Literacies of Power:
Exploring Multilingual and Multiliterate Practices in a Secondary Chicanx/Latinx Studies Course

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Submitted in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy
under the Executive Committee
in the Graduate School of Arts and Sciences

COLUMBIA UNIVERSITY

2017

ABSTRACT

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K–12 schools' rapidly changing demographic compositions urge us to envisage the ways

in which school curricula can support epistemological diversity for an increasingly bi-

/multilingual and racially diversifying world. Using ethnographic methodologies, my

dissertation explores the experiences of Chicanx and Latinx emergent bilingual learners (EBLs)

enrolled in a high school Chicanx/Latinx Studies class. In this course, the teacher employed

translanguaging pedagogies where languages are not seen as separable phenomena but as

cooperating in fluid and sophisticated ways in the practices of bilingual people (García, 2009). I

examine how and in what circumstances Chicanx and Latinx youth draw on and develop

multilingual and multiliterate practices including oral, visual, and print channels to cultivate

academic, counterhegemonic, and civic literacies. Of significance, this study documents the

ways in which school curricula can support epistemological diversity and foster bi-/multilingual

literacies of agency, civic engagement, and academic achievement. Toward this end, this study

asks: *How does student participation in the Chicanx/Latinx Studies course influence the*

language and literacy practices of emergent bilingual learners (EBLs)?

While the institutionalization of secondary Ethnic Studies courses swiftly expands across

California school districts, more research is necessary to understand the nuanced pedagogical

and curricular nature of these courses, especially when enacted with bi-/multilingual youth. This

study adds to the nascent empirical scholarship on secondary Ethnic Studies curricula and

translanguaging pedagogies in secondary "English-medium" courses, underscoring pedagogical

processes of nourishing Chicanx and Latinx students' fluid language and literacy practices. Since Latinxs remain one of the fastest growing school-aged populations in the United States, the future of this nation depends, in part, on how successfully this vital community is educated. This study's findings feature what I call "literacies of power," meaning the various forms of reading and writing that lead to the self-actualization of young people. These literacies of power contribute to four sets of important conversations: (a) the development of enriched literacy learning for Latinx students in the digital and media age; (b) pedagogical innovations, including translanguaging pedagogical practices, for EBLs in Ethnic Studies classrooms and other non-remedial, college-preparatory "English-medium" classrooms; (c) the identity development of Latinx youth that spans social worlds; and (d) the growing research on Ethnic Studies curricula and pedagogies in high school classrooms, especially as these courses increasingly become a high school graduation requirement throughout California and have been recently sanctioned by California Governor Jerry Brown's signing of landmark Assembly Bill 2016.

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Terminology

Throughout this dissertation, I refer to these words in greater depth. However, I have provided a brief glossary.

Corrido: In the words of Chicano historian Américo Paredes, el corrido is a "Mexican ballad of border conflict" (1963, p. 15). As Paredes describes, the corrido is as conventional a form as the five-paragraph model, a "well-established" (p. 108), if short-lived, popular ballad that addressed border "resistance against outside encroachment" (p. 244) from the 1830s to the 1930s (Paredes, 1963, as cited in Noe, 2009).

Chicanx: I subscribe to the gender-inclusive alternative to the masculine-centric "Chicano" and the gender binary found in "Chicana/o." While Chicanx is an important sociopolitical identity that signifies a political and social conciousness (Anzaldúa, 1987), I primarily use Chicanx throughout this dissertation to indicate of Mexican- and Mesoamerican descent.

Chicanx/Latinx Studies: Chicanx/Latinx Studies—a subdiscipline of Ethnic Studies-- explores experiences from pre-Columbian civilizations to the present. It is an interdisciplinary field that investigates the diversity of Chicanx and Latinx cultures as it is conditioned by the intersection of race, class, gender, sexuality, regional variation and power.

Dynamic Bilingualism: As introduced by García (2009), dynamic bilingualism is enacted through translanguaging. It goes beyond the concept of "additive bilingualism" where languages are added one after another and are separable phenomena. Instead, dynamic bilingualism recognizes that the linguistic features and practices of bi-/multilinguals derive from one linguistic repertoire that interact in dynamic ways with each other.

Ethnic Studies: This multi-and interdisciplinary field centers race and racism as the primary terrain of academic inquiry and interrogates the construction and deconstruction of racial projects. It studies the processes of racialization of people in the United States and beyond. I subscribe to Gonzales' (2017) use for upper-case "Ethnic Studies" rather than the dominant lower-case version as "I equate Ethnic Studies to Chicanx Studies, Black Studies and Asian American Studies. Ethnic Studies is a stand-alone political term" (n.p.).

Emergent Bilingual Learner: I subscribe to García's (2009) concept of emergent bilinguals and emergent bilingual learner rather than "English Language Learner" to engage a more humanizing and asset-based understanding of bilingual young people spanning our school system. While the students in this study were at different points of the bilingual continua (Hornberger, 2003), I still refer to them as emergent bilinguals because much of Ofelia García's work similarly classifies students as such.

Latinx: I subscribe to the gender-inclusive alternative to the masculine-centric "Latino" and the gender binary in "Latina/o." While Latinx is *indeed* a colonial term that erases indigenous identities through the centering of European root word "Latin," for this dissertation I use Latinx as an umbrella term to refer to people with ancestral ties to Latin America. While I try not to conflate Latinx with Chicanx, at times throughout the dissertation, I solely refer to Latinx when I am making broad claims that refer to Latinx children.

Translanguaging: García (2009) defines translanguaging as the everyday and normative practice of bi-/multilinguals. It takes the stance that bi-/multilinguals have one dynamic and sophisticated linguistic system that the speaker draws from and that languages are not codes that are switched in and out of. It is "an approach to bilingualism that is centered, not on languages as have been often the case, but on the practices of bilinguals that are readily available (p. 44).

Translanguaging Space: Li Wei (2011) describes a translanguaging space as a social space that incorporates bi-/multilinguals histories, experiences, social and cultural contexts, beliefs and the cognitive ability to perform accordingly.

Acknowledgements

This arduous road is paved with the blessings, gifts, blood, sweat, and tears of my foremothers and ancestors. I walk in the beauty of resistance knowing that each step—and at times *misstep*—is a source of contemplation, reflection, and growth: a mirror of the past, present, and future. Ometeotl.

I am a mirror that reflects the hopes and dreams of so many people and communities that have deeply impacted and transformed my life. As the child and grandchild of migrants, apple farmers, educators and social activists, I am a seed of their rebellion. Mamá, gracias por ser mi primera maestra bilingüe. You helped me learn to love both of my languages and cultures, even when I often resisted. Tu dedicación a la comunidad Latinx me ha inspirado desde que era chiquita. Agradezco mucho todos tus esfuerzos y gracias por brindarme tanto apoyo e amor incondicional. Papá, eres el papá ejemplar. Tu vida trabajadora ha sido la fuerza que haya manejado mi dedicación a mis estudios. Eres mi mundo. Y a los dos, gracias por cuidar a Taiyari con tanto amor mientras que acababa la tésis, ha sido el regalo más hermoso.

I am so grateful to my dissertation committee. Dr. Ernest Morrell, you personify greatness. Your ability to listen, learn, love, push and believe in others is extraordinary and exemplifies your magnitude as an educator. I still remember the day I emailed you many years ago as a teacher expressing interests in doctoral programs and wanting to possibly study Ethnic Studies pedagogies at the secondary level. Since day one, you've been my greatest advocate and have pushed my work and thinking in all of the right directions. You have extended opportunity after opportunity to my family and I. I am eternally grateful to you and for your guidance with this dissertation. Dr. Lesley Bartlett, you represent the absolute best of this profession. Since meeting you in your Intro to Ethnography class, I have aspired to only be more like you. Your

compassion for others, ridiculous brilliance and detailed care for your students and scholarship make you the greatest teacher. You single-handedly inspired me to conduct an ethnographic study on language and literacy from an equity and critical perspective. This dissertation has benefited immensely from your sharp and critical feedback and I attribute so much of my recent academic success to you. Dr. Carmen Martínez-Roldán, you provided critical mentorship when I needed it most. As one of the few Latina faculty at Teachers College, I found solace in our conversations after hours, your hugs and our research meetings. I learned so much from your research team and attribute much of my thinking around Latinx children's literacies to you and your wealth of knowledge. Thank you for your important feedback with this dissertation project. Dr. Gary Okihiro, your fierceness and profound commitment to Third World/Ethnic Studies has been a guiding light throughout my graduate career. I am forever thankful for the opportunity to T.A. your Comparative Ethnic Studies courses alongside you. Your scholarship on de/colonization and Ethnic Studies has nourished my soul beyond words. Dr. Robert (Bob) Fecho, you stepped up and joined my team without hesitation. I am grateful to the CNV program for placing you on my doctoral path and for the opportunity to know your kindness, intelligence and generosity. Thank you for your important feedback on this project. I am also profoundly grateful to Dr. Yolanda Sealey-Ruiz, Dr. Mariana Souto-Manning and Dr. Ofelia García who treated me and mentored me as if I were their own. You three are some of the most courageous and selfless women of color I have ever met in the academy and am so inspired by your commitment to social change. Thank you for your guidance and light.

There are so many comrades that held my hand when I needed them most. True friends hold mirrors up for you so that you can learn from your mistakes and become your best self. Caro, Ed, and Alma, we all started together and we have all now finished together. You three

have had my back throughout this entire process. You are my beloved brother and sisters and I am grateful to walk a path towards justice alongside you. Nati, one of the greatest things about moving to NYC from LA was my proximity to you and your family. What a gift! From HGSE to NYC, thank you for sharing your beautiful friendship and family with me. Lauren, Alex, Tran, Liz, our sleepovers, study sessions, and all-nighters will remain among my greatest and most beautiful memories of my PhD experience. Your love, support, humor and friendship are priceless. Elexia, your unconditional 10+ years of friendship have been so special to me, especially in the academy. To my Bay Area and CGU writing buddies, especially Rocío and Kari, I am eternally grateful for your support and encouragement.

I have been blessed with incredible informal mentors throughout this process that believed in me and were there to answer questions and guide me down the right paths. Thank you Antonio and Jerica for reading the earliest drafts of my personal statement for graduate school. I am here today, in great part, because of you. Arshad, Lauren, Debbie, Rosa, Shirin, Patrick, Tracy, Wanda, and Nathan, you all bestowed love and support at different times early in my graduate studies when I hadn't yet figured out my path. Thank you for your example and for letting me learn from your generosity and heart. Bree, Ariana, Edwin, Betty, Danny, and Rita: Your unconditional love and friendship has sustained and nourished me beyond words. Bree, my OG GG, thank you for always looking out for me. NYCoRE fam: y'all were my family away from home. Our organizing and meetings sustained my heart when all I wanted was to be home. You are my family and I learned some of my greatest lessons in organizing from you all. And to Kate, thank you for your love, brilliance and collaboration.

IUME, you became my place of comfort and safety. Thank you for the insurmountable amount of resources, funding and inspiration. Thank you for your vision and for creating a place

Dedication

Para Taiyari.

Antes de concebirte
Ya te amaba.
Eres el amor más grande de mi vida.

May the creator and ancestors forever guide you towards light, freedom and forgiveness.

Chapter One: Introduction

Pa' mí [For me], *corridos*[1] are [the carriers of] our history, stories, and struggles as a people. I been listenin' [to them] since I was little. They teach us bout México *y la lucha de nuestros antepasados* [the struggle of our ancestors], you know? But also teach you bout the streets, how to *sobrevivir* [survive] in the game of *el norte* [the North, or the United States]. I been writin' corridos since middle school, too. But for the most part, it's like *Mexicanos* don't exist [in school curricula]. And when we do, *somos los ilegales* [they talk about us as illegals], like we come just to have babies. Corridos remind us of who we really are. (Joaquín, eleventh grader, FN, November 13, 2014)

Joaquín's statement about Latinx[2] students' experiences with literacy was recorded at La

Feria High School[3] (LFHS). At the time, Joaquín was enrolled in a "Chicanx/Latinx Studies"

course offered at his high school and was reflecting on his knowledge and proficiency of

Mexican corridos and the stories that they carry as tools for empowerment in an amplified anti-

immigrant climate. His words *"somos los ilegales"* remind us of the greater "anti-migrant

hegemony" (Gonzáles, 2013) that is pervasive throughout our society, media, and educational

system. Joaquín is an avid reader and writer of *corridos*; he manifests what I call and will later

explain further, a *corridista consciousness.*[4] Writing, reading, and performing *corridos* are

among the myriad transnational literacy practices that bi/multilingual students, like Joaquín,

bring to our schools' rapidly changing demographic compositions and literacy classrooms. Yet

these compelling perspectives are often ignored by nationalized literacy curricula (Gutiérrez,

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[1] With origins in the 1910 Mexican Revolution, corridos are musical ballads often depicting border conflicts and resistance to Anglo dominance (Paredes, 1958). As a form of historical literacy, they narrate stories of struggle, resilience, and heroic acts.

[2] I use the "x" at the end of the Chicanx and Latinx as a gender-inclusive alternative to de-emphasize the masculinist ending in Chicano and Latino and the gender binary in Chicana/o and Latina/o.

[3] Pseudonyms are used for students and high schools.

[4] Emanating from one's personal relationship with and knowledge of corridos, a corridista consciousness acknowledges young people as the authors and storytellers of their lives and communities and draws from their rich language and literacy practices.

2007), and especially amidst the everyday deficit-oriented discourses like as those found within the Common Core State Standards (CCSS) where youth are constructed as passive consumers of marketized notions of "school-based literacy."

Through the exploration of pedagogies of possibility, this dissertation study seeks to challenge the dominant narratives that depicts the Chicanx/Latinx student-age population as a problem rather than a promise, and as young people lacking literacy or what Rosa (2010) identifies as "languageless," rather than those that employ rich, sophisticated, and complex language and literacy practices. Using ethnographic methodologies, this dissertation asks the overarching question: *How does student participation in the Chicanx/Latinx Studies course influence the language and literacy practices of Chicanx and Latinx emergent bilingual learners (EBLs)?*[5] In this course, the teacher employs translanguaging pedagogical practices where languages are not seen as separable phenomena but as interacting in fluid and sophisticated ways in the brains and practices of multilingual people (García, 2009). The objective of this dissertation is twofold. First, it seeks to provide ethnographic knowledge of the experiences of Latinx emergent bilingual students enrolled in a high school Chicanx/Latinx Studies course (technically an "English-medium" course) that employs fluid translanguaging practices—practices that value and engage both English and Spanish (García, 2011)—as a means to fully employ and honor the full cultural and linguistic practices of emergent bilingual youth. Specifically, I examine how youth draw on and develop multilingual and multiliterate practices including academic forms of reading and writing that integrate oral, visual, and print channels (New London Group, 1996).

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[5] I use García's (2009) use of "Emergent Bilingual Learner" (EBL) rather than "English Language Learner" (ELL) to value and honor the bilingual abilities of young people classified and formally classified as ELL.

Second, the dissertation examines students' experiences with a Chicanx/Latinx Studies curriculum and how the course influences students' multiple and evolving identities and literacies. Critics have disputed that Ethnic Studies courses promote racial hate, do not challenge students academically or prepare them for standardized testing (Biggers, 2012; Martínez, 2012; Planas, 2012). However, growing research demonstrates Ethnic Studies courses as contributing to students' academic achievement, especially for students from culturally, racially, ethnically, and linguistically diverse backgrounds (Cabrera et al., 2014; Dee & Penner, 2015). This study contributes to the developing empirical knowledge regarding the social and academic affordances of Ethnic Studies secondary curricula as well as translanguaging pedagogies and practices in secondary "English-medium" classrooms.

As this nation undergoes major demographic shifts (Maxwell, 2014) and schools across the country move toward populations that consist of majority students of color (Council of Great City Schools, 2012) with an increasingly bi/multilingual populace (García, Flores, & Woodley, 2012; Pew Research Center, 2015), I am reminded of W.E.B. Du Bois' famous declaration in 1900. Du Bois' words, "the problem of the twentieth century is the problem of the color line"— first enunciated at the Pan-African Conference held in London—still profoundly reverberate today. Du Bois' poignant use of the word "problem" was especially apt because of the emergence of social sciences that conceptualized people of color and their struggles against White supremacy as a social "problem" (Okihiro, 2011). The narrative often constructed around education reform today—(re)segregation, high-stakes testing, an accountability and audit culture, and the policing of bodies—frequently declare an ahistorical "crisis" rather than a historically manufactured one (Berliner & Biddle, 1996; Duncan-Andrade & Morrell, 2008; Fine, 1991; Taubman, 2009). In turn, this amnesiac perspective would render Joaquín's relationship to

corridos as a moment of "crisis" and illiteracy, as opposed to a consciousness rooted in an actual literacy of cultural, political, and social memory.

