treatment is inequitable and sets them apart from other teachers who have the liberty to apply for and secure different teaching roles. This situation was incredibly tense for Violeta, and she had no one to confide in. Violeta explained, “It was just really stressful... and there was no one to talk to about it, and a lot of teachers didn't understand it”. Her colleagues and school administrators failed to grasp the gravity of her struggles. Consequently, she felt isolated, ignored, and unfairly treated. These obstacles, coupled with the burden of invisible labor (which was discussed earlier in this chapter) that took a toll on her physical and mental well-being, prompted Violeta to resign from her job.

Margarita, a previous DLBE teacher, who earlier in this chapter shared her experience of feeling stressed and exhausted due to invisible labor, noted that, like Violeta, the school district administrators did not provide her with any valuable feedback when they passed her over for the vice principal role at her school, despite her qualifications. Curiously, they did offer her the same DLBE teaching job. Margarita

explained further that the positions they applied for were often filled by White candidates. Margarita stated,

Pusieron muchos peros para contratarme como administradora. Han contratado a hombres o a mujeres anglosajonas sin experiencia en el salón... Ese es el mismo motivo por el que yo decidí irme... Para mí dejar el salón, dejar el aula fue una de las decisiones más difíciles que he tenido que tomar.

Despite being qualified for a school administrator position within her school district, Margarita was repeatedly disregarded by school administrators who opted to hire White candidates instead. This unjust treatment left Margarita feeling extremely disappointed and ultimately compelled her to resign from her DLBE school.

Based on Margarita's and Violeta's experiences, it's apparent that their social identities have had an impact on their job prospects because of structural racism. This is evident through practices that unfairly hinder the recruitment and employment of Latine DLBE teachers for other positions in schools. These practices are often masked under the pretext that DLBE teaching roles are difficult to fill when, in reality, it is the deep-seated bias and institutionalized discrimination that prevents these educators from advancing in their careers. These discriminatory practices not only rob qualified teachers of their opportunities but also subject them to harmful mistreatment, placing them at a disadvantage.

## **Theme 2: Racial and Cultural Solidarity**

Through my research, I have uncovered that many former DLBE teachers left their classrooms due to a lack of racial and cultural solidarity. Interestingly, it was not

solely the absence of a racial and cultural match between teachers and students that influenced their decision to depart, but rather the overall absence of racial and cultural solidarity with the student body, their DLBE teaching peers, school administrators, and the community in this regard. Ultimately, a lack of racial and cultural cohesion proved to be a significant factor in the departure of former DLBE educators from their teaching roles.

Violeta presented a comparative analysis of two distinct school settings to demonstrate the impact of race and culture within the community. Specifically, she contrasted a highly diverse school with another school that did not boast of such diversity. Violeta explained,

I think it really deeply impacts your ability to teach because you don't feel like people don't also understand you culturally. And so it's hard when you're in a staff room with a bunch of your coworkers who have similar backgrounds, and you sit there, and you can talk and laugh and joke about your moms or food or whatever you're talking about. When you go into a different staff room, and the only connection you really have is because you have the same career as teachers, and you can talk about students and stuff like that...It's really hard because you feel like you're educating the staff, as well as [teaching them about] your culture, and teaching them at [Snowberry Elementary] and how I had to be very sensitive on how I taught it, and I had to write a letter to the parents so they understood it, and that's not even a question in [Willow School District]...

Violeta is a former DLBE teacher who transferred from a diverse school district to one with less diversity. However, she eventually returned to her previous district, as the lack of diversity negatively impacted both her teaching and personal and work experiences in the predominately White environment. During her time at the school with fewer diverse students and staff, Violeta and her DLBE colleagues were faced with the challenging task of educating their peers on racial literacy and awareness. This emotional burden of educating fellow teachers and staff members on the importance of equity and diversity was a major obstacle for Violeta, as she found herself alone in this endeavor, which made it even more challenging for her.

In a similar fashion, Jazmin highlighted the importance of having leadership that reflects either the diverse teaching corps or student body, as well as experienced Spanish/English DLBE administrators leading DLBE programs. Jazmin stated,

I feel like if I did go back, it would have to be as a school administrator because I didn't feel fully supported in that program until [Rocio Limoncillo] became principal because, up to that point, it was a White man.

Jazmin, a former DLBE teacher who, in her current role, advocates for minoritized students, families, and teachers, opened up about her experience feeling unsupported by a White male administrator during her time in a DLBE school. The mismatch between Jazmin's background and that of the school's leaders made it difficult for her to feel supported and valued in her educational environment. She revealed that at the start of her career, he had indicated that he only hired her because he was obligated to by the superintendent, leading her to believe that he did not truly want her on his team. In

contrast, Jazmin experienced a notable shift in her work environment when a former Latine DLBE teacher assumed the role of school principal. This change brought about a sense of support and encouragement for Jazmin in her capacity as a DLBE teacher. As a result, Jazmin expressed her preference for returning to a DLBE school in the future, but only in the capacity of a school administrator. Jazmin considered cultural understanding, support, and value to be crucial in the educational environment.

Margarita added,

Es esencial tener una persona bilingüe en un programa dual como administrador o administradora. Es esencial que tengan por lo menos un conocimiento básico del programa dual dentro del distrito... porque si los maestros no se sienten apoyados, no se sienten valorados, no se sienten vistos ni escuchados van a encontrar un distrito donde sí sientan eso.

Margarita emphasized the importance of school administrators and DLBE teachers sharing multilingual abilities. She noted that administrators without experience in DLBE programs or training in addressing institutional biases may unknowingly create significant challenges for DLBE teachers, who already face unique obstacles based on their social identities. According to Margarita, a lack of support from inexperienced administrators in DLBE programs can cause high teacher turnover rates.

In summary, the findings suggest that the lack of racial, language, and cultural match between Latine DLBE teachers, students, and, notably, school administrators is a significant factor contributing to the departure of former DLBE teachers from their positions. Additionally, the findings suggest that school administrators should possess a

comprehensive understanding of Latine DLBE teachers' backgrounds and instructional experience to create a school environment that fosters job satisfaction and belonging. Furthermore, the findings strongly suggest that school administrators must proactively provide safe spaces and opportunities (such as affinity groups) for teachers from minoritized racial groups to share their experiences and ideas. This approach may contribute significantly to creating a more inclusive and supportive environment for teachers.

#### **Theme 4: The Centrality of Experiential Knowledge**

In a similar fashion, the significance of experiential knowledge is further applicable to the second research question, which is: How do Latine K-5 Spanish/English DLBE teachers in this study describe the factors that cause them to stay or leave the DLBE classroom? Former DLBE teachers' enthusiasm to stay in the DLBE classroom dwindled when they perceived a lack of appreciation and acknowledgment for their experiential knowledge from school and district administrators.

Margarita stated,

Las oportunidades de liderazgo las he creado yo misma... al querer hacer la mejor versión de mí, mejorar mi práctica profesional, como docente y obtener los papelititos, se me empezó a pedir más mi opinión y que vaya a reuniones para decidir cuál sería la trayectoria del programa dual, pero las oportunidades, no puedo decir que ha habido realmente.

Margarita felt that her school's administrators failed to fully grasp her capabilities, expertise, and cultural knowledge. She believed that if they had recognized and leveraged



her skills, it would have fostered a deeper understanding of her as both a person and a professional, ultimately leading to a better and stronger relationship. Nevertheless, Margarita took matters into her own hands by seeking out opportunities to contribute to the improvement of DLBE programs and increase her value within the school.

Margarita's experience underscores the importance of valuing the experiential knowledge of DLBE teachers like her. Neglecting this can result in the marginalization of diverse perspectives and voices, implying that school spaces prioritize the voices and views of the privileged.

Violeta also articulated her experiences relating to the value of her experiential knowledge. She stated,

I came from a district where they valued you for that, and so we got paid an extended contract, we got like if you had your endorsement, you got a bonus on top of that. And I felt like that wasn't going to happen in my new district at all.

And I don't think that they understood the special skills that are needed to teach in a dual language classroom.