In 1910, Du Bois authored the first edition of *The Crisis: A Record of the Darker Races*, demanding the periodical documentation of the ongoing crisis of "the darker races." Du Bois recognized that for people of color in the United States, public schools were structured primarily in ways that engaged in the social, racial, and cultural reproduction of the status quo and had served as institutions through which notions of "crisis" only worsened. Resembling Carter G. Woodson's (1933) resistance to the disposability of Black humanity, Du Bois wrote about the vessels through which the violent and systemic miseducation of Black communities had historically wounded us as a nation. Most significant, Du Bois noted that the structural and historical educational crisis of the "darker race" would likely be routinely ignored.

Today we hear the calls of "crisis" (e.g., the "dropout crisis," the "illiteracy crisis," the "immigration crisis," and the "Latino education crisis") and Du Bois' body of important work asks us to be critical of such discourses as they are political and cultural products of White colonial subjugation (Quijano, 2001). These socially constructed "crisis" have been structurally and deliberately manufactured in working-poor communities through a long-standing miseducation of poor, immigrant, and students of color; they have contributed greatly to the social and racial stratification that define our growing inequality gaps (Fabricant & Fine, 2012; Fine, 1991; Lipman & Hursch, 2007). Both Du Bois (1903, 1910) and Woodson (1922, 1933) worked to repair racialized narratives through their creation of institutions, educational textbooks and building of archives that captured necessary counternarratives of the Black diaspora; these texts have since become foundational to the fields of African American and Ethnic Studies. Today, for colonized communities of color in the United States, moreover, while schooling

"continues to be apparatus of the state to colonize and mold useful, docile subjects and citizens…it also [a place that] can enable resistance to oppression and exploitation" (Okihiro, 2016, p. 12).

Statement of the Research Problem

The past decades' attacks on Latinx immigrant communities—primarily through xenophobic and draconian migration control policies, practices and rhetoric in the United States (Gonzáles, 2013)—have served as fertile soil for students' agentive resistance practices and developing emergent bilingual Latinx students' critical and mulitiliterate repertoires in schools, especially in secondary Ethnic Studies classrooms (Acosta, 2013; Cabrera et al., 2013; de los Ríos, 2013; Morrell, Dueñas, García, & López, 2013). Gonzáles (2013) contends that the contemporary Latinx immigrant movement and its supporters face a dynamic form of political power that he identifies as "anti-migrant hegemony." This political force is "exerted in multiple sites of power from Congress—think tanks, public radio and television, and local government institutions—through which a rhetorically 'race-neutral' and 'common sense' public policy discourse is employed to criminalize immigrants" (p. 12) and also their children (Pallares, 2014). This social and political context endures to negatively affect the schooling experiences and identity development of Latinx and EBL youth, two of the most vulnerable U.S. school segments (Callahan & Gándara, 2014; Santa Ana & González de Bustamante, 2012).

More than 12.4 million Latinx students are enrolled in pre-kindergarten to twelfth grade (Gándara & Contreras, 2009; Portes et al., 2014), making them the largest and among the fastest growing school-aged segment in the United States. Debilitating political, economic, and social systems, U.S. foreign policy, and Free Trade Agreements have forced millions of families from Latin America to migrate to the United States (Callahan & Gándara, 2014; Gonzalez, 2000;

Portes & Rumbaut, 2001). Since the early 1990s, not only have Latinx immigrants arrived in great numbers, but their birth rates have exceeded those of White and native-born populations (U.S. Census Bureau, 2011). Latinx immigrants and their children are changing the face of U.S. schools, causing educators and policy makers to reconsider both curriculum and language pedagogy (Callahan & Gándara, 2014). However, despite their rapid growth, Latinx children persist among the lowest academically performing groups (Gándara & Contreras, 2009).

Notwithstanding xenophobic ideologies that continue to garner campaigns for English-Only policies (Gándara & Hopkins, 2010; García & Kleifgen, 2010), Latinx families and communities in the United States continue to be highly bilingual (Pew Research Center, 2015). Prevailing conversations in education policy and mainstream media position Latinx emergent bilinguals in deficit lenses and locate educational inequalities in "deficiencies" in the skills, culture, values, and engagement of students' families instead of structural systems (Gutiérrez, 2006). In contrast to deficit ideologies, scholars like Ochoa (2007) emphasize the cultural and political knowledge of Latinx communities and provides a framework to critically read dominant "meta-narratives" rooted in cultural deficiency theories that continue to permeate our schools and society. Furthermore, Valdes (1996), Bejarano (2005) and Valenzuela (1999) locate the struggles of Mexicanx/Chicanx youth in social and structural inequalities. These scholars examine the forms of education in their homes and communities that are consistently being contested in the American school system. They each argue that Chicanx and Latinx youth primarily struggle with the social stigmatization and school instruction that devalues their cultures, literacies, linguistic repertoires, or their identities.

Within "English-medium" courses, especially English Language Arts (ELA) classes, the difficult drawback for emergent bilingual learners is the existence of a very narrow notion of

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what counts as language and literacy (Gutierrez, 2008). Literacy learning is too often narrowly

demarcated as the cognitive mastery of a content-area knowledge and skill set, or as singularly

preparatory toward colleges and careers (Common Core State Standards Initiative, 2014; Street,

1998). Common Core State Standards for ELA call for students to demonstrate a "command of

formal English" (CCSS, 2016, n.p.). Similarly, with respect to language, emergent bilingual

students are often taught in "English-medium" classrooms where the teachers have been trained

to view English as the only means through which to teach content and collaboration (García,

Ibarra Johnson, & Seltzer, 2017). The majority of Latinx youth in the United States, even those

born here or those re-designated as "Fluent English Proficient"[6] like Joaquín, are bilingual (Pew

Research Center, 2015). Yet they are regularly "required to perform [culturally] and

linguistically in the dominant language according to a standardized variety imposed by the

majority language community" (García, 2015, p. 131).

Furthermore, situated within a much longer history of anti-immigrant sentiments—

California Proposition 187[7] of 1994, H.R. 4437[8] of 2005, and Arizona's Senate Bill 1070[9] of

2010—the incessant policing of migrant bodies (Rodriguez, 2012) that defines the current social

and political climate is what Gonzales (2013) has named "anti-migrant hegemony." The

dismantling of bilingual education programs, the restriction of unauthorized immigrant students'

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[6] Students are re-designated Fluent English Proficient (FEP) since the prior year census
according to multiple criteria and procedures.
[7] California Proposition 187, also known as the 1994 "Save our State" ballot initiative, sought to
establish a state-run citizenship screening system and prohibit unauthorized immigrants from
using non-emergency health care, public education, and other social services in California.
[8] Also known as the "Sensenbrenner Bill," it would have increased the penalty of being an
undocumented immigrant from a civil violation to a federal felony.
[9] Arizona SB 1070 passed in 2010 and required police to determine the immigration status of
someone arrested or detained when there is "reasonable suspicion" they are not in the United
States legally.

access to higher education, and Arizona's erradication on Tucson Unified School District's (TUSD) Mexican American Studies (MAS) program have all been mechanisms to deter Latinx students' educational advancements. Simultaneously, the movement to institutionalize Ethnic Studies, especially in ninth to twelfth grade classrooms, is gaining momentum and increasingly becoming a high school graduation requirement across California school districts (Strauss, 2014). However, with a few recent exceptions, scarce literature has been empirically documented around the nature of these courses, especially windows into classroom curricula and pedagogies. This dissertation seeks to contribute to that lacuna of research.

Rationale of Study

While this dissertation is not about Chicanx and Latinx youth in Tucson Unified School District's former Mexican American Studies program, this study is inspired, in great part, by its criminalization. The Mexican American Studies (MAS) Program in the Tucson Unified School District (TUSD) offered one exception to the adverse statistics of Chicanx and Latinx students placed for failure, propelling a 97.5 percent graduation rate and a robust college-going rate (Cabrera et al., 2012). Curricula and pedagogy entrenched in the socio-historical-political identities of its students was identified as the chief initiator for academic success and achievement (Cabrera et al., 2012, 2014; Cammarota, 2007, 2009; Cammarota & Romero, 2014; Orozco, 2011). In May 2010, Arizona House Bill 2281 (later titled ARS 112-15) dismantled this program by banning Mexican American Studies and charging that "un-American" programs taught racial separatism and promoted the overthrow of the U.S. government (Sleeter, 2012).

According to ARS 15-112 (formally HB 2281), which is still being challenged in the courts to this day, the law empowers the Arizona State Superintendent of Public Instruction to

fine a school district ten percent of their state funding per month, if classes are deemed to violate any of the following criteria:

1. Promote the overthrow of the United States government.

2. Promote resentment toward a race or class of people.

3. Are designed primarily for pupils of a particular ethnic group.

4. Advocate ethnic solidarity instead of the treatment of pupils as individuals.

This law was upheld in federal court after MAS teacher colleagues filed a lawsuit against the state to void the law as a breach of the First Amendment (Acosta, 2013). The federal courts dissolved the third criteria in this law, however the rest remain intact. Hence, many Arizona teachers continue to be under surveillance especially if they are to advocate "ethnic solidarity" rather than the "treatment of pupils as individuals." It was the banning of this TUSD curriculum that led to the rise of secondary Mexican American Studies and other Ethnic Studies courses throughout the country (Buenavista, 2016; Weston Phippen, 2015). As such, there has been increasing attention and awareness of secondary Ethnic Studies courses at the secondary level and the existing empirical literature.

On September 12, 2016, California Governor Jerry Brown signed Assemblyman Luis Alejo's (D-Salinas) landmark Assembly Bill 2016 into law, which will develop a model for standards-based Ethnic Studies curricula for public and charter secondary schools by 2019. As the first legislation of its kind, California now leads the nation in sanctioning Ethnic Studies courses and making them accessible statewide. California's recent victory directly counters xenophobic trends in Arizona that banned such curricula in 2010. Given these momentous strides, there remains a paucity of empirical research providing windows into the impact of these academically rigorous courses, especially from students' perspectives.

Of the increasing studies, scholars have argued that Ethnic Studies courses can provide a conduit for robust literacy skills (Morrell et al., 2013), academic achievement (Cabrera et al., 2014), an increase in student attendance and GPA (Dee & Penner, 2016), can cultivate critical understandings of racialized histories (Jocson, 2008), and provide fecund soil for critical thinking (Cammarota & Romero, 2006; de los Ríos, 2013). According to a recent NCTE position, Ethnic Studies "has always been invested in providing equal access to literacy, encouraging democratic principles, and promoting different ways of knowing—of producing and disseminating knowledge" (n.p.). Given the racial inequity present in K–12 curricula and standards (Heilig, Brown, & Brown, 2012; Sleeter, 2005) and the enduring racialized misreading of students of color (Sealey-Ruiz & Perry, 2015), literacy educators must look towards Ethnic Studies as a means to enhance humanizing literacy experiences for all students.

Ethnic Studies stands on the shoulders of pioneering African American scholars like Carter G. Woodson (1933) and W.E.B. Du Bois (1903), Third World social movements for decolonization and freedom abroad (Fanon, 1963; Memi, 1961; Okihiro, 2016), Native American struggles for sovereignty and liberation, freedom schools of the 1960s, and Black independent schools and Afrocentric public schools (Sleeter, 2011). As a field of study, its objective is to systematically examine and dismantle institutional racism (Hu-DeHart, 2004). Ethnic Studies endeavors to amplify counterhistorical and stolen histories as well as the epistemologies, perspectives, and cultures of those who have been historically marginalized and denied full participation within traditional discourses and institutions (Hu-Dehart, 1993, 2000). Ethnic Studies has a number of sub-disciplines including but not limited to: Native American and Indigenous Studies, Chicana/o/x and Latina/o/x Studies, African American and Black Studies, and Asian Pacific Islander American Studies. Specifically, Chicanx and Latinx Studies

examines the omitted and complex histories, contributions, and cultures of Mexican and Latinx-origin people living in the United States (Acuña, 2000). This is pertinent given the ways in which school curricula have historically portrayed Chicanxs and Latinxs as bereft of social, political, and economic agency and as persistent "aliens" by dissociating them from their longstanding ties to the United States (Anzaldúa, 1987; Duncan-Andrade, 2005).

While the body of work is not voluminous, empirical studies on the teaching of Ethnic Studies (Cammarota & Romero, 2006; Romero et al., 2009) and Latinx literature (Acosta, 2007, 2013) courses have been primarily documented in the state of Arizona. Fewer studies capture the existence and impact of these courses elsewhere in the country. Furthermore, Ethnic Studies courses are expanding in public school districts throughout California with much support from grassroots communities (Buenavista, 2016). As such, there remains a dearth of literature that documents "thick descriptions" (Geertz, 1973) of Ethnic Studies curriculum and instruction at the secondary level in California. In particular, few empirical studies have specifically examined how high school Ethnic and Chicanx/Latinx Studies courses can be a conduit for multilingual, multimodal, and civic literacies.

Lastly, although the teaching of Ethnic and Chicanx/Latinx Studies at the secondary level dates back to the institutionalization of Ethnic Studies at the university level in the late 1960s (de los Ríos, Lopez, & Morrell, 2015; Sleeter, 2011), there remains little knowledge into the structure, depth, and impact of these courses on young people in twenty-first century literacy classrooms that are increasingly becoming more ethnically, racially, and linguistically diverse (Kinloch, 2012; Paris, 2012).

Purpose and Significance of the Study

Among the most vulnerable student populations in our nation's schools are those classified as "English Language Learners"—whom I refer to here as "emergent bilingual learners" (EBLs)—and Latinx students (Callahan & Gándara, 2014). Empirical studies in literacy research have revealed that the experiences of students from immigrant families are marked by a disconnection between the cultural and linguistic resources extant in their community and those resources that are sanctioned in literacy classrooms (Lam, 2006; Pacheco, 2012). Research demonstrates that Latinx EBLs in California labeled "Re-designated Fluent English Proficient,"[10] like Joaquín, continue to struggle academically in their mainstream literacy courses for several years after their re-designation (Hakuta et al., 2000). Literacy scholars have identified a dire need to study how youth like Joaquín's "outside-school" language and literacy practices may productively inform literacy work in school (Skerrett, 2013; Yi, 2008), and they have also advised a need to conjointly study how multilingual and multiliterate youth develop their nuanced identities. New pathways for enriched curricular and pedagogical approaches must be created and documented—such as Ethnic Studies courses that engage culturally relevant and anti-colonial perspectives.

Entering the Conversation

Among my family in the northern Chihuahua borderlands of México, teaching and organizing are deemed among the noblest endeavors. Four generations of women in my family, including my bisabuela and abuela, were all normalistas (activist K–5 literacy workers in rural México), and committed to teaching the most marginalized. As the niece of Alicia de los Ríos

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[10] This category contains English Language Learner students in California who were re-designated as "Fluent English Proficient" since the prior year census. These students are re-designated according to multiple criteria, standards, tests, and procedures.

Merino, a prominent political prisoner and one of the hundreds disappeared in 1978 during México's "dirty war," I learned the value and sacrifice of educational and social activism at a very young age. While she was detained and disappeared prior to my birth, I was raised hearing stories about my tía Alicia's steadfast tenacity for social and educational justice, and her pursuit to fight for the rights of indigenous people in Chihuahua and throughout México. I am also the daughter of a bilingual educator who spent her entire adult life teaching migrant farmworker children throughout Central and Southern California. Additionally, my tías Irene, Irma, Martha and Lichita, all avid activists and teacher organizers in Chihuahua, and advocates of the Ejército Zapatista Liberación Nacional (EZLN) in Chiapas, México, demonstrated the promotion of Zapatismo in one's own community and exhibited daily a permanent commitment to critical literacy and working for justice on both local and global levels. These four generations of women demonstrated that literacy was a process of social inclusion (Freire, 1970) and instilled in me the power of "la palabra", or "the word." The feminist teachers and organizers in my family taught me that the future of humanity lies in the dismantling of all forms of oppression. Following their lead, I became a literacy educator in my community and worked to avoid cultural deficit models and built upon the rich funds of knowledge of communities of color.