Violeta provided an account of her professional experience with two different school districts. In her previous district, the administrators demonstrated a high regard for the experiential knowledge and skills of DLBE teachers and acknowledged them through extended contracts or stipends. However, in her most recent place of employment as a DLBE teacher, the administrators failed to fully comprehend her experiential knowledge, skills, and expertise. Instead of cultivating her knowledge, it was rejected. This highlights the importance of recognizing the experiential knowledge of educators. When such

recognition occurs, bridges can be built among all school members, fostering an appreciation for the diverse perspectives and experiences of teachers like Violeta, who have so much to offer.

To summarize, Margarita's and Violeta's dedication to teaching in the DLBE classroom waned over time as they perceived a lack of appreciation and recognition for their experiential knowledge from the school and district administrators. This absence of acknowledgment resulted in a decrease in their motivation to continue teaching in the DLBE classroom.

Upon conducting the individual pláticas with all three former DLBE teachers, it became apparent that none of them were willing to return to teaching in a DLBE classroom. Violeta expressed the need for someone who has actually taught in a DLBE program to support her in school rather than just someone who has been learning about it from textbooks. All participants emphasized that significant changes would have to occur before they would consider returning to their DLBE teaching positions. This includes eradicating racism and other forms of subordination, implementing diverse bilingual and culturally responsive leadership, and placing the experiential knowledge of DLBE teachers at the forefront of DLBE programs.

### **Chapter Summary**

While I did not directly inquire about the connection between race and racism in the experiences of current and former DLBE teachers' work experiences in schools, my findings revealed that all of the teachers' narratives touched on this topic. Through their stories, it became clear that biases and negative perceptions based on identity or position

were pervasive, as both current and former DLBE teachers reported experiencing racism. Furthermore, the research participants revealed that they were often being silenced and subjected to invisible work and differential treatment based on their race and language.

In addition, when former and current DLBE teachers discussed their motivations for staying or leaving their DLBE teaching positions, I found that current DLBE teachers felt motivated to stay in their positions when they formed strong relationships and cultural affinity with colleagues, students, and families and diverse community members. This was a recurring theme of racial and cultural solidarity. Moreover, current DLBE teachers felt motivated to continue in their roles as DLBE teachers when they formed strong relationships based on trust and respect with Latine DLBE students and families, which I classified under the theme of critical care (*Cariño Crítico*). Additionally, participating in activities that allowed them to address and respond to issues of racism and injustice within the school and community motivated them to stay as DLBE teachers, even when they did not get the results they hoped for. As Azucena puts it “*tampoco se puede uno rendir*”. I identified this theme as a commitment to social justice. Current DLBE teachers also felt motivated to stay in their positions in schools where school administrators recognized the value of their experiential knowledge in building school-community partnerships, which was identified as a subtheme of the centrality of the experiential knowledge of DLBE teachers. On the other hand, I found that former DLBE teachers’ encounters with racism, a lack of racial and cultural solidarity, and a lack of acknowledgment of their experiential knowledge affected their decisions to leave.

In Chapter 5, I provide an analysis of the findings and how they relate to the literature. In addition, I will describe the implications of the findings and recommendations for future research.

## **Chapter 5- Discussion**

In this final chapter, I provide a discussion of the findings around the research questions and themes, implications of the findings, and recommendations for DLBE school administrators and policymakers in the United States.

### **Summary of the Findings**

This study builds on existing literature by examining DLBE teacher retention and their work experiences. Given that DLBE teacher turnover remains a prominent issue for many DLBE schools (Kennedy, 2020), there was a clear need to explore how DLBE teachers experience their jobs. I designed this qualitative study to delve into the work experiences of six current and former Latine K-5 Spanish/English DLBE teachers. Employing testimonio methodology, I aimed to explore the work experiences of the research participants, their decisions to stay or depart from their DLBE teaching jobs, and the link between their work experiences, race, and racism. The following research questions guided this study.

1. How do Latine K-5 Spanish/English DLBE teachers' work experiences in DLBE schools relate to race and racism?
2. How do Latine K-5 Spanish/English DLBE teachers in this study describe the factors that caused them to stay or leave the DLBE classroom?

From the participants' responses during the group and individual pláticas, I found that at some point in their DLBE teaching career, all former and current DLBE teachers in this study encountered discriminatory school and community climates where they were subjected to racism, differential treatment, social silencing, and undervalued invisible

labor which had a detrimental effect on their identity and DLBE teaching experience. The lack of recognition and compensation for their additional labor led to frustration, disillusionment, and stress, ultimately resulting in feelings of burnout and demoralization. These inequalities were especially harmful and emotionally draining for former DLBE teachers, ultimately leading them to leave the DLBE teaching profession. This suggests that the work experiences of Latine teachers are significantly influenced by race and racism, and it implies that Latine DLBE teachers may encounter unique challenges that are related to their racial identity. It also points to the possibility that racism may impact their ability to effectively perform their job duties and navigate workplace dynamics.

Also, this study demonstrates that school and district administrators and community members played a significant role in the decisions of current and former DLBE teachers to stay or leave their DLBE jobs. A current DLBE teacher who worked with DLBE administrators who tapped into her experiential knowledge, leadership skills, and desire to impact students beyond academic expectations felt motivated to continue in her DLBE teaching job. Similarly, current DLBE teachers revealed that working in racially and culturally congruent DLBE schools and communities germinated their feelings of belonging while lowering their likelihood of leaving their DLBE teaching jobs. They remained in DLBE schools where they felt connected to diverse students and families and experienced a sense of belonging and support from their DLBE teaching peers.

In addition, through this study, I found that current DLBE teachers benefited from having teaching peers, students, and community members who shared their racial identity

and from being exposed to diverse school and community members since it reduced exposure to stereotypes and biases, and it helped promote cross-cultural connections among school and community members. Particularly, current DLBE teachers highlighted really strong relationships with their Latine DLBE colleagues, students, and members of the community with whom they collaborated in a purposeful and meaningful manner, always focusing on their students' emotional and academic growth. On the other hand, former DLBE teachers in this study expressed feelings of isolation and demoralization in schools where they were one of the few Latine DLBE teachers. This suggests that the cultural background of a school's students and staff can dramatically impact how Latine DLBE teachers experience their work environment.

The cultural constructs of personalismo and teachers as facilitators had a significant impact on current DLBE teachers' decisions to stay in DLBE schools. Personalismo served as a binding network for current DLBE teachers, students and families, whose interactions were grounded in meaningful, genuine and respectful relationships. Correspondingly, current DLBE teachers felt motivated to continue in their DLBE teaching roles in schools where they could make teaching and learning engaging, purposeful, and rigorous for students.

Conversely, former DLBE teachers departed from their teaching positions on account of persistent negative interactions with White school administrators, White teachers, and other members of the school. Their encounters with racism and other types of subordination, the absence of racial and cultural solidarity, and the relegation of their experiential knowledge resulted in their departure from DLBE teaching jobs. These

teachers strongly advocated for DLBE district leaders to appoint administrators who are knowledgeable in race issues and can incorporate their expertise into their leadership. Additionally, they emphasized the importance of locating DLBE programs in diverse communities that value the identities and academic achievements of language-minoritized students. This indicates that Latine DLBE teachers' work experiences are significantly impacted by the training and school administrators' identities.

In the next section, I provide a discussion of the findings using the cross-pollinated framework of LatCrit and Critical Care (*Cariño Crítico*), followed by the implications of the study, limitations, recommendations, and conclusion. I end the chapter with an explanation of the limitations of this study and directions for future research.

### **Discussion of the Findings**

In this section, I organized the discussion of the findings around the research questions and the following major themes: (a) The centrality of race and racism and their intersectionality with other forms of subordination, (b) Racial and Cultural Solidarity, (c) The commitment to social justice (d) The centrality of experiential knowledge, and (e) Critical Care (*Cariño Crítico*). There are also subthemes, which are organized under the umbrella of the major themes (see Table 7 for an overview of each theme and subthemes). I discuss the findings related to participants' perceptions of their work experience in DLBE schools, the connection between their experiences with race and racism, and the factors that influence their decision to stay or leave their DLBE teaching



jobs. This section also includes a short discussion of the intersectionality of race and language in the research findings.