After I graduated from college in 2004, I began my work as a student observer and classroom aide, then later in 2005 I became a classroom student teacher in Boston Public Schools (BPS). It was there where I saw the materially and ideologically dehumanizing everyday circumstances of urban schooling. I witnessed the consequences of a system (e.g., dehumanization, unemployment, poverty, reductive curricula, stigmatization, and more) that consistently miseducated young people and denied them access to democratic participation and professional membership into one of the most resourced countries in the world (Duncan-Andrade

& Morrell, 2008). I came to understand that young people care deeply about what is happening in their schools and communities and are motivated to change those social conditions. My initial years of teaching and learning in BPS encouraged me to return to my hometown of La Feria (pseudonym), California, where I lived up until the age of nine to teach ESL and Spanish literacy courses in the school district that had dis/served the vast majority of my family members.

Of my forty four cousins who grew up in La Feria and its surrounding areas, only six of us have gone to college. This stark reality forced me to ask greater questions regarding tracking, testing, the lack of historically and culturally relevant curriculum, student academic identities, and culturally sustaining pedagogies for Latina/o students. Upon my return to the La Feria Unified School District (LFUSD) as a new teacher, I developed an interdisciplinary curriculum that focused on youth popular culture, immigration, gender and sexuality, and Chicanx/Latinx history and literature. In 2007 I authored the first interdisciplinary college preparatory "Chicanx/Latinx Studies" (CLS) course template and curriculum in the school district, which has since flourished into a robust yearlong course that centers college preparation. These college preparatory CLS courses (history and literature) are now offered at every high school throughout the school district.

The transformative outcome of this work at La Feria High School (LFHS) urged a deeper inquiry and exploration of the possibilities of Ethnic Studies at the high school level and led me to graduate school to explore curriculum studies, literacy, and qualitative research methodologies so that I may come back and document the curricular and pedagogical possibilities of this learning environment. My 2015 return to LFHS—four years since I left teaching there—afforded me a necessary distance and an opportunity to relearn and (re)engage this once familiar academic setting as a new academic community that was in the midst of unprecedented growth.

By acknowledging and institutionalizing programs where literacies are understood as plural phenomena and as a political and social practice, Chicanx and Latinx bi-/multilingual students at LFHS are not only seen, but their histories and agentive actions and literacies are valued as resources.

Research Questions (RQ)

In order to explore the fluid literacy and language practices of Latinx youth enrolled in the Chicanx/Latinx Studies course[11], this ethnographic classroom study uses a purposive sample (Bogdan & Biklen, 2007) of eight eleventh and twelfth grade Latinx students. This dissertation is guided by the overarching question, *How does student participation in the Chicanx/Latinx Studies course influence the language and literacy practices of Chicanx and Latinx emergent bilingual learners (EBLs)?* Research sub-questions are:

1. How are literacies enacted within the Chicanx/Latinx Studies course? How does the course influence students' perspectives of their language and literacy practices?

2. What does translanguaging look like in practice? How does translanguaging allow EBLs opportunities to explore and negotiate their literate identities?

3. How do twenty-first century digital media tools and/or the use of Mexican/Latinx literary genres (e.g., border *corridos*) expand opportunities for EBLs to build literate and linguistic practices for academic identities?

These questions were considered simultaneously throughout the yearlong study; however, some questions were tackled more directly in certain chapters. Sub-question 1 is addressed throughout all of the findings chapters, sub-question 2 is tackled in Chapters Five and Six, and sub-question 3 is addressed in Chapter Seven and Eight.

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[11] The Chicanx/Latinx Studies class is further explained in Chapter Three and Four.

Theoretical and Conceptual Approaches

This study is grounded in the theoretical contributions of New Literacy Studies (Street, 1982), Mignolo's (2000) notion of "border thinking" (p. 18) and García et al.'s (2017) conceptualization of the three strands of a translanguaging pedagogy. My conceptual framework straddles multiple linguistic and literacy practices, identities, and cultures. Attacks on and the marginalization of Chicanx and Latinx immigrant communities—and immigrant communities at large—have often transferred to school practices through the devaluing of students' bilingualism, biculturalism, and linguistic assets and practices in the classroom (García et al., 2017). According to Kumashiro (2000), students and teachers construct perceptions of themselves and others in relation to hierarchies of knowledge and power manifested in classroom practices, discourses, and the academic curriculum. As such, I have selected a conceptual framework that seeks to disrupt such hegemonic manifestations.

Sociocultural Theories of Literacy and New Literacy Studies

For the last four decades, educational and literacy theorists inspired by Vygotsky (1962), have increasingly seen learning as primarily tied to the social and cultural contexts that they happen and have come to understand learning as not only a cognitive process but also a sociocultural process (Cole, 1996; Gutierrez & Rogoff, 2003, Lave & Wenger, 1991; Lee, 2007). This approach to learning uses people's every day cultural practices as a core component of analysis and sensemaking. In this context, learning is equally about shifts in participation in social and cultural contexts as the shifts in ways of thinking (Rogoff, 2003; Wenger, 1998).

New Literacy Studies (NLS) is situated within the larger camp of sociocultural theories of learning, and is what this study is first situated in. NLS has stretched understandings of literacy and initiated the "social turn" in the literacy field (Gee, 2012; Street, 2005). NLS

marked a 'theoretical shift' in understandings around literacy from a cognitive model where the attention was on a person's literacy acquisition to an emphasis on the social and cultural interactions around the uses of literacy practices (Gee, 2000). Specifically, a socio-cultural theory of literacy builds on the rich and lengthy ethnographic tradition that documents how different groups within a social context use literacy in their everyday lives, (Barton, 2007; Barton & Hamilton, 1998; Heath, 1983; Street, 1984, 1993, 1995) and investigates the ways in which individual identities, relationships, and institutional structures are sustained and negotiated through what people *say* and *do* with literacy (Barton & Hamilton, 1998; Gee, 2012; Street, 1993). Characterized by an understanding that there are multiple literacies (New London Group, 1996) situated within social and cultural practices, NLS focuses on the dominant role of power because certain forms of literacies in society are sanctioned and valued more over others (Gee, 2012; Street, 1984).

Sociocultural theories of literacy have also contemplated, contested and expanded the views of adolescents' literate lives extant in social contexts beyond school (Barton & Hamilton, 1998; Barton, Hamilton, & Ivanic, 1999; Baynham, 1995; New London Group, 1996; Street 1993). Sociocultural scholars of literacy have challenged the notion of a singular "literacy" that does not vary by individual or situation. They have challenged the myth of literacy as a developmentally ordered set of skills (Street, 1984) whose acquisition has a common impact on learners' cognition. Instead, they have conveyed the ways in which literacy "is a social process, in which particular socially constructed technologies are used within particular institutional frameworks for specific social purposes" (Street, 1984, p. 97). Street (1995) and Barton, Hamilton, and Ivanic (2000) critique "autonomous models of literacy" which see traditional forms of print literacy as "technical" and "neutral processes" with cognitive consequences for

possessors of literacy and argue instead for the existence of "multiple ideological, culturally-informed, socially-situated literacies that are also linked to existing power relations" (De Castell & Luke, 1983, as cited in Morrell, 2005, p. 315). Gee (2000) claims that NLS is based on the view that reading and writing make sense only when studied in the context of the social and cultural practices and the social and material realities of which they belong.

Acknowledging these important advances, scholars nonetheless assert that limited attention has been paid to the resistance practices of minortized global English speakers (Blackburn & Clark, 2013) and the literate lives of racially, culturally, and linguistically diverse youth (Fisher, 2003, 2005, 2007; Martínez-Roldán & Franquíz, 2009; Morrell, 2007). Scant studies within the NLS tradition have also focused explicitly on bi/multilingualism; making it a central critique of NLS. Studies following the sociocultural and NLS tradition have pointed to the language and literacy practices that multilingual youth develop in out-of-school spaces (Fisher, 2003; Gutiérrez, 2008; Lam & Rosario-Ramos, 2009; Yi, 2008). Yet insufficient information exists about the processes through which youth develop these practices and identities across their social worlds (Skerrett, 2013). NLS scholars have invited considerations of how the multiple language and literacy practices (e.g., *corridos*) from youth like Joaquín in the epigraph of this dissertation may productively inform literacy work in school (Yi, 2008) and have also urged conjointly studying how multilingual and multiliterate youth develop their multiple identities (Skerrett, 2013). From this perspective, "being literate" is extremely contextual; it depends on the social and cultural contexts, tools, and skill sets available for making meaning. Furthermore, literate activity occurs in personal, civic, social, cultural, and multilingual spaces (Skerrett, 2013).

Two major points in NLS underscore the social nature of literacy: (a) people appropriate images, patterns, and words from the social activities that they have participated in and (b) meaning making and reading are connected to identity negotiation and broader dominating discourses in society that control beliefs about the way the world works (Gee, 2000). Thus, Chicanx and Latinx new literacies work centralizes Chicanx/Latinx people's experiences of racism, (hetero)sexism, classism, cultural conflict, migratory status, social inequality (including the struggle for language), and identity as central to literacy education. Curricular and pedagogical projects aligned with this work underscore the importance of carving out space for the cultivation and support of Chicanx and Latinx young people's lived experiences, language and literacy traditions and building support, curricular innovations, and practices geared toward self-determination and empowerment. Moreover, this type of research, and this study in particular, emphasize that literacy must be studied in its social, cultural, historical, and political arenas (Barton & Hamilton, 1998; Gee, 2012; Street, 1995).

Coloniality and "Border Thinking"

According to Quijano (2001), coloniality refers to long-established sytems of power that surfaced as a result of colonialism and dictate culture, labor, social relationships, and the sanctioning of knowledge. Anti-colonial scholars have noted the ways in which coloniality manifests itself on various tiers in society: the coloniality of *power* references the relationship between modern forms of exploitation and power (Quijano, 2000); the coloniality of *knowledge* represents the impact of colonization on forms of knowledge production (Quijano, 2000); and the coloniality of *being* primarily impacts everyday lived experiences and language--with language being the primary location where knowledge is inscribed (Mignolo, 2000, as cited in Maldonado-

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Torres, 2007). Throughout the Americas, and in the United States specifically, the coloniality of being persists through the monolingual and monocultural schooling of Latinx youth.

As an equity-minded scholar dedicated to the "epistemic democratization" (Mignolo, 2011, p. 169) in our nation's literacy classrooms, I draw on Mignolo (2000)'s notion of "border thinking" in order to explore how colonial legacies and histories continue to inform reductive and restrictive educational contexts in the United States, especially as they pertain to the languaging[12] (Makoni & Pennycook, 2007) of emergent bilinguals. Mignolo conceptualizes border thinking as "knowledge conceived from the exterior border of the modern/colonial world system" (p. 11). Border thinking is "an other thinking" (p. 66) which includes thinking "between two languages and their historical relations in the modern world system and the coloniality of power" (p. 74).

Current social orders manifested in the form of racial and social hierarchies are the product of European colonialism in the Americas that dates back to 1492 (Mignolo, 2000). These legacies of colonialism grant power to certain people while dehumanizing others through what Mignolo identifies as the colonial difference. It is within the interstitial spaces of the colonial difference that border thinking emerges, emanating from the very epistemic borderlands where the colonial/modern global design intersects with local histories. Drawing on the work of Quijano (2001), Mignolo (2009) argues that "coloniality is constitutive of modernity—there is no modernity without coloniality" (p. 39). Quijano (2001) asserts that coloniality and colonialism are not the same; the latter denotes "a political and economic relation in which the sovereignty of a nation or a people rests on the power of another nation, which makes such

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[12] Languaging, according to Makoni and Pennycook (2007), refers to the selection and utilization of social features by speakers "in a seamless and complex network of multiple semiotic signs" (García, 2011, p. 7).

nation an empire" (Maldonado-Torres, 2007, p. 243). Coloniality refers to the "long-standing patterns of power that emerged as a result of colonialism, but that define culture, labor, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations" (Maldonado-Torres, 2007, p. 243). Hence, coloniality long outlives colonialism (Mignolo, 2000).

The current world system lies at the nexus of modernity and coloniality and is concurrently at play through the coloniality of power (Mignolo, 2000; Quijano, 2001). The overwhelming presence of Latinx young people in our nation's classrooms is the direct consequence of what Gonzales (2000) identifies as the "harvest of empire," signifying centuries of U.S. domination, intervention and occupation in Latin American countries and in the United States itself. For the Latinx youth in my study—primarily Mexican, Chicanx, and Central American young people—their existence in and ties to the United States are laced with colonial histories and a unique pattern of im/migration and coloniality (Gonzalez, 2000; Mignolo, 2000).

Within the current audit and accountability era (Taubman, 2009) where students literacy and language practices are routinely policed and scrutinized, coloniality is omnipresent in the existing reductive education policies for emergent bilingual students (García & Kleifgen, 2010). For the most part, K–12 standards are monolingual and must be met through large-scale high stakes testing in English (Menken, 2006). Within the inherent contradictions of these restrictive teaching contexts, border thinking helps us to reimagine bi/multilingualism as not simply about maintaining two or more languages as manifestations of nation-states or ethnolinguistic identities (García & Li Wei, 2014). As such, (García, 2009) encourages that rather than start with socially fabricated "languages" and examine how students "code switch" between them, to start with the *speakers,* whose creative (Makoni & Pennycook, 2007) enactment of their holistic repertoire

cannot be separated into such dualities as "first/second" or "standard/non-standard" language. In this case, translanguaging transcends these false dichotomies that reproduce the monoglossic language ideologies (Lippi-Greene, 1997) that continue to shape the discourse about language in our society (García, 2009).

Additionally, border thinking helps us honor the multiple forms of knowledge production that are often silenced within whitestream curricula (Urrieta, 2009) that consistently center the contributions and knowledges of EuroAmericans (Sleeter, 2005). These literacy contexts have historically constrained the voices and narratives of transnational Latinx young people by limiting the use of their linguistic repertoires and cultural and racial identity development in literacy classrooms.

Translanguaging Pedagogical Practices in Secondary Classrooms

For García (2009), the majority of research on bi/multilingualism engages language from a "monoglossic" (Bahktin, 1981) perspective, treating languages as separable phenomena in the lives and embodied practices of bi/multilingual people. This consequently leads to "diglossic" (Bakhtin, 1981) bilingual education programs that separate languages in the instructional program of students (García, 2009). In contrast, Bakhtin (1981) advocates for a heteroglossic perspective that views languages cooperating and interacting in complex ways in the minds and practices of bi-/multilingual people. This would allow amalgam processes to co-exist through what García (2011) calls *translanguaging*. Translanguaging normalizes and embraces both the language practices of bi-/multilingual communities and their daily uses of these practices, as opposed to standardized notions of language as the cornerstone for pedagogical strategies. Translanguaging is "not only a way to scaffold instruction, to make sense of learning and

language; rather, it is part of the metadiscursive regime that students in the 21st century must perform" (p. 147).

According to García et al. (2017), translanguaging refers to "both the complex language practices of multilingual individuals and communities, as well as the pedagogical approaches that draw on those complex practices to build those desired in formal school settings" (p. 5). As such, translanguaging takes linguistic fluidity as the norm and builds pedagogy from students' language practices up (García et al., 2017). Translanguaging holds "the potential to release ways of speaking of subaltern groups that have been previously fixed within static language identities and hierarchical language arrangements and that are constrained by the modern/colonial world system" (García et al., 2012, p. 48). Thus, instead of maintaining power, translanguaging can help educators transform classrooms—particularly those that are traditionally "English-dominant"—into spaces for border thinking, which is the intellectual process at the center of translanguaging (Garica & Levia, 2014; Cervantes Soon & Carillo, 2016).

Figure 1. The strands of a translanguaging pedagogy (García et al., 2017).
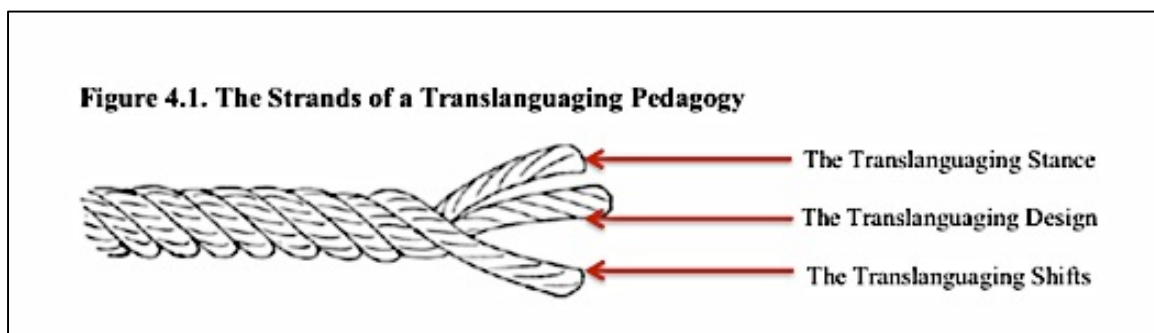
As outlined by (García et al., 2017) and as noted in Figure 1, the three interrelate strands include:

1. The translanguaging stance is a philosophical toolkit that reflects a teacher's belief that a bi/multilingual student has one linguistic repertoire that includes all of the features from each of the specific languages/varieties that the student can draw upon.

2. The translanguaging *design* is the teacher's curriculum and instructional and assessment plan for the classroom.

3. The translanguaging *shifts* are the teacher's unplanned moves that change course with the flow of the bilingual students in the classroom.

This framework highlights students and teachers engaged in practices that transgress monolingual or traditional bilingual models of teaching and learning. Using this framework, I examine students enrolled in a class where the teacher and students' translanguaging practices are normative, meaning "discursive and pedagogical practices that break the hegemony of the dominant language in monolingual classrooms" (García et al., 2012, pp. 45–46). Specifically, I draw on a translanguaging pedagogy (García et al., 2017), whose interrelated strands—the *stance* (a set of beliefs about bilingualism and bilingual students)*, design* (the curricular organization of the physical space of the classroom and all instruction)*,* and *shifts* (the unplanned "moves" that go with the flow of students' translanguaging)—purposefully make space for students to draw on all their language resources at all times (García et al., 2017).

From a teaching perspective, a translanguaging pedagogy can be comprehended as an instructional framework that teachers can use to: (a) mobilize students bilingualism as they engage with complex content and texts; (b) provide bilingual students with opportunities to develop linguistic practices for academic contexts; (c) create space for students' everyday bilingualism and ways of understanding; and (d) support bilingual students' socioemotional

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development and bilingual identities (García et al., 2017). For this dissertation, while the classroom teacher engaged all three strands, I look primarily at how *students* responded to the course and the ways in which students engaged literacies—including translingual literacies—within a Chicanx/Latinx studies course.

Significance of Study

Altering immigration patterns and K–12 schools' rapidly changing demographic compositions (Maxwell, 2014) urge educators to innovate instructional environments that can support epistemological diversity for an increasing multilingual and racially diversifying world (García et al., 2017). This dissertation generates insights into the ways in which we think about and incorporate the literacy and language resources of Latinxs and EBLs in our secondary "English-medium" classrooms. The limited body of research on the teaching of Ethnic Studies and its pedagogical implications with urban students has reached a critical point where the theoretical justifications have been reiterated (Sleeter, 2011; Tintiangco-Cubales et al., 2010; Tintiangco-Cubales et al., 2014) but fewer projects have been undertaken which systematically analyze—through empirically collected classroom data—the practical applications of theory for urban students, classrooms, teachers, and schools. This dissertation takes a necessary step toward diligently interrogating and analyzing the intersections of theory and practice within the teaching of Ethnic Studies at the high school level, the leveraging of bi/multilingual students' linguistic resources in "English-medium" classrooms, and its facilitation of varied literacy and linguistic practices and identity development.

In 2010, one law, Arizona House Bill 2281, outlawed the teaching of Mexican American literature and history (Cabrera et al, 2014; Cammarota & Romero, 2014). Today, more than 40 school districts in CA offer Ethnic Studies courses, and in the last 12 months, nearly a dozen of

the largest and most racially diverse school districts have created historical resolutions that mandate Ethnic Studies as a high school requirement. Yet it is important to note that many of them would not be implemented until fall 2019 under California AB 2016. Of significance, this dissertation study is in the Southern California region, where Ethnic Studies classes are expanding most rapidly, especially in and throughout Los Angeles County, and in the San Bernardino, Riverside, Moreno Valley, Pomona, and Coachella school districts, areas identified as the "Inland Empire" and desert communities with large number of migrant farmworker families. Since these curricular movements are quickly permeating and limited research exists on these classrooms in the Inland Empire (IE), this research is timely and urgent.

Furthermore, the current social and political climate that immigrants, EBLs, and Latinx youth are navigating only intensifies the urgency to study their identities and literacy practices as possible solutions. This dissertation was written at a time when California placed Proposition 58 on the ballot—a proposition which seeks to undue the harmful and xenophobic dismantling of bilingual education in California. Fortunately, this bill passed, and now each school district statewide will get to decipher what pedagogical and curricular approaches would best fit their diverse communities of bi-/multilingual learners. Hence, if Latinxs remain among the fastest growing school-aged population in the United States (Pew Research Center, 2014); the future of this nation depends, in part, on how successfully this critical population is educated. This study seeks to contribute to the following important conversations: (a) the development of enriched learning opportunities for Latinx students in the digital and media age; (b) pedagogical innovations, including translanguaging pedagogical practices, for EBLs in Ethnic Studies classrooms and other non-remedial, college-preparatory "English-medium" classrooms; (c) the identity development of Latinx youth that spans social worlds; and (d) the scant but growing

research of Ethnic Studies curricula and pedagogies in secondary classrooms, especially as courses quickly become a high school graduation requirement across California school districts and have been recently sanctioned by California Governor Jerry Brown's signing of Assembly Bill 2016.

Chapter Two: Review of Literature

Having walked through the broader conceptual terrain of my study, this chapter offers a more streamlined, detailed description of the literature that speaks to the educational community I researched. As background for my ethnographic study of eleventh and twelfth grade Chicanx and Latinx students enrolled in a high school Chicanx/Latinx Studies course, this review draws from interdisciplinary literature in the humanities and social sciences in order to both expand and synthesize understandings of students' literacy and language practices and identity development within the classroom context. Since many of the students in my study were immigrants themselves who were brought at a young age or the children of immigrants, I first explore some of the literature on U.S. Latinx immigrant education. I then look at the existing literature that focuses on sociocultural theories of non-dominant adolescent literacy, particularly the multilingual and multiliteracy practices among non-dominant youth at the secondary level. I then explore and review the growing literature on translanguaging as powerful pedagogy for emergent bilingual Latinx students in mainstream ELA and other "English-medium" classrooms. Lastly, I briefly revisit some of the existing literature on the teaching of U.S. Ethnic Studies at the K–12 level, primarily at the secondary context.

U.S. Latinx Immigrant Education

The United States has undergone—and continues to undergo—a profound demographic transformation in the wake of a significat influx of immigrants (Portes & Rumbaut, 1996). Immigration defines the experiences of the vast majority of Latinxs in the United States. Scholars Suárez-Orozco, Suárez-Orozco, and Todorova (2008) depict contemporary immigration as a "momentous social force, compelling Americans to face the challenge and opportunity of integrating and harnessing the energy of the greatest number of immigrants in the nation's

history" (2008, p. 1). Puerto Rican journalist Juan González contends that the surge of immigration from Latin America to the United States and the current demographic shift, which he calls the "Latinization of the United States," are a direct result of the economic and territorial expansionist history of the United States. Gonzalez explains this so-called "Latinization" as "the harvest of empire." In other words, the United States is harvesting what it has sown.

In his book, Gonzalez sets out to "trace the seamless bond between Anglo dominance of Latin America . . . and the modern flood of the region's people to the United States" (2000, xviii). Gonzales argues that Latin American immigration and the Latinx presence in the United States are markedly different from European immigration history to this country in at least three primary ways: (a) Latinx immigration is closely tied to the growth and needs of the U.S. empire; (b) race and language attitudes in this country have had the effect of moving Latin Americans not from immigrant to mainstream status, but rather from an immigrant to a linguistic/racial caste status; and (c) the greatest number of Latin Americans arrived when the United States was already the dominant world power. In direct relation to these increasing Latinx immigration trends, the economic circumstances that had allowed European immigrants to assimilate and rise into the middle class are no longer existent.

The disconnect between the history of immigration, immigration policies, and the realities of the lives of immigrants coalesce into a tempest that shapes the K–12 experiences of the majority of Latinxs in our nation's schools (Gándara, 2000). As the largest segment of immigrant-origin children ever enrolled in U.S. schools (Suárez-Orozco & Suárez-Orozco, 2016; Suárez-Orozco et al., 2008), Latinx youth exemplify Gonzalez' notion of a "harvest of empire." Gándara and Contreras (2009) identify this storm as the product of more than three decades of failed educational policies for Latinx immigrant students (and the children of Latinx

immigrants). Among more than 46 million Latinxs in the United States, two-thirds are immigrants or the children of immigrants (Pew Research Center, 2011). Latinxs represent more than 15 percent of the total population, however, it is estimated that by 2050, the Latinx school-aged population will grow more than 150 percent and account for more than half of all public school students nationally (Pew Hispanic Center, 2008). Although the Latinx population has grown across the country, the most rapid increases have been in areas that have not had a long-standing Latinx presence—the Midwest, the South, and long-standing suburban and exurban communities (Carrillo, 2017; Contreras, 2011; Gallo, 2014; Mangual Figueroa, 2013).

Given that one out of four children attending public school in the United States has an immigrant parent (Suárez-Orozco & Suárez-Orozco, 2016), the ways the educational system treats this vital immigrant population is of central importance (Suárez-Orozco & Suárez-Orozco, 2016). Although some Latinxs successfully navigate the U.S. educational system (Carillo & Rodriguez, 2016), many Latinx children continue to struggle academically (Gándara & Contreras, 2009) and leave schools without the skills necessary to compete in the new global economy (Menken, 2006, 2008; Orfield, 2004). Large national studies have found that an "academic gap" emerges as early as kindergarten and evolves and develops systematically throughout graduate education (Chernoff, Flanagan, McPhee, & Park, 2007; Gándara & Contreras, 2009). Among all racial and ethnic groups, Latinx immigrant students, especially those classified as "English Language Learners," continue to have the highest high school dropout/pushout rates and the lowest college attendance rates (Menken, 2006, 2008; Suárez-Orozco & Suárez-Orozco, 2016). Work in the last two decades on the intersections between immigration and education has focused more on the complex processes of identity formation, examining important intra- and intergroup differences among immigrant students (Bejarano,

2005; Lee, 1996, 2005; Lopez, 2003; Olsen, 1997; Valenzuela, 1999). Much of this work also examines important links between resisting assimilation and various racialization processes experienced in schools (Bejarano, 2005; Patel, 2013).

The Chicanx/Latinx diaspora draws from over a 500-year process of border crossings, border thinking, border writing, border existence, and resistance to Western-centric understandings of nation state, citizenship, and belonging (Noe, 2010; Paredes, 1952; Villenas, 2009; Villenas & Foley, 2011). Discourses around the diasporic character of the pre-twentieth century Americas consider how the colonial histories and relationships between the United States and their homelands shaped—and continue to shape—U.S. Chicanxs and Latinxs and their divergent experiences (Villenas, 2009; Gonzalez, 1999). As the United States intensifies its "homeland security" efforts with amplified border patrolling, immigration raids, deportations, and unprecedented draconian state- and local-level lawmaking around immigration (Gonzales, 2013), Chicanx and Latinx immigrants continue to create lives and communities between both nation states (Bejarano, 2005; Suárez-Orozco, 1998).

Although not voluminous, several seminal studies documenting the schooling experiences of immigrant emergent bilingual secondary students have been generated over the past three decades (Bartlett & García, 2011; Olsen, 1997; Suárez-Orozco et al., 2008; Valdes, 2001; Valenzuela, 1999; Walqui, 2000). The largest body of empirical literature captures the bilingual practices of Latinx emergent bilingual students at the elementary level (Menken, 2013). That said, in referencing a report by the Urban Institute, Menken (2013) stated that the research examining secondary emergent bilinguals has consistently "been deemed 'overlooked and underserved'" (p. 39, as cited in The Urban Institute, 2000) in both practice and research. Empirical studies focusing on secondary immigrant Latinx emergent bilingual students remain

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limited, especially in "English-medium" settings (García et al., 2017). Research that

demonstrates empowering learning for secondary Latinx emergent bilingual students—both

immigrant and non-immigrant—demonstrate the merger of (a) socioculturally responsive

education and curricula committed to translanguaging, or using bi/multilingualism as a

pedagogical strategy (García & Leiva, 2014; García, Woodley, Flores, & Chu, 2013), and (b) an

ongoing permanent commitment to cultivating and honoring the linguistic repertoires of Latinx

students (Bartlett, 2007; Bartlett & García, 2011; García & Bartlett, 2007; García et al., 2013;

Gutiérrez, 2008; Valdes, 2001). This is the body of literature that my dissertation study builds

upon and will be further explained in this chapter.

Alienating labels such as "Limited English Proficient" and "English Language Learner"

are routinely used when speaking about immigrant (and the children of immigrants) students

who are not deemed "proficient" in English. Scholars have argued that these labels position

students as a problem by not placing an acknowledgement or value on their emerging

bi/multilingualism (García & Kleifgen, 2010; Orellana & Gutiérrez, 2006). Orellana and

Gutiérrez (2006) remind us to reconsider the ways in which we view and treat non-dominant

youth who speak minoritized languages. Essentially, we must build upon the everyday

languages and literacies students bring from their homes and communities, especially in our

mainstream English Language Arts classrooms (Morrell, 2015). This next section briefly

reviews some of the literature of sociocultural theories of literacy and language and non-

dominant students.

Sociocultural Understandings of Literacy

Historically and even currently, literacy has been seen and understood as a set of

cognitive skills necessary for reading and writing (Goody & Watt, 1963). From this perspective,

literacy is understood as autonomous, acontextual and politically neutral, which people acquire through formalized educational instruction (Street, 1984, 1998). Sociocultural understandings of literacy, however, start with the people and the masses—from people's everyday uses of literacy as a social practice rather than from formal learning (Gee, 2012; Heath, 1983), hence, positioning people's activities and practices as the center of inquiry. Schools as institutions of assimilation are places where systems, knowledges, and codes of power (Delpit, 2006) are embodied, played out, taught and learned. As social institutions, schools are responsible for teaching the literacy practices that the state mandates, even if they present inherent contradictions for marginalized students, like emergent bilinguals. Due to the beaurocratic forces that govern educational systems, schools are less apt to change, based on the influence of the students' out-of-school reading and writing practices (Hull & Schultz, 2002), which often go beyond the dominant literacies. Schools typically normalize dominant notions of literacy that align with the norms of White middle-class English-monolingual communities, which often marginalize other literacies, especially those belonging to communities of color. From this position, schools are places where reading and writing are taught through a "set of ordered skills" (Barton, 2007), and treating these skills as neutral contributes to reinforcing the power of these literacies both within the school and in the broader society.

The empirical momentum to document "out-of-school" language and literacy practices of adolescents of color led to pivotal studies highlighting the linguistic sophistication of Latinx youth and other historircally marginalized social groups (Alim, 2005; Heath, 1983; Labov, 1972; Zentella, 1997). These research studies highlight how the language and literacy practices of non-dominant groups, often treated as less sophisiticated, inferior and as "broken" forms of literacy and languages, are complex and are indeed cognitively sophisticated forms of linguistic practice

(Labov, 1972). Based on these findings researchers began to urge educators to treat the linguistic resources of non-dominant social groups as a resource for learning in schooling contexts.

Sociocultural scholars of literacy (Barton et al., 2000; New London Group, 1996) view literacy as a constellation of multimodal practices situated within multiple larger sociopolitical contexts and activities (Barton et al., 2000; New London Group, 1996). Within this tradition, literacy scholars have invited considerations of how youth's outside-school multiple language and literacy practices (i.e., corridos) may inform and invite engaged literacy work in school (Skerrett, 2013; Yi, 2008) and have also urged jointly studying how multilingual and multiliterate youth develop their multiple identities (Skerrett, 2013). Although multiple literacies are not often jointly considered with bi/multilingual students' linguistic repertoires (Skerrett, 2013), language and literacy scholars are increasingly making these connections (Canagarajah, 2006, 2009; Fisher, 2005; New London Group, 1996; Skerrett, 2012). From this perspective, "being literate" depends on the social and political contexts, tools and skill sets available for making meaning. Furthermore, literate activity occurs in personal, civic, social, political, cultural, and multilingual spaces (New London Group, 1996).