### **Exploring Racial and Linguistic Intersections**

This study sheds light on the work experiences of six female DLBE teachers, all of whom identified as Latine. The complexity and diversity of the Latine identity poses significant challenges particularly for those who belong to minority communities within predominantly White societies (Montoya, 2021). Latines in the U.S. face numerous challenges, such as language bias, nativism, and cultural uncertainty, which have a profound impact on their life experiences (Anzaldúa, 1987; Delgado Bernal, 1998; Montoya, 2021). Recognizing these challenges and the historical tensions with being a Latine DLBE teacher in the U.S. is paramount in understanding their work experiences. Additionally, it is critical to analyze how various forms of oppression intersect, including language discrimination, racism, and color hierarchies, to grasp their work experiences fully. For instance, the intersection of race and language can reinforce systemic inequality through the automatic correlation of particular linguistic practices with specific racial traits (Rosa & Flores, 2017). This intersection of these types of oppression may establish and preserve a hierarchical order that privileges dominant groups while disadvantaging minoritized individuals (Rosa & Flores, 2017).

In this chapter, I attempt to elucidate the intersection of race and language to examine the unique experiences of the research participants. It is important to acknowledge, however, that this particular focus should not detract from the significance of analyzing other pertinent categories, such as gender, class, and sexuality (Rosa &

Flores, 2017). In fact, considering all of these factors mentioned previously is imperative to gain a thorough understanding of the complex dynamics that shape the work experiences of the research participants.

The Latine identity of participants had a significant impact on how they were treated within the educational sphere, leading to varying decisions regarding their continuation or departure from DLBE teaching roles. Being one of the few Latine DLBE teachers in predominantly White schools with DLBE programs, their presence held an immense impact (Amos, 2020; Solórzano & Yosso, 2002). Their differences in race, the programs in which they taught, the students they taught, and the languages they spoke set them apart from their White counterparts. As a result, they not only had to navigate teaching in a minoritized DLBE program but also confront racialized experiences (Amos, 2020; Rosa & Flores, 2017). These racialized experiences elicited many contradictions. For instance, some school district administrators recognized that the DLBE teachers were highly qualified due to their high levels of content knowledge and fluency in two languages. However, DLBE teachers were subject to discrimination at the hands of some of their White teachers and school administrators, who deemed them undeserving of their positions due to the belief that DLBE teachers were only hired based on their proficiency in the Spanish language.

Jazmin's interaction with a White school administrator serves as an illustrative example of this situation, where the administrator implied that Jazmin's DLBE teaching position was solely due to her bilingual proficiency and race rather than her qualifications. This assumption not only undermined Jazmin's teaching qualifications but

also perpetuated the notion of preferential treatment. Similarly, Dalia's account underscores the notion of "special advantages" that White educators perceive DLBE teachers receive, such as being hired solely because they have Spanish language proficiency. This shows how ideologies surrounding race and language intersect, framing DLBE teachers as inferior to White teachers (Amos, 202; Rosa & Flores, 2017). As a result of this discrimination, the research participants had the added responsibility to justify their worth.

Another illustrative instance of such contradictions pertains to the experiences of DLBE teachers in this study who were burdened with additional duties of translating and interpreting because of their bilingual abilities. However, when they pursued alternative career opportunities, they were unfairly denied the chance to advance, alluding to the shortage of DLBE teachers despite having the required qualifications and credentials, reinforcing a system of inequality and bias. The experience of Violeta, a former DLBE teacher, offers an example of this scenario. Despite her teaching and leadership qualifications, White district and school administrators indicated a shortage of DLBE educators as reasons for not considering her for roles beyond DLBE teaching. The notion of interest convergence (Bell, 1980) sheds light on the clashing interests between school administrators and the research participants. Essentially, the rights of DLBE teachers were deemed significant only when they coincided with the interests of those in positions of authority (Bell, 1980). This discrepancy generates an inequitable environment where support is extended in a lopsided fashion, eroding the interests of DLBE teachers and perpetuating an unfounded notion among White school administrators that limited the

career advancement for DLBE teachers could be attributable to a scarcity of DLBE teachers, rather than discrimination (Amos, 2020).

Additionally, DLBE teachers in this study played a significant role in advocating for social justice (Solórzano & Yosso, 2002) and DLBE students and families, establishing strong connections with them. However, their efforts were often met with negative attitudes that aimed to silence them. For example, Azucena, a current DLBE teacher, voiced her support for Spanish curricular materials that reflected the language and contextualized funds of knowledge her students and their families possessed while serving on the curriculum adoption committee within her school district. However, the White school district leader disregarded her recommendation to avoid adopting a curricular program unsuitable for DLBE students, arguing that most committee members had voted in favor of the selected materials. Despite Azucena's thorough English document outlining why the selected materials should not be adopted and her clear communication of these concerns, she felt dismissed and othered, potentially due to her accent or credentials, marking Azucena as inferior. This highlights the existence of raciolinguistic hierarchies that unjustly silence and exclude Latines (Colomer, 2019; Rosa & Flores, 2017). Raciolinguistic perspectives trace the link between race and language, with language serving as a marker by which individuals are racialized (Rosa & Flores, 2017). This suggests that Azucena's language use was stigmatized due to her social position as Latina (Rosa & Flores, 2017). These systemic structures of inequality are fueled by dominant cultural narratives that inaccurately depict Whites as superior (Amos, 2020; Rosa & Flores, 2017).

Further, the root cause of many racial and linguistic stereotypes attributed to DLBE teachers in this study overlaps with gender discrimination. An example of this can be seen in the case of Margarita, a former DLBE teacher who had all the required academic certifications and years of experience but was denied a position as a school administrator due to her “lack of experience.” On the other hand, district administrators hired a White male educator with less experience than Margarita to fill the role, which highlights the unfair ideology of framing Latine women as inferior to White males (Rosa & Flores, 2017). This issue is further exacerbated by the intersection of ideologies surrounding race, language, and gender (Rosa & Flores, 2017), which uses the conventional worthiness of merit ideologies to rank individuals according to scales and values that benefit the majority groups (Amos, 2020; Rosa & Flores, 2017).

Examining the intersectionality of language and race, particularly concerning the research participants, was critical to this study. This analysis calls for what Colomer (2019) referred to as the (re)casting of "mainstream deficit theories" (p. 278) by working together as a community to support Latine DLBE teachers by actively "decentering Whiteness" (Colomer, 2019, p. 279), challenging policies and practices that position them as racialized subjects (Amos, 2020; Rosa & Flores, 2017). This support should extend beyond best practices to support DLBE teachers and instead focus on dismantling the White supremacy that significantly impacts the experiences of Latine DLBE teachers in schools. Further, as seen in this study's findings, DLBE teachers can (re)position themselves (Colomer, 2019) as social justice agents, disrupting structurally racialized spaces rather than accepting marginalization.

## **Theme 1: The centrality of race and racism**

In chapter four, I presented the findings associated with research questions one and two, which are: “How do Latine K-5 Spanish/English DLBE teacher’s work experiences in DLBE schools relate to race and racism?” and “How do Latine K-5 Spanish/English DLBE teachers in this study describe the factors that cause them to stay or leave the DLBE classroom?” Due to power dynamics that can play out in the school environment, current and former DLBE teachers in this study experienced racism, differential treatment, and social silencing. These findings provide evidence that the experiences of the participants are consistent with the practice of racializing Latines as a threat to the dominance of Whites (Delgado & Stefancic, 2017; Freire et al., 2017; García & Kleifgen, 2018). Based on the participants' accounts, I inferred that some White teachers and school administrators perceived DLBE teachers as a threat and perceived themselves as more victimized than Latine DLDE teachers in this study. Consequently, they held the belief that programs and practices (i.e., recruiting for diversity efforts, affinity groups, and multilingual curricular resources.) aimed at equalizing opportunities for minoritized groups are no longer effective in addressing racial disparities. These practices were viewed negatively by White teachers and school administrators, who see them as giving an unfair advantage to minoritized groups.

Margarita, a former DLBE educator, narrated a challenging scenario, which serves as an example of this situation. She took on the added responsibility of addressing the concerns of her White monolingual colleagues who had doubts about the teaching abilities and qualifications of her Latine Spanish/English DLBE teaching peers.