Conversely, literacy and language teachers have expressed concern with regards to *how* to adequately build on the linguistic repertoires and resources of Latinx students, and other non-dominant groups (Gándara et al., 2005; Gándara & Contreras, 2009). Precisely because of the pressure that teachers experience in the current audit culture of high-stakes testing (Menken, 2006: Taubman, 2009), teachers must have their students perform on assessments that only privilege academic varieties of English (Menken, 2006, 2008). Moreover, non-dominant students' everyday language and literacy practices—while recognized as cognitively robust by

scholars and researchers (García & Kleyn, 2016; Paris, 2012)—are at times viewed and treated by teachers—and youth themselves—as inferior to "standardized" and "academic" school language practices (Martínez, Orellana, Pacheco, & Carbone, 2008; Paris, 2011).

The following two sections focus on the languaging (Makoni & Pennycook, 2007)—which centralizes what bi-/multilinguals actively *do* with language (Blommaert, 2013; García, 2011)—of Latinx emergent bilingual students and their dominant experiences with secondary literacy and language instruction.

Secondary Education for Emergent Bilingual Latinx Students

Dominant discourses problematically position Latinx emergent bilinguals in deficit lenses and locate educational inequalities in "deficiencies" in the skills, culture, values, and engagement of students' families instead of structural systems that perpetuate social inequalities (Gutiérrez, 2006). Because Latinx youth are the largest and among the fastest-growing school-aged segments in the United States (Callahan & Gándara, 2014; Gándara & Contreras, 2009), I build on the work of García et al. (2012), who have identified successful strategies for educating Latinx immigrant emergent bilinguals at the secondary level. For example, strides have been made through culturally and historically relevant curricula and the use of translanguaging pedagogical practices. As described by García et al. (2012), translanguaging pedagogical practices are "discursive and pedagogical practices that break the hegemony" of secondary English-medium classrooms (pp. 45–46).

Immigrant children and other historically oppressed groups encounter narrowed access to languages of power and also often encounter impediments to sustaining the sophisticated languages and literacy practices they bring with them daily to school (García & Kleifgen, 2010; Paris, 2012; Valenzuela, 1999). Within public schools, newcomers must navigate more

complicated educational pathways for their children because of developments, such as the proliferation of neoliberal policies that champion high stakes testing, charter schools in poor and working neighborhoods that discriminate against emergent bilinguals (Frankenberg, Siegel-Hawley, & Wang, 2010), the dismantling of bilingual education, the defunding and consolidation of English as a Second Language (ESL) and bilingual programs, and the prevalence of high-stakes testing paradigms (Gándara & Hopkins, 2010; García, 2009; Menken, 2008). Schooling practices often stand in stark opposition to the more fluid and dynamic languaging practices of emergent bilingual students (García & Li Wei, 2014), while Latinx students, specifically, are often seen as "languageless" (Rosa, 2010). In contrast, this study draws upon a substantial body of educational research that frames linguistic and cultural diversity as a resource for teaching and learning (Bartlett, 2007; Bartlett & García, 2011; García, 2005, 2009; García et al., 2013; Malsbary, 2016; Martínez, 2016; Menken, 2009, 2012; Moll, Amanti, Neff, & Gonzalez, 1992; Orellana, 2001; Valdes, 2001; Zentella, 1997).

Scholars argue that due to larger structural and economic factors, Latinx adolescents are struggling to succeed academically and be engaged members of the broader society (Contreras, 2011; Gándara & Contreras, 2009; Rogers et al., 2011). Several academic and social variables gather and work to push Latinx youth out of school—early difficulties with literacy skills and overall academic success are key factors in Latinx students' pushout/dropout rates (Gandara & Contreras, 2009). Because of the interest in students whom the federal government deems "Limited English Proficient ("LEP") students, much scholarship has looked at how to develop the English literacy capacities of these students (García & Kleifgen, 2010). Although both Latinx and "LEP" are each federal categories of accountability according to No Child Left Behind (NCLB, 2003), being a "Latinx LEP" is not a subgroup explicitly addressed by NCLB.

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Thus, scholarship that looks at the education of "Latinx emergent bilinguals"—especially those in high school "English-medium" classrooms—is scant (García et al., 2017; Seltzer, 2017). Furthermore, contesting perspectives about what constitutes "good" instruction for emergent bilingual and immigrant students underlie these school dynamics (García et al., 2017).

A monolingual English-Only education has often been blamed for the large-scale academic failure of Latinx students in K-12 schools (García, 2009). Instead, the value of using Spanish in their education—especially in the education of those who are still developing English—has been the pillar behind the growth of bilingual education programs (Crawford, 2004; García & Baker; 2007; Green, 1997; Perez & Torres Guzman, 2001; Ramirez, 1992; Thomas & Collier, 2002; Willig, 1985). Since English is considered students' "second language," it stands to reason that a "transitional bilingual education would accelerate second language acquisition through the use of each student's first or native language" (García, 2009, p. 49). Bilingual education in each student's native language, as well as in English, is perceived as a way to make education relevant for Latinx students for whom Spanish is their first language. Along this vein, numerous researchers now study and write about translanguaging to describe the fluid languaging practices of bilinguals, particularly emergent bilinguals in secondary school contexts (García et al., 2017).

Translanguaging Pedagogies

Honoring students' linguistic privileges and creating spaces for "pluriversality" (Mignolo, 2005, p. 116), or a place where many worlds could co-exist, rather than sub-sist in our classrooms, is especially pertinent given recent demographic shifts (Maxwell, 2014) and the resulting increase in culturally, racially, and linguistically diverse literacy classrooms. Linguistically complex classroom contexts require that teachers transact and leverage multiple

cultures and languages to teach and learn in English Language Arts classrooms (Skerrett, 2012).

Thus, scholars and educators are increasingly revisiting the dynamic language practices of

bi/multilingual learners and developing creative pedagogical innovations that incorporate those

practices to enhance and support student learning. Integral to this dissertation study is the

dynamic and fluid practice of translanguaging (García, 2009).

According to García (2009), Williams (1994) first created the term translanguaging in the

United Kingdom to describe the vacillation in instruction between Welsh–English languages as a

pedagogical approach in bilingual classrooms. García (2009) and García and Li Wei (2013) later

extended this concept to the daily language practices of bilinguals, who use their linguistic

resources flexibly to create meaning both in and beyond school settings (García & Leiva, 2014).

García (2009) rejects narrow views of bilingualism as "monolingualism times two" (p. 70)—an

image she depicts as a bicycle with two wheels—and notes that such conceptions are rooted in

monolingualism and what she terms "monoglossic" ideologies based on the unrealistic ideal of

the fully balanced bilingual. Instead, she argues that a more accurate depiction of the language

practices of bi/multilinguals in the twenty-first century would be an "all-terrain vehicle," with

wheels that "extend and contract, flex and stretch, making possible, over highly uneven ground,

movement forward that is bumpy and irregular but also sustained and effective" (p. 45).

Through her conception of language as dynamic, García (2009) focuses her attention on

attempting to reconceptualize bilingual education. For García, most research and practice on

bilingualism deals with bilingualism from a monoglossic perspective (Bakhtin, 1981) that

handles languages as separable phenomena in the lives and brains of multilingual people. In

turn, this leads to diglossic bilingual education programs where languages are expected to be

separated and discrete in the instructional program of students. To expand and problematize this

view, she advocates taking a heteroglossic perspective (Bakhtin, 1981), where languages are not

rigidly seen as separable and countable but as interacting in fluid and complex ways in everyday

practices of multilingual people. This approach to bilingual education is understood as dynamic

and allows for what García calls translanguaging. As the basis for pedagogical strategies,

translanguaging embraces the natural and fluid language practices of multilingual language

communities as opposed to venerated or fetishized notions of language (García et al., 2017).

> García (2009) defines translanguaging:
>
> When describing the language practices of bilinguals from the perspective of the
> users themselves, and not simply describing bilingual language use or bilingual
> contact from the perspective of the language itself, the language practices of
> bilinguals are examples of what we are here calling translanguaging . . . multiple
> discursive practices in which bilinguals engage in order to make sense of their
> bilingual worlds . . . bilingual families and communities must translanguage in
> order to construct meaning. (p. 45)

Unlike code-switching and translation in education, translanguaging refers to the process by

which bilingual students perform bilingually in the myriad everyday multimodal ways of

classrooms—reading, writing, taking notes, discussing, signing, etc. Translanguaging is "not

only a way to scaffold instruction, to make sense of learning and language; rather,

translanguaging is part of the metadiscursive regime that students in the twenty-first century

must perform" (García, 2011, p. 147).

Translanguaging has been written about in multiple fields, including applied linguistics,

literacy studies, and language and literacy education. While each is very distinct, the following

terms have been associated (note: not synonymous) with translanguaging and the fluid language

practices of bi/multilingual people: flexible bilingualism (Creese & Blackledge, 2010),

plurlingualism (Council of Europe, 2000), third spaces (Gutiérrez, 2008), hybrid language

practices (Gutiérrez, Baquedano-Lopez, & Tejeda, 1999), and poly-lingual languaging

(Jorgensen, 2008). When describing translanguaging practices in bilinguals' writing, the

following terms have been used: codemeshing (Canagaragah, 2011; Young, 2004), transcultural

literacy (Lu, 2009); translingual writing (Horner et al., 2001), and multiliteracies (Cope &

Kalantzis, 2000; New London Group, 1996). Emerging translanguaging research depicts the

language and literacy practices of emergent bilinguals in secondary schools as dynamic and

highly complex and rich with sophistication, thereby providing more nuanced understandings of

language minoritized students, particularly as compared to the literature that simply describes the

students' academic language and literacy skills as seen through a monoglossic and deficit lens.

Furthermore, translanguaging also occurs in classroom contexts and has been referred to as:

hybrid classroom discourse practices (Gutiérrez et al., 1999), multilingual classroom ecologies

(Creese & Martin, 2003), and flexible bilingual pedagogy (Blackledge & Creese, 2010).

According to García (2009), language is not something that human beings *have*, but an

ongoing *process* that exists in languaging. Geographical territories do not bound the diverse

linguistic features of bi/multilinguals: in contrast, they represent complex local practices of

interactions that human beings dynamically enact (Mignolo, 2000). According to García (2011),

the focus of bilingualism is not simply to maintain two languages as manifestations of nation-

states or ethnolinguistic identities. Rather, "translanguaging" focuses on "redressing the

asymmetry of languages and denouncing coloniality of power and knowledge" (Mignolo, 2000,

p. 231). Moreover, for Latinx emergent bilingual students, translanguaging not only promotes a

deeper understanding of content, but also develops the weaker language in relationship with the

one that is more dominant (García & Li Wei, 2013). In addition, translanguaging facilitates the

integration in classrooms of students across the bilingual continuum (Lewis, Jones, & Baker,

2012).

According to García et al. (2017), translanguaging refers to "both the complex language practices of multilingual individuals and communities, as well as the pedagogical approaches that draw on those complex practices to build those desired in formal school settings" (p. 2). In this way, translanguaging takes linguistic fluidity as the norm and structures its pedagogy from students' own language practices. Translanguaging holds "the potential to release ways of speaking of subaltern groups that have been previously fixed within static language identities and hierarchical language arrangements and that are constrained by the modern/colonial world system" (García et al., 2012, p. 48). Thus, instead of maintaining control, translanguaging can help educators transform classrooms—particularly those that are traditionally "monolingual," such as English classrooms—into spaces for empowerment, border thinking, border writing, and social change.

"Powerful English" in the Twenty-first Century

Given the increasing linguistic and racial diversity found in our nation's literacy classrooms (Paris, 2009, 2012) and the mounting educational debt (Ladson-Billings, 2006) that accompanies such learning contexts, numerous scholars have called for an English education that is critical, equity-oriented, and rooted in social justice (Alsup & Miller, 2014; Ayers, 1998; Kirkland, 2008; Morrell, 2005, 2014; Winn, 2013). Morrell (2005) argues that a "critical English education" should encourage ELA classroom teachers to draw upon the everyday language and literacy practices of young people to make connections with academic literacies and to work toward both social transformation and empowered youth identity development. Specifically, Morrell posits that a critical English education "is explicit about the role of language and literacy in conveying meaning and in promoting or disrupting existing power relations" (p. 313). As such, literacy scholars and teachers are increasingly making efforts to

honor and celebrate immigrant and bi/multilingual students' multiliterate and multilingual language practices in the classroom (Black, 2005, 2009; Martínez-Roldán & Fránquiz, 2009; Skerrett, 2012, 2013; Yi, 2008).

In classrooms where bilingualism and biliteracy are positioned as tools to produce powerful writing, students likewise become viewed as academically literate beings (Skerrett, 2012). To note, most empirical studies have examined how the in-school literacy practices of emergent bilinguals in ELA classrooms function, for the most part, from a monoglossic understanding of language—languages are countable phenomena, and taught in separate and rigid spaces (García, 2009). At the secondary level, the existing studies examining translanguaging have looked at translanguaging practices within English as Second Language (ESL) settings at International or "newcomer" high schools to build strong English language development and metalinguistic awareness (Bartlett & García, 2011; García et al., 2012; García et al., 2013).

Few studies have looked at the use of translanguaging pedagogical practices in secondary English education contexts. Of the limited studies, García and Leiva's (2014) exemplary classroom study examined a translanguaging pedagogy within an ELA classroom comprised of immigrant Latinx youth in Queens, New York City. The teacher under study leveraged students' use of flexible linguistic and cultural resources—primarily their interest and proficiency in multilingual hip-hop—to mobilize their biliteracy and to challenge the historical, cultural, and linguistic privileging of monolingualism in English classrooms. Similarly, in de los Ríos' (2016) practitioner inquiry, I analyzed the use of a translanguaging in an ELA elective Latinx Literature course in Los Angeles, where youth read Chicana bilingual playwrights to explore monologue literacies and nuanced border identities. Stewart and Hanson-Thomas (2016) present a case

study of one Mexican bilingual youth and the need for sanctioning spaces for translanguaging in secondary classrooms through the leveraging of student's transnational literacies. Moreover, García et al. (2017) explore the dynamic use of translanguaging pedagogical practices among Latinx emergent bilinguals in three "English-medium" Social Studies and ELA K–12 settings, two of which were secondary settings. The authors collectively develop and strengthen their concept of the three strands of a translanguaging pedagogy: (a) the translanguaging stance, (b) the translanguaging curricular design, and (c) the translanguaging shifts.

When students' language and literacy practices are made a subject of inquiry, students are able to gain more than awareness of their own language and literacy practices; they become active challengers to the monoglossic, colonial status quo (García & Leiva, 2014). Thus, critical literacy classrooms must not only make space for students to share their fluid language practices (Morrell, 2015), but also to analyze and critique the standard and oppressive language ideologies (Lippi-Green, 2012) at work every day in their social worlds. Traditional literacy classrooms in the United States have usually enforced a "univocal discourse" (Canagarajah, 1997) that replaces and dislocates heterogeneity and multivoicedness (Bakhtin, 1981).

Thus, this dissertation responds to Morrell's (2015) recent call to action for more "courageous leadership" (p. 317) in dismantling the linguistic racism rampant in our nation's ELA classrooms. Morrell argues that twenty-first century researchers, policy makers, and teachers must both welcome and incorporate multilingualism into our ELA classrooms, especially when so many ELA classrooms today are linguistically and culturally complex. New approaches to ELA curriculum and instruction are integral to what Morrell (2015) has called a "powerful English," one that remembers and pushes back against its colonial history by actively inviting students' translingual voices and ways of knowing. While most of the empirical studies

on the use of translanguaging have been conducted in elementary classrooms (Martínez, 2014; Pacheco & Miller, 2015), K–8 dual language settings (Durán & Palmer, 2014; Gort & Sembiante, 2015; Martínez, Hikida, & Durán, 2015), after-school contexts with bi/multilingual K–8 learners (Daniel & Pacheco, 2015; Martínez-Roldán, 2015), the college composition classroom (Canagarajah, 2011), or in community or heritage language classrooms outside of the United States (Creese & Blackledge, 2010), minimal studies—as previously mentioned in Chapter One and earlier in this chapter—have examined the use of translanguaging in secondary "English-medium" classrooms. Thus, there is little information about what occurs in these kinds of classrooms—especially in Ethnic Studies classrooms—when teachers engage such a pedagogy (de los Ríos & Seltzer, in press).

Third World/Ethnic Studies

Prior to explaining the rich depths of Ethnic Studies, I must first share what it is not. It is not "identity politics, multiculturalism, or intellectual affirmative action" nor is it "a minor note in a grand symphony of US history" (Okihiro, 2016, p.1). It is not about teaching students to "resent or hate other races or classes of people" as Arizona House Bill 2281 described. It is also not about inserting cultural celebrations, difference or cultural competence in institutions of education.

Ethnic Studies is an interdisciplinary academic field of inquiry that presupposes that race and racism have been and will be strong cultural and social forces in U.S. society (Hu-DeHart, 1993). As a political project, part of its objective is to systematically examine and abolish the variant practices institutional racism (Hu-DeHart, 2004). Prior to the 1960s, the large corpus of scholarship by Black intellectuals (and other scholars of color) was rarely taught at colleges and universities (Rojas, 2007). Ethnic Studies—first identified as "Third World Studies" and

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subsequently changed at the moment of its institutionalization—emerged from a swiftly flowing confluence of revolutionary work and theorizing in the late 1960s (Okihiro, personal communication, September 14, 2012). The Third World Liberation Front (TWLF), a pivotal coalition formed at San Francisco State University and University of California, Berkeley, was a momentous transnational project that aspired to undo more than 400 years of world history. To note, the TWLF drew inspiration from anticolonial, anti-racist strivings aimed at addressing what W.E.B. Du Bois memorably termed "the problem of the twentieth century" (Okihiro, 2011). Okihiro (2016) states, "For democracy's sake, the TWLF declared, U.S. higher education must address the masses as well as the ruling elites who dominate in the textbooks and courses peddled by the academy" (p. 1). The TWLF demanded inclusion, access, democracy, representation, and new academic units buttressing multicultural and anti-racist curricula in both postsecondary and K–12 contexts (Umemoto, 1989), which they first identified as a "Third World Curriculum" (Okihiro, 2016, p. 1).

Furthermore, Ethnic Studies centers race and racism as the primary terrain of academic inquiry and interrogates the construction and deconstruction of racial projects. Omi and Winant's (1994) seminal work on racial formation provides a critical framework in deconstructing social institutions as "racial projects," where racial categories are at once made real, but are also contested and reconfigured. Schools and curricula themselves have become "racial projects" that have naturalized racial inequity. Ethnic Studies scholars and K–12 teachers also counter that inequity by tapping into the untold and untapped knowledge production of communities of color that is often absent from mainstream curricula at the secondary and postsecondary levels. As a field, Ethnic Studies is very broad and critical as it not only deconstructs the forces that contribute to the normalizing of racialized inequity, but also affirms

and includes multiple voices, perspectives, and artifacts within the corpus of sanctioned knowledge (de los Ríos et al., 2015).

Specifically, Chicanx and Latinx Studies examines the complex histories, perspectives, contributions, and cultures of Mexican and Latin America-origin people living in the United States (Acuña, 1997). This is relevant given the ways in which school curricula, especially in areas of the United States with longstanding histories of Chicanxs and Latinxs, have historically portrayed Chicanxs and Latinxs void of social, political, and economic contributions, and rendered them as perpetual foreigners by divorcing them from their ancestral ties to the United States (Acuña, 1997, 2000; Anzaldúa, 1987; Bejarano, 2005; Duncan-Andrade, 2005; Valencia, 2002).

Recent studies in Ethnic Studies high-school courses have demonstrated robust media literacy skills (Morrell et al., 2013), critical analytic skills with literary texts (Acosta, 2007; San Pedro, 2015), a development of an ethical responsibility to self and community (de los Ríos, 2013; de los Ríos et al., 2015), and students as reconstructors of history (Jocson, 2008). Through their exposure to Ethnic Studies curricula, students are better equipped to develop a language of critique and possibility; students of color, moreover, are far more likely to have access to their histories and a fuller humanity in the educational arena (de los Ríos et al., 2015; Tintiangco-Cubales et al., 2015).

Much of the empirical literature in secondary Ethnic Studies courses has been developmental in nature—researching subjugated knowledge, creating curriculum, developing pedagogies that link Ethnic Studies content with core academic concepts, and preparing Ethnic Studies teachers (Sleeter, 2011; Tintiangco-Cubales et al., 2015). The vast majority of empirical literature that looks at the teaching of secondary Ethnic Studies derives from scholars who

studied the former Tucson Unified School District's Mexican American Studies (MAS) Program (see Acosta, 2007; Cabrera et al., 2013, 2014; Cammarota, 2007, 2009, 2011; Cammarota & Romero, 2006, 2007, 2014; Romero, Arce, & Cammarota, 2009; Romero & Cammarota, 2014). Through a Critical Race Theory framework, Cammarota and Romero (2006, 2009) and Romero et al. (2009) examine the social studies approach used for "The Social Justice Education Project" (SJEP), which is a partnership between the University of Arizona's Mexican American Studies Department and local Tucson public high schools. For example, students engage in Youth Participatory Action Research (YPAR) and critical race conversations, learn historically and culturally relevant content, produce multi-media texts, and create critical race counterstories. Similarly, Duncan-Andrade and Morrell (2008) utilized a "pan-ethnic studies" pedagogy within an Ethnic Studies course in Oakland, California. Rooted in *cariño* (Duncan-Andrade, 2006), their YPAR model includes students as producers rather than consumers of knowledge: students learn to become public intellectuals who engage in critical research in their neighborhoods and through collective agency to address social problems in East Oakland. Both critical literacy and socio-political student identity development are central for their work as they seek to cultivate "critically conscious citizens of the worlds" (p. 110).

Tintiangco-Cubales et al.'s (2010) and Curammeng, Lopez, and Tintiangco-Cubales (2016) work with the Pinoy Educational Project (PEP) in the San Francisco Bay Area conveys Ethnic Studies curriculum as liberatory spaces in which critical thinking, rigorous writing, and reciprocal dialogue are privileged in the learning space. PEP students engage in life history projects, autoethnographies, and university partnerships with San Francisco State University that explore YPAR in students' localized communities. Jocson (2008) studied the use of Kuwento pedagogy within a Filipino American Studies elective course in the San Francisco Bay Area and

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the ways in which it enriched students' literacy instruction. Furthermore, de los Ríos and Ochoa (2012) investigated the social, political, and academic ethos of developing a non-hierarchical community to unite two Chicanx/Latinx Studies courses, one high school level and one university level. We found that their collaboration highlighted the ways in which young people learn in community and build expertise as critical pedagogues through action research, curricular innovation, *teatro*, and organizing efforts. Building on this earlier work, in de los Ríos' (2013), I utilized a borderlands analysis to engage in a critical teacher inquiry investigation that explored the affordances of a Chicanx/Latinx Studies course in California shortly after the passing of anti-Ethnic Studies Bill HB 2281. The findings from this study found that the course provided a space for students to develop more nuanced cultural identities, self-determined personal and educational trajectories, and deeper commitments to the multiple communities of which they were members.

Few of the empirical studies mentioned provide insight into Latinx students' multiple literacy and language practices, especially how their bi-/multilingualism can be used as an asset in these academic settings. Additionally, many of the existing empirical studies that examined TUSD's MAS program employed a critical race theory framework. For transnational Latinx students, however, critical race theory does not always provide a nuanced perspective of hybrid, colonized and transnational identities, which serves as the impetus for this study and my decision for using the selected conceptual framework.

Chapter Three: Research Design and Analysis

Using critical ethnographic (Carspecken, 1996; LeCompte & Schensul, 2012) and visual research (Delgado, 2015; Pink, 2013) methods informed by the Chicana Feminist Epistemological tradition, this dissertation study examines Chicanx and Latinx student participation in a college-preparatory high school Chicanx/Latinx Studies course. In doing so, this research builds on recent qualitative research on secondary Chicanx and Latinx emergent bilingual students' identity development, literacy practices, and linguistic repertoires in academic literacy contexts. This inquiry aims to better understand how students' literacy and language in response to the readings, curriculum, and conversations of a classroom that uses translanguaging pedagogical practices (García, 2009; García et al., 2017), Ethnic Studies pedagogies in secondary settings (de los Ríos et al., 2015; Tintiangco-Cubales et al., 2015), and multimodal student artifacts to validate and honor the many Chicanx and Latinx perspectives and epistemologies often left out of academic discussions and traditional literacy contexts.

Qualitative research explores the meaning that is embedded in peoples' lives, discourses and experiences; thus, the context of the fieldwork site plays an important role in the research study (Merriam, 1998). The goal of qualitative inquiry is for the researcher to gain an understanding of and represent the social phenomena being studied through "good enough" methods (Luttrell, 2010), while maintaining an awareness that as researchers our understandings are never exact nor "the truth." Instead, our complex positionings facilitate our fieldwork and data collection (Merriam, 1998). Understanding this, I explore the multiple literacy and language practices of Chicanx and Latinx emergent bilingual youth who are enrolled in a Chicanx/Latinx Studies course that focuses on Chicanx and Latinx's *literaturas fronterizas*, or border literature (Medina, 2010), histories, and community engagement. Through a situated

literacy perspective, this ethnographic study of one classroom explores how focal students make meaning and develop their literacy practices through this elective Chicanx/Latinx Studies course. I use the qualitative methods of field observation, weekly field notes and analytic memos (Bogdan & Biklen, 2007; Wetzer et al., 2011), focus group discussion (Madríz, 1998), the collection of student multimodal literacy artifacts like Vine and photovoice literacy projects (Zenkov & Harmon, 2009), and in-depth, semi-structured interviews (Seidman, 2006) to gather data that addresses this overarching research question—*How does student participation in the Chicanx/Latinx Studies course influence the language and literacy practices of emergent bilingual learners (EBLs)?* Research sub-questions include:

1. How do students enact literacies within a Chicanx/Latinx Studies course? How does the course influence the language and literacy practices of emergent bilingual learners (EBLs)?

2. What does translanguaging look like in practice? How does translanguaging offer EBLs opportunities to explore and negotiate their literate identities?

3. How do twenty-first century media tools and/or the use of Mexican/Latinx literary genres (e.g., border *corridos*) expand opportunities for EBLs to build literate and linguistic practices for academic identities?

To rigorously address these questions and delve into each of these related inquiries, a variety of methodological tools were employed. After I conducted an academic yearlong critical ethnographic study (Carspecken, 2009) from August 2014 until June 2015, I then drew from a variety of data collection methods mentioned above to provide triangulation of data.

This chapter intends to offer the overall context for the methodologies and methods employed in this study. I will first describe the important connections between epistemology,

methodology, and methods for collection, and then move to data analysis, trustworthiness, and the study's limitations.

Epistemological Starting Point, Methodology, and Methods

Within a Chicana feminist framework, the three interrelated yet distinct concepts interlaced together throughout the research process are epistemology, methodology, and methods (Delgado Bernal, 1998). Significant differences among these concepts elicit further discussion in depth. First, it is pertinent to explain exactly what I mean by this within the context of the Chicanx and Latinx youth community under study in La Feria. Delgado Bernal's (1998) articulation of a Chicana Feminist epistemology, which describes the worldview and ancestral knowledge I draw upon in my research design and methodology, frames this work. The relationships the youth participants and I built over time through interviews, participant observations, written reflections and memos, and focus group discussions are central to this study. As indicated, several research tools are employed to address the three main research subquestions listed above.

Chicana Feminist Epistemology

My life's work as a community organizer, women's self-defense instructor, former high school English Language Development, Spanish, and Ethnic Studies Studies teacher, and now university researcher and teacher educator, is guided by Chicana Feminisms and my personal cultural intuition (Delgado Bernal, 1998). Delgado Bernal (1998) describes Chicana Feminist epistemology within the tradition of other "endarkened" feminist works and recognizes—among others—the unparalleled contributions of Patricia Hill Collins (1991), bell hooks (1989), and Aida Hurtado (1996). Delgado Bernal concentrates these feminist epistemologies as a way to name and critique the shortcomings and limitaions of traditional educational scholarship in order

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to better explore the intersections of race, class, and gender (Crenshaw, 1989). Such

intersections are central to understanding and theorizing the meaning-making processes of

Chicanx and Latinx young people, teachers, school actors, and community members about their

lived experiences and experiences with the Ethnic Studies course. By delineating this population

I assume an intricate connection between race/ethnicity, class, gender, and political identity in

the lived experiences of the participants within the socio-historical, political, and cultural context

of Southern California.

Centralizing Chicana Feminisms in my dissertation research validates the complexities,

connections, and contradictions within the lived experiences of the youth participants in my

study, particularly surrounding issues like immigration and migration, generational status,

language practices, bi/multilingual literacies, the role of Catholicism and Christianity, and

phenotype (Delgado Bernal, 1998; Trucios-Haynes, 2000). Delgado Bernal (1998) maintains

that Chicana feminist epistemology:

> . . . questions objectivity, a universal foundation of knowledge, and the Western
> dichotomies of mind versus body, subject versus object, objective truth versus subjective
> emotion, and male versus female. In this sense, a Chicana epistemology maintains
> connections to indigenous roots by embracing dualities that are necessary and
> complementary qualities, and by challenging dichotomies that offer opposition without
> reconciliation. (p. 560)

Such ideologies are important in a world filled with complex contradictions and inconsistencies,

especially for transnational Chicanx and Latinx emergent bilingual youth who navigate our

nation's high schools. Delgado Bernal argues that embracing the dualities as if they are both

necessary and complementary is a primary sociopolitical principle of Chicana Feminisms.

Moreover, this methodological approach aims to explicitly honor and recognize more indigenous

ways of thinking and seeks to challenge epistemic racism and historically colonizing models of

conducting research (Patel, 2016; Tuhiwai Smith, 1999). The role of my own cultural intuition

within a Chicana Feminist tradition suggests that this work seeks neither objectivity nor generalizability, but instead strategically and purposefully centers high school Chicanx and Latinx emergent bilingual youth communities' voices that have been too often silenced in both literacy research and dominant literacy research at large (García, 2009; Moje, 2007).

Critical Ethnographic Research as Methodology

> Inquiry that aspires to the name critical must be connected to an attempt to
> confront the injustice of a particular society or sphere within the society.
> (Kincheloe & McLaren, 1998)

Critical theorists in education and the social sciences interpret empirical qualitative research as an ethical and political act (Behar, 1993; Kincheloe & McLaren, 1998; Souto-Manning, 2013; Yosso & Solórzano, 2006). My attention to and understanding of participants in their historical, cultural, and social realities (Kincheloe & McLaren, 2000) situates this qualitative study as a critical ethnography. Critical research is intended to involve and benefit those who are and have been historically subjugated, marginalized and/or oppressed in society (Morrell, 2004). This frame was imperative for this study in order to understand how Latinx EBL youth were experiencing a secondary Ethnic Studies course at a time when similar curricula had been outlawed in a neighboring state. Employing an ethnographic methodology, I grounded this study in an orientation that allowed me to enter my participants' "conceptual world" (Geertz, 1973) by immersing myself in the everyday flow of the lives and practices of my participants. In turn, I gained an understanding of how individuals constructed meaning from their experiences. A critical ethnography of literacy education, then, is a form of critical qualitative research that studies the multiple cultures of a school community (Carspecken, 1996; Denzin & Lincoln, 1998; Morrell, 2004).

Ethnographic techniques become the strategies that critical researchers use to collect data

about schooling practices and their relation to systems of power to ultimately undermine or transform that order, (Carspecken, 1996). Focal case study students, like the eight I centralize in this dissertation, help to understand complex social phenomena, such as systems of intersecting interests, to better understand the influences that shape identities and interactions within literacy and language classroom environments (García, Bartlett, & Kleifgen, 2008). An ethnographic study of emergent bilingual Chicanx and Latinx young people's literacy practices in classroom contexts—like this dissertation project—provides close analysis where students participate in and develop literacy practices and opportunities to understand what resources and modes allow them to learn about and express themselves (Lee, 2007).

An understanding of literacy as varied, multiple and situated in social practices (Street, 1985) necessitates the collection of data about social practices in which literacy is embedded. Ethnographic research provides "ways in" and requires the researcher to "get close" to the everyday practices of people (Emerson, Fretz, & Shaw, 1995). Additionally an ethnographic perspective considers the "social and cultural context" that impacts distinct groups (Heath, 1983). Ethnographic studies are necessary in order to construct the context of where studies occur, such as classrooms, and to focus on close analyses within these larger societal contexts (Dyson & Genishi, 2005). Yet, traditional ethnographic methods potentially run the dangerous risks of rendering the researcher unseen and representing data through a disembodied voice of authority (Paris & Winn, 2014). Thus, throughout my recursive and iterative process of data collection and analysis, I systematically sought out ways to be a "worthy witness" (Winn & Ubiles, 2011; Winn, 2015) of the research participants' stories through listening to and honoring their words and voices so that the narratives of these communities remained in tact as best as possible.