Margarita's White monolingual colleagues believed that the DLBE teachers were given an unfair advantage due to their proficiency in Spanish. This phenomenon of hierarchization (Freire et al., 2017), Eurocentrism (Delgado & Stefancic, 2017), and linguistic superiority (Rosa & Flores, 2017) has negatively impacted DLBE teachers in this study. It not only diminishes DLBE teachers' teaching expertise but also reinforces the idea that White teachers are inherently more qualified and superior.

Clearly, the inclination towards White superiority has made its way into DLBE schools, and it is being used to discriminate against the Latine DLBE teachers in this study. For example, the suppression of the voices of research participants is a troubling symptom of White supremacy (Colomer, 2019; Haddix, 2012). For example, in chapter 4, I described Azucena's encounter with social silencing, which led her to feel devalued in the workplace. She believed that school administrators silenced or disregarded her ideas due to her linguistic identity as a Spanish speaker and her academic credentials. This suggests that school districts exhibited a preference for individuals with advanced degrees while simultaneously perpetuating the racial advantages held by White people already in leadership positions.

In addition, silence was used as a coping mechanism by a few participants to avoid discrimination, which ultimately reinforced the culture and ideology of Whiteness (Colomer, 2019). For example, Rosa, who currently works as a DLBE teacher, was advised to keep quiet when communicating with school administrators and her colleagues to prevent potential conflicts. Being aware that educational institutions have political undertones, Rosa believed staying silent was part of navigating the power dynamics

within her school. Rosa explained, "No puedo decir la verdad porque me meto en problemas." Rosa has refrained from expressing her thoughts to avoid discrimination. This dynamic often plays out in educational settings, where minoritized individuals are silenced, underscoring the ongoing influence of Whiteness in these spaces (Colomer, 2019; Haddix, 2012).

In a similar vein, Dalia, a current DLBE teacher, and Jazmin, a former DLBE teacher, discussed their experiences with privileged families in Chapter 4. They noted that their interactions with White and elite families often had a hierarchical dynamic, with such families questioning their professional decisions and treating them as public servants paid by taxpayers to educate children. Treating DLBE teachers as servants not only perpetuated the servant-served paradigm that dehumanizes DLBE teachers but also showed how the White majority feel entitled to show their superiority by questioning the professional decisions of research participants and doubting their ideas and recommendations (Delgado & Stefancic, 2017; Gutiérrez y Muhs et al., 2012).

In a corresponding way, it was evident that the DLBE teaching jobs of the participants were emotionally and physically taxing due to invisible labor (Amanti, 2019; Amos, 2016). Critical researchers have shown that some schools and public institutions racialize teachers based on staffing needs, positioning them as ESOL teachers, translators, and interpreters without proper training or additional pay (Amanti, 2019; Amos, 2016; Colomer, 2015; Colomer & Harklau, 2009). These findings are consistent with those of this study. As previously stated, this study revealed that current and former DLBE teachers were assigned the roles of translators, interpreters, and family liaisons



based on their bilingual skills and familiarity with the Latine community, but without formal training or compensation. This bias in DLBE teacher expectations is an example of uncompensated and invisible labor (Amanti, 2019; Amos, 2016). It also raises policy issues that must be addressed, such as compliance with Title VI of the Civil Rights Act of 1964, which mandates that schools provide language assistance to families who require access to information about services, programs, or activities in other languages. This requirement includes providing translation or interpretation services from trained school staff (U.S. Department of Justice's Civil Rights Division, 2015). Failure to comply with these regulations constitutes illegal discrimination. Furthermore, this bias in DLBE teacher expectations raises concerns regarding collective bargaining agreements, which must also be reviewed to ensure equitable wages, teaching and learning conditions, and benefits for DLBE teachers.

Furthermore, while the invisible work performed by DLBE teachers raises concerns about the marginalization they experienced based on their unique skills, it also prompts the question of why these educators chose to make sacrifices (Colomer, 2015; Colomer & Harklau, 2009). While external factors, such as the fear of damaging their reputation as professionals, played a role, the participants had a consistent internal drive to contribute to their communities. They had a desire to give back and demonstrate that the trust students and their families placed in them was worthwhile. Moreover, they viewed it as a moral obligation to provide the best education possible to their students (Colomer, 2015; Colomer & Harklau, 2009). In Azucena's words,

Las familias pues confían en mí, los estudiantes también. No voy a agarrar cualquier cosa como para nada más que quede ahí, si es necesario lo voy a traducir. Si el recurso que me da el distrito no es el mejor, lo voy a cambiar.

The research participants felt they were fulfilling a social and personal obligation by taking on extra responsibilities (Colomer, 2015; Colomer & Harklau, 2009).

Ultimately, despite the cultural taxation (Padilla, 1994) they faced due to their racial identities and unique skills, the participants saw their sacrifices as a chance to “give back” to their communities.

In my analysis, I strongly contend that when school administrators implement policies and practices that take advantage of DLBE teachers while simultaneously giving preferential treatment to White teachers, it indicates the presence of interest convergence (Bell, 1980). Some examples of the practices implemented by school administrators include the hesitance of a White school administrator towards Margarita's suggestion to establish an affinity group, as he feared it might foster racial segregation, DLBE teachers facing obstacles in career advancement due to a shortage of DLBE teachers or lack of experience, and the assumption that DLBE teachers are solely hired based on their Spanish proficiency, disregarding other qualifications. However, DLBE teachers were often assigned additional tasks such as translating, interpreting, and serving as family liaisons without receiving extra compensation. The phenomenon of interest convergence suggests that the interests of the dominant group (Whites) and the subordinates (DLBE teachers) converge in a way that maintains the status quo and reinforces the existing power dynamics (Bell, 1980). The departure of former DLBE educators from their

positions is a direct result of this racism within DLBE schools. Clearly indicating that more action needs to be taken to address the pervasive racism in the education system.

In summary, this study illuminates the stark truth of the prejudice encountered by participants in research, and it brings to light the inequitable practice of categorizing Latines as a challenge to the power and privilege of Whites (Freire et al., 2017; García & Kleifgen, 2018). Even schools with DLBE programs are limited by policies that exclude minoritized groups and prioritize majority groups, obstructing equity for DLBE teachers (Amanti, 2019; Amos, 2016; Colomer, 2015; Colomer & Harklau, 2009). To promote an inclusive and welcoming work environment for DLBE teachers, school district administrators must take significant steps to change their practices and epistemological stances by countering the influence of Whiteness, which obstructs racial justice (Amos, 2016). Further, school administrators must acknowledge that colorblindness and Eurocentrism cannot coexist with racial justice (Delgado & Stefancic, 2017). Therefore, to ensure the retention of DLBE teachers, school administrators should adopt a race- and justice-centered approach and work through any emotional resistance, distress, or deflection toward race.

## **Theme 2: Racial and Cultural Solidarity**

Scholarly literature indicates that a caring school environment can benefit teachers and students, especially in schools with significant populations of language-minoritized students and ethnic minorities (Cunningham & Grooms, 2018; Freire et al., 2021; Gay, 2010). These findings align with the results of the study. The research participants' racial and cultural alignment with the student body, their DLBE teaching

peers, and the community were significant factors that influenced their decision to stay in or leave their DLBE teaching roles. For example, Dalia's decision to remain a DLBE teacher was solidified by the love and respect shown by Latine students and families and the acceptance and appreciation of her students' race and identity by her White colleagues. Rosa prioritized cultural diversity as a powerful value that drives her to continue teaching in her school. She valued students' identity and appreciation for their culture, seeing her DLBE students as human beings first and students second. Azucena's motivation to continue as a DLBE teacher was rooted in shared cultural values with her colleagues, which included multiculturalism, music, art, supportive relationships, and collaboration. Current teachers believe in the collective cultural wisdom of the Latine multilingual community, which emphasizes seeing each other as family and the values of collaboration, sharing, and solidarity. To them, being part of a school where the student body and families reflect their demographics and having a supportive teaching community are crucial factors in their sense of belonging and retention in their current DLBE roles.

Although DLBE programs aim to preserve and honor the identities of language-minoritized groups, using LatCrit lens, this study also revealed contradictions that may deter DLBE teachers from continuing in the DLBE teaching field. Specifically, the absence of cultural diversity in schools' DLBE program strands and communities caused former DLBE teachers in this study to experience feelings of detachment and undervaluation. For instance, in Chapter 4, Violeta, a former DLBE teacher, recounted her experience of moving to a less diverse district. However, she eventually returned to

her previous school district due to the negative impact on her work experiences. At the less diverse school, she had to shoulder the burden of educating her colleagues on racial literacy and awareness matters. This proved to be both emotionally taxing and challenging for her. The sentiments of detachment and undervaluation arose primarily from the elitist and divisive attitudes of White teachers and school administrators toward the presence of DLBE teachers and the DLBE program strand, which was rooted in racial inequities within the educational system (Colomer, 2019; Freire et al., 2021). Ultimately, these attitudes contributed to the educators' leaving their teaching roles. Yet, schools remain White (Han et al., 2018; Ladson-Billings, 1995), including schools with a DLBE program strand (Freire et al., 2021). Additionally, current school and district practices continue to reify mainstream biases (Colomer, 2019; Freire et al., 2021).

This critical issue highlights the importance of understanding the role of race and culture in the work experiences of DLBE teachers. It also emphasizes how crucial it is for minoritized students and teachers to be represented at all levels of education and in administrative and policy decision-making positions, which is particularly crucial in schools where DLBE programs are implemented as strands within the school. Additionally, it is essential to avoid rebranding DLBE programs for privileged communities to prevent the gentrification of DLBE programs (Freire et al., 2021; Freire et al., 2017; Flores & García, 2017; Katznelson & Bernstein, 2017).

### **Theme 3: The Commitment to Social Justice**

The findings in this study revealed that the current DLBE teachers' decision to stay in the classroom was linked to their involvement in social justice initiatives, which

indicates the ideological clarity of the research participants (Palmer, 2018), further placing critical consciousness (Cervantes-Soon et al., 2017) as a driving ideal of DLBE teachers' work. For instance, Dalia, a current DLBE teacher, recognized the pressing need for greater focus on K-5 Spanish curricular resources in DLBE programs and thus joined the curriculum adoption committee. Dalia noticed that instruction of DLBE programs was built around the English language, which failed to consider the languages and experiences of minoritized students. While participating in the curriculum adoption committee, Dalia strongly advocated for incorporating the diverse linguistic and cultural backgrounds of DLBE students into the curriculum. Likewise, Azucena championed a shift in labor policy for the volunteer work done by teachers, successfully amending a school policy to compensate them for their valuable time. By challenging unfair labor policies and advocating for DLBE programs, students, and families, current DLBE teachers used their power and creativity to speak out against the inequitable structures (Palmer, 2018) and to center the voices of minoritized students, other DLBE teachers, and their families. In Dalia's words, "hay que hacer ruido. Nos toca así. Si no, no nos van a escuchar. Nuestra voz no suena fuerte. Tenemos que gritar".

During our group and individual pláticas, former DLBE teachers emphasized the significance of social justice in their work with DLBE families and students. However, the study did not explore the social justice efforts of former DLBE teachers.

#### **Theme 4: The Centrality of Experiential Knowledge**

The LatCrit framework values experiential knowledge as crucial to "understanding, analyzing, and teaching about racial subordination" (Solorzano & Yosso,

2001, p.3). This study found that Rosa, a current DLBE teacher, felt motivated to continue working in the DLBE classroom when the school and community members appreciated and recognized her experiential knowledge. Conversely, Margarita and Violeta, two former DLBE teachers, lost their enthusiasm to continue working in the DLBE classroom when they felt a lack of appreciation and acknowledgment for their experiential knowledge from the school and district administrators.

According to Irizarry's (2011) argument, institutions that are predominantly White tend to silence and ignore the lived experiences of minoritized individuals, particularly regarding issues of discrimination. Irizarry's (2011) findings are consistent with those of this study. The experiences of Margarita and Violeta serve as an indication of systemic racism and discrimination in the education system and the validation of Whiteness in schools (Amos, 2016). The school administrators failed to acknowledge and appreciate their experiential knowledge and expertise, which was informed by their cultural identity and heritage. This disregard for their expertise and cultural knowledge is an example of how systemic racism can lead to the exclusion and marginalization of DLBE teachers in the education system (Amos, 2016).

Furthermore, the research findings suggest that Margarita and Violeta were denied opportunities for growth and advancement due to their racial identity. This demonstrates how systemic racism can create and perpetuate disparities in access to resources and opportunities for DLBE teachers (Amos, 2016). It also raises the issue of the distribution of merit, a standard that is used to give opportunities to those who conform to the dominant racial norms and hierarchies (Delgado & Stefancic, 2017). In

contrast, Rosa's experience highlights the importance of recognizing and valuing the experiential knowledge of DLBE instructors. Her motivation to continue working in the DLBE classroom was fueled by the recognition and appreciation of her expertise and experiential knowledge.

In summary, this study underscores the importance of recognizing and rejecting systemic racism and discrimination in the education system. By valuing and leveraging the experiential knowledge of minoritized individuals, we can create more equitable and inclusive learning environments for all.

### **Theme 5: Critical Care (Cariño Crítico)**

The findings of this study suggest that current DLBE teachers decided to continue teaching in DLBE classrooms based on two values of Critical Care (Cariño Crítico): personalismo and teachers as facilitators. As stated previously, personalismo refers to the care and guidance teachers provide to students and their families, a crucial value in Latine culture (Antrop-González & De Jesús, 2006). Teachers as facilitators refer to the Critical Care (Cariño Crítico) approach that engages students in co-constructing knowledge and encourages them to take an active role in their learning (Antrop-González & De Jesús, 2006). The strong interpersonal bonds and trust (confianza) current DLBE teachers established with their Latine DLBE students, and their families motivated them to remain committed to their roles.

For example, Rosa's DLBE teaching work was characterized by a compassionate approach that extended beyond the classroom, building meaningful relationships with her Latine students and their families. Her sincere interest in their personal lives made her a



beloved teacher as these families developed a particularly strong relationship with Rosa. As Rosa explained, "es una relación más de camaradería, podría decir, pero al mismo tiempo de mucha confianza, de respeto y de consideración". These close bonds ultimately motivated her to continue teaching in the DLBE classroom.

Similarly, Azucena's teaching style was marked by her role as a facilitator. She skillfully established connections between the two languages, using the bridge strategy to facilitate a two-way learning process between herself and her students. She recognized and celebrated her students' bilingualism and linguistic abilities, instilling a sense of pride in their identity. Consequently, Azucena formed strong bonds with her students and nurtured a passion for learning that inspired her to continue her work as a DLBE teacher.

These findings exemplify the Critical Care (Cariño Crítico) framework, which emphasizes the need to build meaningful relationships with students and their families to promote their academic success and well-being (Antrop-González & De Jesús, 2006). The findings also reveal how cultural values shape the retention of current DLBE teachers in this study (Taveras Rivera, 2020).

Moreover, the current DLBE teachers in this study cherished the mutually beneficial relationship they share with students who serve as co-facilitators alongside them. This approach is consistent with the Critical Care (Cariño Crítico) framework, which recognizes that students are active agents in their learning, and their contributions should be valued and integrated into the learning process (Antrop-González & De Jesús, 2006).

Overall, this study emphasizes the significance of Critical Care (Cariño Crítico) in education, which entails building meaningful relationships with students and their families and engaging students as active agents in their learning while promoting their well-being (Antrop-González & De Jesús, 2006). Additionally, it highlights the added positive dimension of the values of Critical Care (Cariño Crítico) that encouraged current DLBE teachers to stay in their jobs (Taveras Rivera, 2020).

### **Implications**

The results of this research revealed that race and racism may have had a significant impact on the work experiences of DLBE teachers in this study. Furthermore, some former DLBE teachers cited racism as one of the reasons for leaving their DLBE teaching jobs. Centering the racial identities of Latine DLBE teachers is crucial for promoting their retention within the educational system. By valuing and respecting these educators for who they are and by considering their unique perspectives and experiences, schools can foster an inclusive and equitable work environment. Teachers, school administrators, and policymakers must interrogate issues of race and racism in both school and community spaces. This research provides an epistemological and moral call for educators to do work that recognizes, reclaims, and restores our humanity.