Luttrell (2010) argues that qualitative research is "defined by an effort to highlight the meanings people make and the actions they take, and to offer interpretations for how and why" (p. 1). Hence, this study explores the ways in which Chicanx and Latinx youth make meaning of their (emergent and already existent) literacy practices and their influences on their academic identity development. The goal of qualitative inquiry is for the researcher to gain an understanding of and represent the social phenomena happening in the selected classroom (Merriam, 1998), while maintaining awareness that as researchers our understandings are never "the truth," but instead are mediated by our multiple positionings. Rather than being linear, qualitative research is iterative and remains complicated (Marshall & Rossman, 2011). Therefore, my position as a researcher was never neutral or static; I continuously reevaluated my positioning throughout my time in the classroom community through analytic memos, reflective writing and through member checking with the students and their teacher. As such, this study endeavored to place an emphasis on social context and process and involve participants as "knowing subjects" that use "their own words to make sense of their lives" (Marshall & Rossman, 2011, p. 1) through in-depth semi-structured interviews, field observations, and ongoing analysis of student work and multimodal and multimedia productions.

Positioning young people, teachers and administrators as holders and creators of important knowledge (Delgado Bernal, 2002) is intentional. Such an approach to research values teachers and students as intellectuals and teaching as intellectual work (Giroux, 1988). This emphasis seeks to counter current dominant ideology that measures student through the one-dimensional method of standardized tests. The current deficit ideology of teachers deskills, deprofessionalizes, and deintellectualizes educators into reductive "clerks of the empire" (Giroux, 2010). In turn, my approach to methodology honors Chicanx/Latinx communities as

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intellectuals by directly incorporating them into educational research and theory development, and by "establishing a closer relationship between scholarship and community empowerment, thus shifting the traditional locus of power and voice in research away from an exclusively academic base" (Benmayor, 1991, p. 159).

Visual Research Methodologies

Images and photographs are ubiquitous as they permeate our academic work, everyday lives, conversations, imaginations and dreams (Pink, 2013). Images are inextricably tied to our multiple identities, stories, existences, popular cultures, and societies. Visual methodologies in ethnography allude to a particular ethnographic method that uses photographs, film, and other digital media environments to learn more about the people and their world (Pink, 2013). Visual images and technologies have become both the method of exploring and the means of representing ethnographic knowledge (Pink, 2013). According to Dicks, Flewitt, Lancaster, and Pahl (2011), multimodal ethnographic fieldwork "is not simply a mosaic" (p. 79); rather, it is "recursive, adaptive, and produced through inter-relationships between and among different media modes" (p. 79). Pink (2013) states that during the fieldwork, we can use each of these media (e.g., audio, video, and photographs of the research site) to represent the various stories of the inquiry and research in different ways.

Pink (2013) elaborates, "Each medium evokes different elements of [the] fieldwork work. Therefore the photographs do not simply illustrate the field notes, and the video is not simply evidence of conversation, interviews or actions" (p. 120). Rather, photographs and words contextualize and compliment one another, forming not a complete record of the research site or subject but a set of different representations and strands of it. Working with visual fieldwork material in this way does not constitute a new method (Pink, 2013). Instead, it is more a case of

making explicit the ways that many researchers already find that visual and other data become interlaced in their projects. On a unit of study regarding privilege and power in their communities, students completed final multimodal presentations—Vines and photovoice projects. These projects are explained further in Chapter Seven and Eight and were analyzed individually and in focus groups with the participating students (Pink, 2013) where case study students discussed with me through un-structured questions their photovoice projects and digital vines, since the Vines were collaborative activities. Such "[analysis] involves examining how different producers and viewers of images give subjective meanings to their content and form" (p. 95).

Researchers that take up ethnography are themselves subjective readers of ethnographic images—their personal experiences and aspirations also inform the meanings they invest into the photographs and video texts. A reflexive approach to classifying, analyzing, and interpreting visual research materials recognizes both the constructed-ness of social science categories and the politics of researchers' personal and academic agendas (Pink, 2011). In this study, I positioned the visual as one of many modes of representation, alongside speaking and writing. I located my understanding and the use of visual methods within a larger frame of multimodal and new literacies that I understand to be broadly situated in literacy studies. Thus, I recognized photographic and videotexts as not simply one of multiple modes but rather multimodal in and of themselves (Bearne, 2003). Following the definition of literacies as multiple (Street, 1995) and multimodal (Kress, 2003), I sought to understand the social practices in which this multimodality was embedded in the Ethnic Studies learning context under study.

<center>**Research Population**</center>

The City of La Feria

      This study took place at La Feria High School, a comprehensive urban secondary school located in the city of La Feria, which is in the greater East Los Angeles region. In the late 1970s the city of La Feria experienced a demographic shift when Latinx immigrants and African American families moved eastward and settled in the neighborhood in search of affordable housing. The predominantly White middle-class community was replaced with working-class and working-poor communities of color. And in the late 1990s, the Latinx population continued to increase to its current majority status. La Feria High School is a Title 1 school and its student population is approximately 85 percent Latinx, 11 percent African American, and 4 percent Asian American Pacific Islander.

      With an annual median family income of about $42,000, Latinx residents of La Feria are among the lowest paid cities in the greater Los Angeles area (Mapping LA, 2013). Many of the families live slightly above the poverty line. La Feria residents are often featured on local newspapers and newscasts where reporters share stories to the public about the difficult conditions they experience. These include vignettes of unemployed adults, residents' economic struggles, ICE raids, deportations and the separation of families, and the harsh living conditions families often endure. Many of these reports allude to the miseducation and perpetual poverty of the Latinx community and the high numbers of "illegal immigrants" in La Feria. While I can accuse the media of exaggerating their stories about crime, gang violence and poverty in the La Feria community, denying its existence would be far from the truth. Rarely, however, do we hear about the rich history of activism, academic achievement, resilience, and resistance practices of La Feria city youth. Although not voluminous, literature has captured some of La

Feria residents' civic engagement and community organizing around severe issues affecting them, specifically immigrant rights, education, and Ethnic Studies in K–12 schools (Calderón, 1995, 2006; de los Ríos & Ochoa, 2012; de los Ríos, 2017).

La Feria High School

Despite cycles of poverty and anti-immigrant sentiments that the youth of La Feria endure, the majority of high school-aged students living in the northern region of La Feria attend La Feria High School. The effects of these experiences trickle into classrooms making it at times difficult for youth at La Feria High School to concentrate on schooling practices. As a former teacher at La Feria High School, I would often stop a lesson to discuss local events that kept students from focusing on their school assignments. It was also common to have instruction interrupted by announcements over the loud speaker declaring that La Feria High School was on "lockdown," a phrase indicating to students and teachers that all classroom doors must remain shut and locked, and no one could leave a classroom until local law enforcement communicated that the vicinity was safe and clear. Local news in the area predictably highlighted the violence due to countless lockdowns, while few narratives addressed or detailed the structural, political, and socioeconomic factors affecting students.

La Feria High School's Chicanx/Latinx Studies

Anzaldúa (1987) stated that the identification of oneself as a bicultural and bilingual person growing up in a racist, sexist, monolingual and monocultural society can produce a feeling of duality, splitting, or a state of *nepantla*—the Aztec/Meshika concept for being between two worlds. Thus, the establishment of Chicanx/Latinx Studies courses at La Feria High School, a Title 1 school that is overwhelmingly Chicanx, Latinx, and working-class, was the beginning of a healing process from the historical and psychological trauma caused by oppression in our

communities (Rodriguez, 2012). Since youth are greatly affected as they struggle to develop healthy identities in the context of toxic socio-political climates (Suárez-Orozco & Páez, 2002), Ethnic Studies works to restore students' humanity through counterhistorical perspectives, agency, and resistance within this sociopolitical context (Cammarota & Romero, 2014).

The creation of Chicanx/Latinx studies dates back to student organizing around the anti-immigrant climate of 2006 with HR 4437. Students were eager to talk about the increasing number of visible checkpoints that were rounding up and detaining immigrant parents, and impounding their cars—all in the name of alcohol. The Chicanx/Latinx Studies course is a yearlong elective that aligns curriculum with California State standards in U.S. History and English Language Arts. It explores Chicanx and Latinx experiences from pre-Columbian civilizations to the present and reflects many university-level Chicanx/Latinx Studies courses in rigor and scope. Through a counter-hegemonic framework, the class provides a historical and political analysis of Chicanx and Latinx peoples' quest for self-determination. The course is rooted in what Rodriguez (2012) identifies as "maíz-based indigenous concepts" meaning Mesoamerican concepts (e.g., In Lak Ech, Tezcalipoca, Quatzalcoatl, and more) that promote interconnectedness, respect for others, and critical consciousness (Rodríguez, 2012). Each year there are usually multiple sections offered to all eleventh and twelfth grade students across the campus. Due to budget constraints, however, only *one* section of the course was offered during the 2014–2015 school year and functioned as the course under study for this dissertation.

Sampling

Site Selection

Informed by my larger pilot study in 2012–2013, where I identified 14 Ethnic Studies teachers in California using a snowball sampling method (Vogt, 1999) to better understand how

they conceptualized and enacted these courses, I purposively selected (Stake, 2005) LFHS due its longevity in offering college-preparatory Ethnic Studies courses, commitment to digital and media literacies—primarily 1.5- and second-generation Chicanx and Latinx student populations—and the teacher's regular employment of translanguaging pedagogical practices within the Chicanx/Latinx Studies course. According to Stake (2005), a purposive sample "build[s] in variety and acknowledge[es] opportunities for intensive study" which is most generative for qualitative fieldwork (p. 451). From my pilot study, LFHS was one of the school sites where I saw the use of translingual practices in Ethnic Studies classrooms and instruction.

Student Case Study Selection

I focused more closely on eight "case study" students to examine their language and literacy practices and evolving identities throughout the yearlong course. This strategy helped to provide greater space for students' voices to emerge. All of the participants were in their junior or senior year of high school and from immigrant backgrounds. Student semi-structured interviews, photovoice (Wang, 1997), focus groups (Madríz, 1998) and multimodal artifacts were the methods used for the focal students. All thirty-five of the participating students in the class were of Mexican descent, with several being half Central American (with one parent from either El Salvador or Guatemala). Mr. Miranda helped me as the researcher derive a purposeful sample of eight participants through criterion-based purposive sampling (Corbin & Strauss, 2008) to include a range of linguistic proficiencies, grade levels, generational status, formal classifications like "Redesignated Fluent English Proficient," "Long Term English Language Learner," long-term goals, and length of time in the United States. With these students I was able to interact, write extensive field notes, and interview in greater depth.

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Research Participants

My research participants included eight high school Chicanx and Latinx emergent bilingual students enrolled in the Chicanx/Latinx Studies course (grades 11–12; ages 16–18), the teacher, Mr. Miranda (fifth-year teacher teaching Chicanx/Latinx Studies at the time), and two school administrators. As noted earlier, I use the term "emergent bilinguals" to refer to this population which the federal government has called "LEP" ("Limited English Proficient") and many educators call "ELL" ("English Language Learners"). In the recent Every Students Succeeds Act (2015), "English Language Learner" is the preferred label of the federal government. Many research studies involving bilingual and emergent bilingual students have sections that define the variety of terms used to describe their research participants. Rather than refer to this diverse population as simply "LEP" (Limited English Proficient) or "ELL" (English Language Learners), many scholars have broken down the categories even further, using terms like "SIFE" (Student with Interrupted Formal Education), "newcomer," "LTELL" (Long-Term English Language Learner), or "RFEP" (Redesignated Fluent English Proficient) as primary descriptors of their research participants.

While I agree that terms like LEP or ELL are far too simplistic and reductive to describe the young people I have worked with (Orellana & Gutierrez, 2006), I am also resistant to the myriad labels placed upon bilingual students in school. I follow Flores and Rosa's (2015) raciolinguistic critique of these problematic and limiting labels and believe that "such framing places the brunt of the responsibility on [bilingual] students to mimic the linguistic practices of the White speaking subject while reifying the White listening subject's racialization of these students' linguistic practices" (p. 156). For this reason, I simply refer to the young people in my dissertation study as "emergent bilinguals," both to emphasize their linguistic assets and the fluid

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and shifting nature of their practices. I do, however, list their "formal classifications" down

below in Table 1, but don't center such categorizations beyond here.

Table 1

Participants

Name, grade, formal classification	Birthplace	Interests
Joaquín Lopez, eleventh grade "Redesignated Fluent English Proficient"	Born in Fontana and raised in La Feria	Writing and listening to *corridos*, Mexican regional music and culture, singers including Gerardo Ortiz and Antonio Aguilar, sports cars, and horseback riding
Ariana Contreras, eleventh grade "Long Term English Learner"	Born in South Central LA, raised in La Feria	Spending time with family, engaging in community issues, listening to music, reading and social media
Guadalupe Mirales, twelfth grade "Redesignated Fluent English Proficient"	Born in Mexico City, raised in La Feria since 3 years old. She is openly undocumented.	Dancing, zumba, reading, writing, hanging out with family and friends
Marcos Pallares, twelfth grade "Redesignated Fluent English Proficient"	Born in Zacatecas, moved to Monterey Park at 8 years old and then moved to La Feria in seventh grade	Hip-hop, Mexican regional music, sports, hanging out with friends
Lucero Valdez, eleventh grade "Redesignated Fluent English Proficient"	Born in Michoacán, raised in La Feria since third grade	Electronic music, *banda* music, Jenni Rivera, going to Las Vegas to visit her cousins, reading and social media
Rogelio Martínez, twelfth grade "Redesignated Fluent English Proficient"	Born in East Los Angeles, raised in La Feria since 9 years old	Going to México to visit family, listening to *corridos* and regional Mexican music
Beatriz Ramirez, eleventh grade "Redesignated Fluent English Proficient"	Born in Jalisco. Daugher of Mom of El Salvador and Father from Sonora.	Being with her family, reading, Instagram, dancing banda and other forms of Mexican music.
Alberto Cuevas eleventh grade "Long Term English Learner"	Born in Michoacán, raised in La Feria since he was 12 years old	Skating, "all kinds" of music, visiting family in East LA.

Validity

Cho and Trent (2006) astutely remind us that the researcher's quest for factual accuracy will in fact be a researcher's reconstruction and interpretations of participants' realities. The researcher seeks to construct "what these objects, events, and behaviors mean to the people engaged in and with them (Maxwell, 1992, p. 288). With regards to validity, Glesne (2011) explains, "We cannot create criteria to ensure that something is 'true' or 'accurate' if we believe concepts are socially constructed" (p. 49). In order to better amplify the importance of validity, I designed my study to employ a variety of qualitative methods to rely on reliability and validity—I utilized member checks (Marshall & Rossman, 2011) and what Cho and Trent (2006) describe as triangulation. Denzin (1989) defines triangulation as the use of multiple methods to avoid the deficiencies that come from using a single method.

This classroom study draws on the following sources of data: (a) both un-structured and semi-structured interviews with the students, teacher, and informal interviews with administrators at the school site; (b) student focus groups; (c) participant observation, documented through analytic memos and detailed field notes in the classroom, hallways, cafeteria and outside the classroom; and (d) students' multimedia production, including but not limited to video texts, Twitter vines, photovoice projects, student photographs, student PowerPoint and Prezi presentations, and the class' public Edmodo and Facebook pages. Dyson and Genishi (2005) describe interpretive validity as assertions that are "reasonable and trustworthy about the local meanings and social dynamics" (p. 114) of the classroom site. Therefore, the interpretive analysis presented around the students in this study was situated within both the school and classroom contexts. In addition, continual reflection of particular data

sources within the context of the broader data corpus helped me identify possible misreadings and refine my interpretations (Siddle Walker, 1999).

Techniques

A critical ethnographic approach to this dissertation study allowed me to address the proposed research questions that seek to understand the literacy experiences and multiliterate and multilingual practices of youth enrolled in the Chicanx/Latinx Studies course. This ethnographic classroom study draws on the following sources of data: (a) both un-structured and semi-structured interviews with the students, teacher, and administrators at the school site and involved with the Chicanx/Latinx Studies course; (b) student focus groups; (c) participant observation, documented through analytic memos and detailed field notes in the classroom, hallways, cafeteria and outside the classroom; and (d) students' multimedia production, including but not limited to video texts, Twitter vines, photovoice projects, multimodal student poetry, student PowerPoint and Prezi presentations, and the class' public Edmodo and Facebook pages.