I want to acknowledge that the dedication and generosity of all six Latine K-5 Spanish/English DLBE teachers during the data collection process was truly inspiring. They spent twelve hours of their time sharing their work experiences and stories and reflecting on how their roles have impacted their desire to stay or leave. During our group pláticas, research participants expressed appreciation for the opportunity to connect,

listen to, and support each other in a safe space. Their commitment to learning about each other, DLBE teacher attrition, and retention practices demonstrated their genuine interest in this topic. This underscores the significance of establishing spaces that facilitate teacher collaboration, active listening, and discourse concerning shared experiences among minoritized teachers. Such conversations enabled the research participants to navigate their challenges and explore opportunities for overcoming them. School administrators could provide a space for DLBE teachers to connect and share as a form of professional learning. School administrators should refrain from participating in affinity groups as these groups are intended to offer a secure and inclusive environment for exchanging experiences openly. Nevertheless, administrators may approach the group and inquire if they would be willing to contribute their insights on how to retain DLBE teachers. Additionally, affinity groups might resurface narratives representing a site of racial knowledge that school administrators can tap into to deepen their understanding of race. Furthermore, school administrators could draw on these interactions to glean retention practices provided directly by teachers.

Furthermore, this study's findings may have implications for practice, policy, and future research. Specifically, concerning practice, through this study, I identified how race and racism influenced DLBE teachers' experiences. The results of this study point to a critical need for White teachers and school administrators to acquire knowledge and develop skills for working with minoritized groups of teachers. Additionally, this study's findings suggest that other educational professionals, beyond those directly involved with DLBE programs, should familiarize themselves with the vision, objectives, and

pedagogical techniques employed in DLBE programs. The study's participants, who taught in schools with a DLBE strand, recounted the challenges that stemmed from the ignorance or indifference of their colleagues, administrators, or community members. DLBE school administrators and other leaders must be cognizant of any opposition to DLBE programs that may exist in schools where the DLBE program is small. Furthermore, they must acknowledge the additional obstacles and responsibilities faced by DLBE teachers, who shoulder the burden of representation and are often viewed as mere tokens of diversity and inclusion.

Furthermore, concerning policy, the findings of this study shed light on the policy-related challenges faced by DLBE teachers due to structural barriers. The research participants highlighted various labor policies that did not recognize the linguistic skills and certifications of DLBE teachers, the absence of policies that aim to diversify the teaching workforce and support minoritized teachers, and district processes that endorse the use of monolingual curricular resources for preparing DLBE students. Given the historical and current complexities of education, the findings of this study call for the disruption of false racial innocence (Miller, 2008), which refers to the creation of teacher education policy decisions that disregard how race shapes and privileges particular perspectives, allowing, for example, White district administrators to choose not to examine their decisions for positioning DLBE teachers as translators, interpreters, and family liaisons. White district school administrators pretend ignorance of the added work these roles represent for DLBE teachers while simultaneously making decisions that

affect DLBE teachers negatively. However, examining their historical and contemporary contexts challenges this false innocence.

Lastly, concerning research, this critical qualitative study represents only the beginning of exploring the work experiences of DLBE teachers in schools. It initiates a discussion concerning DLBE teacher attrition and retention, offering new insights into why teachers remain in a DLBE classroom and their reasons for leaving DLBE classrooms. It is mainly focused on how their role as Latine Spanish/English DLBE teachers may be explicitly and implicitly impacted by race and racism present in educational structures, processes, and discourses within a school and its community (Solórzano & Yosso, 2001). This study confirmed the link between race, racism, and former DLBE teachers' decisions to leave, as well as their link to identity. Further research could be conducted into how racial disparities impact the health and well-being of Latine DLBE teachers. Moreover, current DLBE teachers' cultural values of Critical Care (*Cariño Crítico*) increased their sense of purpose and commitment to DLBE teaching jobs. Their emotional connections with their students and families and their perception that their work is valued helped them overcome obstacles and navigate racism and motivated them to stay. Future research must explore the centrality of emotions and cultural values of care in DLBE teacher retention. Additionally, further research could be conducted into how Critical Care (*Cariño Crítico*) can be leveraged to retain teachers. The Critical Care (*Cariño Crítico*) framework is the foundation for understanding the unspoken element of *cariño* in DLBE teacher retention. It could be expanded, transformed, and changed.

## **Recommendations**

The demand for DLBE programs is rising, creating challenges for school districts (Howard et al., 2018; Kennedy, 2020). In addition to developing new programs, districts must also address the issue of recruiting more DLBE teachers (Kennedy, 2020).

However, school staffing challenges cannot be resolved by focusing only on teacher recruitment; teacher retention must also be addressed (Ingersoll & Smith, 2003). Former DLBE teachers who participated in this study identified differential treatment, silencing, and absence of racial and cultural solidarity with the student body, their DLBE teaching peers, school administrators, and the community as the factors that caused them to leave the DLBE classroom. Echoing former DLBE teachers, current DLBE teachers indicated that taking action to navigate structural racism in their everyday work experiences was vital in their decisions to continue as DLBE teachers. In addition, current DLBE teachers highlighted the importance of working in a culturally congruent school where they could build strong relationships with students and families, motivating them to stay in their DLBE teaching roles. These findings highlight the widespread issue of racism within educational institutions as well as the urgent need to implement a more radical response to tackle racism within schools. In this section, I present the following recommendations to support the recruitment and retention of DLBE teachers.

### **School Administrators**

This study suggests a correlation between race, racism, and the experiences of DLBE teachers. Therefore, school leaders and teachers must engage in work promoting racial justice, centering on the voices and experiences of minoritized teachers. Antiracist

training for school administrators may help school administrators critically examine their role in disrupting White supremacy. School administrators must prioritize creating a safe environment for DLBE teachers by addressing power dynamics, privilege, and the attitudes of administrators and community members, which this study found to impact DLBE teachers' work experiences.

Additionally, DLBE program administrators must have high levels of expertise in dual language education and a profound commitment to the overarching program goals. School administrators should comprehensively understand DLBE teachers' experiential knowledge to create a school environment that fosters job satisfaction and belonging. School administrators enhance their understanding and strengthen relationships with DLBE teachers by listening to their stories and acknowledging their valuable experiential knowledge and community involvement. This can facilitate a deeper insight into the unique experiences of Latine DLBE teachers, such as having immigrated from another country or pursuing a different profession before teaching (some might have been lawyers, business owners, or accountants in their country of origin). By recognizing these experiences and practices, administrators can brainstorm potential applications to benefit the school, like inviting teachers to participate in leadership activities or serving as advisory board leaders. Such an approach fosters a collaborative environment and promotes a more inclusive school culture.

### **DLBE Families**

This study revealed that some White English-speaking families crowd out DLBE language-minorized students, depriving them of resources that best support them

educationally. Additionally, this study revealed that some White English-speaking families might consciously or unconsciously exert their race and class privilege over the DLBE teachers, which can be socio-emotionally damaging for DLBE teachers.

Therefore, it is essential to hold regular educational sessions about antiracism for White English-speaking parents to address their concerns regarding DLBE program goals and decisions and to offer them tools to expand their racial awareness. All stakeholders must learn about engaging in antiracism in schools.

Additionally, school administrators can create a welcoming environment that meets Latine families where they are and builds trust by recognizing their experiential knowledge as valuable. Educational sessions on antiracism and DLBE program goals and research should be held with Latine families in mind and fully participating. To ensure Latine families attend, school administrators can provide flexible scheduling of these activities, transportation to and from events, and childcare at events should be provided. Materials and communication should be available in Spanish and Indigenous languages. Viewing Latine parents as collaborators, acknowledging their knowledge and experiences, and including them in the school community is crucial.

### **Support for DLBE Teachers**

It would be beneficial for school administrators to involve DLBE teachers in the decision-making process and give them a seat at the table. Encouraging DLBE teachers' participation in various committees and worker organizations, such as unions, would further support their voices. Furthermore, including DLBE teachers in the decision-making process, particularly in adopting curriculums and developing new programs, is



crucial. Additionally, school districts should share their plans for DLBE programs to familiarize all stakeholders with the vision, mission, and goals of the DLBE programs. This way, the district can demonstrate its commitment and support for DLBE programs and teachers.

### **Professional Development for DLBE Teachers**

DLBE teachers must have access to tailored professional development opportunities and support that address their individual needs and responsibilities. These may encompass developing, modifying, and aligning curricula to meet DLBE program goals. It is paramount that they receive personalized training and learning opportunities catering to their specific instructional and programmatic requirements. Furthermore, providing new DLBE teachers with a mentor can offer them valuable guidance and support as they embark on their new roles.

In addition, antiracist education for DLBE teachers and support programs that equip DLBE teachers with the tools to navigate discrimination throughout their careers may offer more effective solutions for retention purposes.

### **Evaluating Current Hiring Practices**

School district administrators must thoroughly evaluate their hiring practices to identify and eliminate institutional and systemic bias. Additionally, they should empower DLBE teachers by providing them with leadership opportunities and support, such as leadership professional development and access to leadership opportunities, such as joining a local organization or subcommittee to represent the school's DLBE program. By

doing so, school district administrators can create a more inclusive and equitable environment for DLBE teachers.

### **Financial Incentives**

According to the findings of this study, DLBE teachers' added work needed to be fully acknowledged by school administrators. While it is essential to compensate all teachers fairly for their work, DLBE teachers should receive differentiated pay due to the additional teaching and staff responsibilities that come with DLBE programs. Moreover, they employ their full linguistic abilities to carry out their teaching duties and develop strong relationships with DLBE families. DLBE teachers also hold additional certificates or credentials to teach in two languages, which makes them highly skilled professionals. Therefore, it is vital to provide them with compensation through a stipend, bonus, or salary increase, which the school unions can negotiate on behalf of DLBE teachers with school districts. It is important to note that DLBE schools have a higher turnover rate, as Collier and Thomas (2017) highlighted. Through my research, I found that Portland, Eugene, and Beaverton school districts provide a stipend for teaching positions requiring a second language as a regular responsibility. It is important to note that these districts have partially abandoned their current salary schedules.

Furthermore, some districts may mandate that DLBE teachers complete a language assessment to qualify for the stipend. I encourage school districts to implement a multiple-measures approach, which evaluates language skills using more than one measure. For instance, the Oregon Teacher Standards and Practices Commission (TSPC) has devised a multiple measures guidance document for the Dual Language

Specializations, which enables DLBE candidates to show the knowledge and qualifications necessary to teach in a DLBE classroom. Specifically, DLBE teachers who have completed coursework in Spanish at an international university are exempt from taking oral proficiency exams. Similarly, those who possess an endorsement in Spanish as a Foreign Language are not required to take a Spanish proficiency test. This approach would eliminate the overreliance on standardized tests as the primary means for determining whether DLBE educators possess second language proficiency.

### **Future Research**

The field of DLBE education research has overlooked the valuable narratives of DLBE teachers, prompting this study to fill that void. The study gathered experiential knowledge from DLBE teachers who shared their stories for academic research. These research participants actively generated and analyzed data, integrating their voices throughout the study. It is crucial to maintain this approach and encourage other researchers to change the role of DLBE teachers in research. Researchers must continue to bring to light the diverse range of experiences and perspectives of minoritized groups of teachers. In addition, in this study, both current and former DLBE teachers reported experiencing severe emotional and health effects due to the invisible labor involved in their work. This highlights the need for more research to be conducted on how racial disparities impact the health and well-being of DLBE teachers.

## Conclusions

In this study, three current and three former Latine K-5 Spanish/English DLBE teachers shared their complex work experiences and decisions to stay or depart from their DLBE teaching jobs.

Most research participants revealed that at some point in their DLBE teaching career, they experienced racism, differential treatment, social silencing, and invisible labor. These inequalities emotionally harmed DLBE teachers, leading some to leave their DLBE teaching roles.

Current DLBE teachers continue to work in schools where their teaching peers, students, and community members share their racial identity. Notably, current DLBE teachers highlighted their strong relationships with Latine DLBE colleagues, students, and community members as the reason for continuing their DLBE teaching roles.

On the other hand, former DLBE teachers in this study felt isolated and demoralized in schools that lacked diversity, as structural racism remained part of their everyday work experiences. They left their DLBE teaching positions due to persistent negative interactions with White school administrators, White teachers, and other members of the school.

Each participant's work experience was significant and very valuable. Their experiential knowledge is central to developing antiracist DLBE teacher recruitment and retention practices.

Regardless of their work experience in schools, current and former Latine K-5 Spanish/English DLBE teachers in this study are firmly committed to DLBE programs,

students, and families. Teaching was more than a job for all DLBE teachers in this study.

As Margaritas put it,

En nuestra comunidad, este oficio no es nada más un título. Si no que está en el corazón, está en la sangre. Es un estilo de vida.

Although teaching in DLBE programs has many challenges, they value their experience as DLBE teachers.

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## Appendix A: Email Solicitation

Dear \_\_\_\_\_

I am a doctoral student at Portland State University conducting a research study about the work experiences of Latine K-5 Spanish/English Dual Language Bilingual Education Teacher (DLBE) teachers in Oregon.

With the increasing concern about the DLBE teacher shortage, it is imperative to better understand the teacher attrition and retention phenomena from the perspectives of DLBE teachers themselves. The purpose of this study is to explore the work experiences of Latine K-5 Spanish/English DLBE teachers and to document how these work experiences may influence their decisions to continue as teachers in DLBE programs or leave.

As a DLBE teacher/former DLBE teacher, I would like to invite you to participate in this study. Your input will be of great value and will help me understand DLBE teacher attrition and retention phenomena.

I will conduct two individual 60–90-minute pláticas with each participant and two 60-90-minute-long group pláticas with all participants. I will ask each participant to bring two artifacts related to their DLBE work experience to discuss during our individual pláticas. This study will take place between October and December 2022 and involves a total time commitment of about twelve hours.

In this study, I will keep your identity confidential and protected by taking the following precautions: (a) I will store all documents, including coded data, in a password-protected box folder; (b) I will use a pseudonym for each participant; (c) all files will only be accessible to me, as the researcher, and the researcher's committee chair.

If you are interested in participating in this study or have any questions, please do not hesitate to contact me at [patinoc2@pdx.edu](mailto:patinoc2@pdx.edu). As soon as I receive your email response, I will contact you to schedule a time for the individual plática.

I look forward to hearing from you. Thank you in advance for participating in this study.

Sincerely,

Nelly Patiño Cabrera

## **Appendix B: Pláticas Protocol- Group I**

### **Dual Language Bilingual Education Teacher Individual and Group Pláticas**

#### **Protocol**

Group I: Latine K- 5 Spanish/English DLBE teachers who currently teach in a DLBE program in Oregon.

#### **Teacher Pláticas Protocol**

Participant:

Date and time:

Post pláticas Comments:

Introduction:

Hello, and thank you so much for agreeing to participate in this semi-formal pláticas. Your contribution to my study will help other Dual Language Bilingual Education (DLBE) educators and school administrators learn from your stories, experiences, and perspectives. The goal of this plática is to find out more about your work experiences as a DLBE teacher. This is meant to be a conversation about your DLBE work experience. Feel free to ask questions. I also want to remind you that I will record during this plática to facilitate my note-taking. Is that okay? (Give them a chance to answer). Also, you have the right to stop the plática at any time. You can say “I pass” if you do not want to answer any question or ask that I stop notation or recording for any questions. Is this still ok with you? (Wait for an answer, then proceed). Please know that I keep my notes and this recording in a safe place and that I will remove identifying information. All the information will be confidential, and your participation is voluntary.

We can do this plática in Spanish or English or both. What do you prefer? (Wait for an answer, then proceed).

#### **Artifacts that represent DLBE work experiences.**

Please tell me about your artifact(s).

How did you select this artifact(s)?

What is the history of this artifact(s)?

What does it represent?

### **DLBE Work Experiences**

Now that we have discussed your artifacts, can you tell me about your experiences as a DLBE teacher?

What drew you to teaching in a DLBE program?

Have you always been a DLBE teacher? Tell me about your trajectory.

What was it like when you first started your job as a DLBE teacher?

Tell me about a typical day at work.

Some would say that teaching in DLBE programs is the same as teaching in English-only programs. What would you tell them?

In what ways does your job differ from the job of other teachers in your school?

Are you finding teaching in a DLBE program a different experience than expected?

What do you find satisfying about the work of a DLBE teacher?

What do you find challenging about your work as a DLBE teacher?

Tell me about when you felt your job as a DLBE teacher was difficult.

How did you feel during that time?

Would you describe what you think the ideal DLBE job would be like?

If you had the opportunity to change your DLBE teaching job now, what would be some of the changes you would make and why?

What are some reasons that you have stayed at your school as a DLBE teacher?

What are some reasons why you would leave your DLBE teaching job?

### **Values of Caring** (cariño)

What do you like the most about teaching in a DLBE program?

Tell me about a time when you felt a strong sense of belonging, respect, and trust in a DLBE school.

Tell me about a time you felt like “a part of the family” at your DLBE school.

Tell me about your current relationship with your colleagues and school administrators.

What kinds of professional and personal growth opportunities exist at your DLBE school?

Besides teaching, what other activities are you involved in at your DLBE school building/district?

How do you see your impact by being part of these activities?

What are your most significant contributions to a DLBE classroom/school/district?

Tell about a time when you felt recognized for your hard work and successes as a DLBE teacher.

What do DLBE teachers need in their work environment to perform their DLBE teaching job to the best of their abilities and be happy doing so?

What must DLBE programs do to encourage DLBE teachers to keep their jobs?

What else would you like to share about your work experience in a DLBE program?

Are you going to continue teaching in a DLBE classroom next year? Please explain.

### **To Consider for Second Plática**

What has changed at work since our first plática?

What is work like now?

How are you being treated?

How are your professional relationships with your colleagues and school administrators now?

How must DLBE programs change to encourage DLBE teachers to keep their jobs?

What do you think DLBE teachers need in their work environment to perform their DLBE teaching job to the best of their abilities and be happy doing so?

Are you going to continue teaching next year? Please explain.

Thank you for helping me and for telling me about your work experience.

If you have any questions or concerns, feel free to reach me!

## **Appendix C: Pláticas Protocol – Group II**

Dual Language Bilingual Education Teacher Individual and Group Pláticas Protocol

Group II: Latine K-5 Spanish/English DLBE teachers who no longer teach in a Spanish/English DLBE program in Oregon.

### **Teacher pláticas Protocol**

Participant:

Date and time:

Post pláticas Comments of Leads:

Introduction:

Hello, and thank you so much for agreeing to participate in this semi-formal pláticas. Your contribution to my study will hopefully help other Dual Language Bilingual Education (DLBE) educators and school administrators learn from your stories, experiences, and perspectives. The goal of this plática is to find out more about your work experiences as a DLBE teacher. This is meant to be a conversation about your DLBE work experience. Feel free to ask questions. I also want to remind you that I will record during this plática to facilitate my notetaking. Is that okay? (Give them a chance to answer). Also, you have the right to stop the pláticas at any time (you can say “I pass” if you do not want to answer any question or ask that I stop notation or recording for any questions). Is this still ok with you? (Wait for an answer, then proceed). Please know that I will keep my notes and this recording in a safe place after they are transcribed, and all identifying information will be removed. All the information will be confidential, and your participation is voluntary. We can do this plática in Spanish or English or both. What do you prefer? (Wait for an answer, then proceed).

### **Artifacts that represent DLBE work experiences.**

Please tell me about your artifact(s).

How did you select these artifacts?

What is the history of these artifacts?

What do they represent?

### **DLBE Work Experiences**

Now that we have discussed your artifacts, can you tell me about your work experiences as a DLBE teacher?

What drew you to teaching in a DLBE program?

Have you always been a DLBE teacher? Tell me about your trajectory.

What are the reasons you left your job as a DLBE teacher?

What was it like when you first started your job as a DLBE teacher?

While working as a DLBE teacher, what kinds of support (if any) did you receive from your colleagues?

While working as a DLBE teacher, what kinds of support (if any) did you receive from school administrators?

What impact have these supports (if any) had on your job as a DLBE teacher?

Some would say that teaching in DLBE programs is the same as teaching in English-only programs. What would you tell them?

In what ways does the DLBE teaching job differ from other teaching jobs in a school?

Did you find teaching in a DLBE program a different experience than expected?

What did you find satisfying about your job as a DLBE teacher?

What did you find challenging about your work as a DLBE teacher?

Tell me about when you felt your job as a DLBE was difficult.

How did you feel during that time?

Would you describe what you think the ideal DLBE job would be like?

If you could change your DLBE teaching job duties, what would be some of the changes you would have made?

What are some reasons that you would have stayed at your school/DLBE program?

**Values of Caring** (cariño)

What do you like the most about teaching in a DLBE program?

Tell me about a time when you felt a strong sense of belonging, respect, and trust in a DLBE school.

Tell me about a time you felt like “a part of the family” at your DLBE school.

What professional and personal growth opportunities were at your DLBE school?



When you worked as a DLBE teacher, what other activities were you involved in besides teaching at your DLBE school building/district?

How did you see your impact by being part of these activities?

What are some of your most significant contributions as a DLBE teacher?

Tell about a time when you felt recognized for your hard work and successes as a DLBE teacher.

What do DLBE teachers need in their work environment to perform their DLBE teaching job to the best of their abilities and be happy doing so?

What must DLBE programs do to encourage DLBE teachers to keep their jobs?

What would need to change for you to return to a DLBE teacher position? Please explain.

What would you tell DLBE school administrators?

What else would you like to share about your work experience in a DLBE program?

### **To Consider for Second Plática**

What has changed at work since our first plática?

Have your perceptions about your teaching experience in a DLBE program changed?

What must DLBE programs do to encourage DLBE teachers to stay in their jobs?

What do DLBE teachers need in their work environment to perform their DLBE teaching job to the best of their abilities and be happy doing so?

Thank you for helping me and for telling me about your work experience.

If you have any questions or concerns, feel free to reach me!

## Appendix D: Demographic Survey

Dear participant,

I am collecting your brief demographic information for research purposes. This survey will take about 5-10 minutes to complete. This survey aims to learn more about the backgrounds and experiences of current/and former Dual Language Bilingual Education (DLBE) Teachers. The study results will be included in a doctoral dissertation and may be published in academic journals or presented at professional conferences. In all cases, confidentiality will be maintained. No individual data that links you with your responses will be included. Your participation is voluntary. You may decline to participate or to answer any question in the survey. If you have questions or concerns about participating in this study, contact me: Nelly Patino-Cabrera at patinocn@pdx.edu or 503-752-5977. Thank you for your participation!

Full Name

1. What gender do you identify as?
  - Woman
  - Non-binary
  - Man
  - Prefer not to say.
2. What is your age?
  - 0 - 15 years old
  - 15 - 30 years old
  - 30 - 45 years old
  - 45+
  - Prefer not to say.
3. How would you describe your ethnicity?
4. How would you describe your racial identity?
5. What languages do you speak fluently?
6. Years of Teaching Experience
  - 3-5
  - 6-10
  - 11-15
  - 16-20
  - 21-25
  - 26 or more
7. What is the highest level of education completed by your parents?
  - Did not complete high school.

- High school diploma or GED
  - Associate's degree
  - Bachelor's degree
  - At least one year of coursework beyond a bachelor's degree but not a graduate degree
  - Master's degree
  - Completed a PhD, MD, or other advanced professional degree.
8. What is the highest level of education you have completed?
- Bachelor's degree
  - At least one year of coursework beyond a bachelor's degree but not a graduate degree
  - Master's degree
  - Education specialist or professional diploma based on at least one year of coursework past a master's degree level.
  - Doctorate
9. What type of teaching certification/license do you hold?
10. What is your current job/what do you do for a living?