Interviews

Interviewing was a critical technique for this study and research questions. Bogdan and Biklen (2007) suggest that one should assess which questions would be relevant to one's work shortly after entering the field of study. Drawing on interviews from my pilot study in 2012–2013 and my previous years as a former teacher at this school site, I mapped out my first iterations of research questions (Agee, 2009). Agee reminds us that developing research questions is a process, and that questions did change as I spent time in the field and continued to read more literature relevant to my study. As an interviewer, I employed modified research questions and techniques from Spradley (1979) and Seidman (2006), who both used very specific

methods that I adapted (See Appendix A: Semi-structured Interview Questions). I highlight the open-endedness that Spradley suggests in his questions and his way of listening for the language used by the participants being interviewed and then organizing and grouping those terms and cultural understandings into domains. I find Seidman's structure and line of open-ended questioning equally helpful.

Interviews were one-on-one, 45–60 minutes long, semi-structured, and transcribed verbatim. Additionally, throughout the interview process, I watched out for what Fontana and Frey (2005) identify as the "third source of error" where the researcher interrupts an interviewee's clear communication and of what Green, Franquíz, and Dixon (1997) identify as the "myth of objective transcribing" when working and interviewing bi-/multilingual people. Interviews with teacher, students, parents, and administers explored, but were not limited to, some of the following topics: twenty-first century literacy practices, student and communities bi-/multilingual literacies, digital media and multimodality, student socio-political identity development, the school's social and cultural context, literature and poetry in the United States, multilingual literature, im/migration, experiences with classroom pedagogy and course content, test scores, and perceptions of student academic identity development.

Teacher Interview

There were two types of opportunities for talking with Mr. Miranda about the course curriculum and the literacy practices it fosters. The first was through semi-structured interviews (Appendix A) with open-ended questions that began a conversation about curriculum and literacy and continued throughout our year together. The semi-structured interview was designed to last approximately one hour and was recorded and transcribed verbatim. Unstructured interviews with the same teacher were also used throughout the nine-month process

through weekly informal conversations before and after school and in community settings. This discussion was guided by both of our questions about the week's observations, the planned and enacted curriculum, students' literacy development, and students' responses to course content and practices. The questions I proposed and piloted for these interviews were open-ended and intended to last approximately 10–30 minutes, though they often lasted longer depending on the teacher's time. These interviews were selectively transcribed by hand-written notes but never tape-recorded. Teacher interviews took place in spaces that were quiet and allowed for privacy. I relied on the teacher's suggestion for the space that was most comfortable for him; this often meant his classroom desk right after school.

Student Interviews

There were two types of opportunities for talking with the students under study about the course curriculum, classroom pedagogy, and the literacy practices it fosters. The first was through a semi-structured interview (Appendix A) with open-ended questions intended to begin a conversation about students' interests, the Chicanx/Latinx Studies curriculum and the literacy practices that took place in the course. These dialogues continued during our time together throughout the school year. The semi-structured interviews were designed to last approximately 45 minutes and were recorded and transcribed verbatim. These interviews addressed topics such as reading and writing inside and outside of school, interests (including their musical interests), students' use of bilingualism in their lives, their thoughts and perceptions of the Chicanx/Latinx Studies course, and students' identity development. Informal and unstructured interviews were also used throughout the nine-month process through weekly informal conversations before and after school, in hallways, cafeteria, and other community settings. Unstructured interviews

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addressed topics such as how their days were going, what they did the previous weekend, and news in latest popular culture.

Student Focus Group Interviews

Interviewing case-study student participants in focus groups provides a space for their experiences in classrooms to be heard, described, an explored as valued knowledge (Madríz, 1998). Focus groups are useful as they help to create environments where participants may be able to speak more freely about their experiences, thoughts, and feelings (Frey & Fontana, 1993). Combined with individual semi-structured interviews, focus groups helped to better determine the range of literacy experiences and perspectives participants had, which also led to follow-up questions for the second round of individual interviews. While I provided the opportunity for students to share their ideas and analysis, the analysis presented at the end of the study is my interpretation and appropriation of their voices (Siddle Walker, 1999; Weis, Fine, Wessen, & Wong, 2000).

Student focus groups consisted of approximately four to eight students, all of whom were enrolled in the Chicanx/Latinx Studies course and case study students in this study. A semi-structured protocol guided the focus groups, which each lasted approximately 45 minutes and took place after school. Focus groups were limited to those students who were available and able to stay afterschool and participate. Topics covered in focus groups were directly about their products from the Chicanx/Latinx Studies course, however, they also often included their understandings of how bi/multilingualism takes a role in their lives and education, their engagement with Mexican corridos, students' activism and emerging civic identities and literacies, and students' understandings of them as readers and writers, among other topics.

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Administrator Interviews

      I conducted informal un-structured interviews with two administrators who have a longstanding presence at the school and who are familiar with the Ethnic/Latinx Studies program and courses. The interviews, which were simply conversations, lasted approximately one hour and were recorded and transcribed. Participants were given the choice of where they wanted to be interviewed; all interviews occurred in the offices of participants. All interviews were audio recorded and stored electronically on my password-protected personal computer. Participants were informed that their participation in this study was completely voluntary. Furthermore, their personal identity and the organization's identity were kept strictly confidential. These interviews helped me to better understand the school culture, school climate, structural issues at large affecting the school and school community, and their support with making sure La Feria High School offered Ethnic/Latinx Studies courses every year.

Participant Observation

      Bernard (2006) describes participant observation as "watching people and recording their behavior on the spot (p. 413). I engaged in "prolonged observations" (Cresswell, 1998, p. 58) in the Chicanx/Latinx Studies classroom two to four times a week for approximately nine-months. I departed from the concept of a single and solely physical context by adopting a multi-sited ethnographic approach (Marcus, 1995) and followed the discursive threads of dialogue outside of the classroom about Chicanxs and Latinxs and their literacy practices, students' academic engagement, engagement with media and technology, and relationships between literacies, technologies, and power. Since the course's curriculum led students to engage their communities civically, observing "the field" often consisted of observing students both in class and in their out-of-class contexts during the organizing of the class's Social Justice Posada and

their research projects at Pomona College with Dr. Gilda Ochoa and her students. As a participant observer, I entered the Chicanx/Latinx Studies course, the participants' outside surroundings (e.g., hallways, cafeteria), and the course's community action projects off campus. I gained the trust of the classroom community by maintaining more of a peripheral role in the classroom. I occasionally was invited to guest lecture or was asked to "cover class" at times, but for the most part I was always a third party in the classroom. However, by being in the classroom context, I am aware that I am somehow always influencing the class and the students. As the researcher, I recorded observations and reflections during and after each classroom observation. In order to separate what I saw from what I felt, inferred, or interpreted, I used a two-part field-note journal (discussed further down below) where I physically separated observations from comments, inferences, or interpretations.

Legend of Data Sources and Notations in the Dissertation

Acronym	Data Source
FN	Field Notes
FG	Focus Group Discussion
SJE	Student Journal Entry
SE	Student Essay
AM	Analytical Memo
ON	Class Observation Notes
PC	Personal Correspondence
VT	Video Text
PH	Student Photograph
S1	Student Interview #1

S2   Student Interview #2

T1   Teacher Interview #1

T2   Teacher Interview #2

SW   School Website

Note: All data have been transcribed verbatim, including participants' grammatical and stylistic "mistakes." Words such as "um" were also transcribed when they seemed to indicate hesitation or uncertainty. Insertions have all been denoted using brackets [ ].

Field Notes

According to Geertz (1973), "thick descriptions" are an important ethnographic practice—participants in their own conceptual world deserve deeper a description of their cultural practices and life experiences. Geertz defines ethnographic description as an interpretive process and seeks to engage informants as "persons rather than objects" (p. 9). Viewing my participants as people situated in their own contextual worlds and not merely as "objects" to be studied was extremely important in my dissertation. An ethnographic qualitative approach to this dissertation allowed me to gain insight from the daily literacy and language practices of the youth within the Chicanx/Latinx Studies class by being immersed in the day-to-day flow of the classroom curricula. Writing field notes during and after each site visit helped me attend to and document my desire for reflexivity. Field note entries included a wide right margin in which I recorded my impressions of events, questions needing clarification, possible connections to theory and analytic notes (Bernard, 2006), as well as my own thoughts or biases about what I was seeing. I kept personal notes (Bernard, 2006) alongside my field notes; like Angrosingo and Mays de Perez (2001), I believe my personal notes and my research activities are inextricably

intertwined, so I recorded my doodles, questions, comments, responses, and interpretations in a field notebook like I did in my pilot study the previous year.

As a secondary recording method, I also took brief notes while audio recording; I included notes about the transcriptions to record environmental and contextual factors that may have influenced the participants' responses. At the end of each day's fieldwork (Brannick & Coghlan, 2007), I transferred the hand-written notes to a more detailed narrative with thick descriptions (Bogdan & Biklen, 2007; Geertz, 1973) in a document on the computer for easier access, storage, and later in-depth reading. At the same time, I transferred my hand-written scripts of classroom observations and informal interviews and discussion to the computer. While typing classroom observations and other field notes, I also added methodological and theoretical notes (Bernard, 2006). I saved each day's note in a file folder on my home computer. Additionally, I kept a log of the day's activities, interviews, and observations. This log is a running record of "how you actually spend your time" (Bernard, 2006, p. 392).

Analytic Memos

I wrote weekly analytic memos (Marshall & Rossman, 2011) about the ideas, conversations, and images that I saw emerging during the data collection and analysis process (Maxwell, 2013). Based partly on these informative analytic memos, I developed my codes for data analysis. The memos allowed me to document my analytic thinking about the data as well as foster any insights and thoughts that I had around the data at the precise moment of collection. For example, I wrote memos about hearing students' frequent use of terms like "hegemony," "racism," and "colonialism," or other words commonly mentioned by the teacher during students' writing lessons and the students who he often called on to answer his questions. Writing about these observations led me to develop codes around the role of language and power

in the classroom space. Upon the conclusion of my research at the site, the analytic memos

formed the primary foundation of my analysis as I compiled the findings of my study.

Multimodal Documentation

Over the course of the academic yearlong study Mr. Miranda shared a range of students

produced multimodal artifacts as a group, primarily videotexts like vines, as well as photographs.

These multimodal students artifacts were uploaded into their class Google Doc folders and

journals, and with the permission of the students, Mr. Miranda shared the folders with me. As

outlined in Chapter Seven, students created Vine videotexts to explore and negotiate identities

and literacies. As outlined in Chapter Eight, students' photovoice projects were examined.

Photographs were taken with students' smartphones for photovoice journals and the end of the

year culminating project.

Photovoice

According to Reinharz (1992), photographs help to promote empathy between the

interviewer and interviewee, and it offers a rich context for gathering and interpreting data. As a

participatory photo-elicitation methodology, photovoice can help people identify, represent, and

enhance a community and/or oneself through specific photographic technique (Wang & Burris,

1997). Photovoice seeks to embolden participants to take power and control over the research

process through their documentation of the social and political dimensions of their lives via

photographs and accompanying written narratives for the purpose of social transformation

(Delgado, 2015).

Inspired by Zenkov and Harmon (2009), photovoice in this dissertation—specifically

Chapter Eight—was used as a mutually informing research *and* pedagogical method. Photovoice

as both literacy pedagogy and research method can generate pathways for educators who seek to

bridge the social and political realities of students into their writing instruction (Zenkov & Harmon, 2009). Marquez-Zenkov and Harmon (2007) have delineated the ways in which youth's knowledge of visual texts like photographs can provide both a window into adolescents' dis/engagement with school and also a multifaceted channel for teaching an appreciation for literacy. While Van Horn (2008) has argued that student-produced visual texts can motivate adolescents to engage more deeply in literacy assignments, Johansen and Le (2015) have outlined the ways in which photographs can be used to explore cultural differences among diverse adolescents.

With deep roots in the dialogical ethics of Paulo Freire (1970), photovoice emerged as an approach to participatory research that cultivates humanization and an awareness of social conditions (Wang & Burris, 1997). Researchers in literacy have detailed the different forms of youth empowerment that can arise from photovoice projects, especially for students who have felt marginalized in school settings (Zenkov et al., 2012). When coupled with an Ethnic Studies course, photovoice can be a vibrant pedagogical practice and research methodology as both seek to amplify critical dialogue and social change (Wang & Burris, 1997).

As I will further explain in Chapter Eight, I offered to provide the focal student participants with disposable cameras but all eight opted to use their smartphones for their photographs instead. In coordination with their teacher, I asked them to photograph elements of significance from the course, their school, and personal life. Students selected the six most significant photographs, which then prompted their written reflections about their personal and academic identities. This culminating project sought to demonstrate and draw from students' multiple literacies and the overall research question of this dissertation as well as research sub-question 1.

Table 2

Research Questions and Modes of Data Collection

Research Question	Data Collection Method
1.) How are literacies enacted within a Chicanx/Latinx literature course? How does the course influence students' perspectives of their language and literacy practices?	Participant observation, student work, field notes
2.) What does translanguaging look like in practice? How does translanguaging allow EBLs opportunities to explore and negotiate their literate identities?	Participant observation, student work, student multimodal productions and other visual data (photos and video), field notes
3.) How do twenty-first century media tools and the use of Mexican/Latinx literary genres (e.g., border *corridos*) expand opportunities for EBLs to build literate and linguistic practices for academic identities?	Participant observation, semi-structured and unstructured interviews with all the participants, and analysis of students' final multimedia productions

Data Analysis

Data analysis is often described as "organizing what you have seen, heard, and read so that you can figure out what you have learned and make sense of what you have experienced" (Glesne, 2011, p. 184). I embraced an iterative approach to qualitative research and data analysis that combined inductive and deductive approaches (Marshall & Rossman, 2011; Maxwell, 2013). In order to remain true to the inductive nature of qualitative research, data collection and analysis occurred simultaneously (Maxwell, 2013). Data analysis happened at regular intervals during

the time that the data was being collected and was not left until the very end of the study (Mashall & Rossman, 2011). The research was designed in this manner so that data analysis could influence future questions, modifications and decisions throughout the remainder of the study. Furthermore, reflexive notes and analytic memos (Emerson et al., 2011) were written and kept in order to account for any thoughts or ideas that emerged from the field.

Deductive codes for the data—informed from my pilot study—include: bi-/multlingual and translingual literacies, digital and media literacies, popular cultural literacies, metalinguistic awareness, reading their social, political and cultural worlds, translanguaging, language ideologies, linguistic creativity, immigration, academic achievement, educational aspirations and expectations, and dis/engagement. According to Corbin and Strauss (1998), through an inductive process, open coding involves reviewing all text for descriptive categories, developing and refining each category until no new information yields any additional meaning.

Inductive codes were derived from data in which I adapted Luttrell's (2010) three-step coding procedure. During the initial interpretation of data, I noted "recurring images, words, phrases, and metaphors" (p. 262) that arose from students' perceptions of their identity development and literacy practices. During the subsequent reading, I took note of students' literacy practices and combed for a "coherence among a string of stories" (p. 262). During the third reading, I considered patterns across all of the focal students' narratives and engaged in coding that used the theories from my conceptual framework and looked primarily for examples of "border thinking," "translanguaging," and "new literacies" in students' conversations and writing. Following the systematic coding process, I developed major themes and sub-themes in which the initial twelve themes were collapsed and modified down to seven core themes and codes. These themes were then refined and considered for theoretical implications. The analysis

of focal students involved cross-case comparison, and a search for discrepant data and an emphasis on recurring themes (LeCompte & Schensul, 2012).

Data analysis of student writing (from classroom literacy events) and interviews utilized an adapted version of Luttrell's (2010) three-step coding process. To engage in critical analysis of literacy and literacy events in the classroom, I wavered between specific data from curriculum content, transcripts, and student work, as well as dominant discourses circulating on the macro level on Chicanx and Latinx communities and children in the United States.

A range of visual data were collected including audio of classroom discussions, photographs, video, and the students' multimodal production to better understand how students are making meaning of themselves situated within bilingual and bicultural Chicanx/Latinx Studies course and their evolving literacy practices. Specifically with the photovoice project's writing, inductive coding began upon my reading of all of the interview transcripts, students' writings, and photographs. Analytic categories emerged from systematic analysis of all forms of data; these included: questioning relationships of power, challenging dominant ideologies, and civic engagement. Like Woodgate and Kreklewetz (2012), I used a multi-level analytic coding procedure. The first level of analysis involved identifying and isolating patterns and content denoted as three domains: (a) individual, (b) community, and (c) structural. In the second level of analysis, I organized these domains through constant comparing and contrasting, and then grouped data together by associations that emphasized "civic and social change" on all three levels. Lastly, the third level of analysis required identifying traits in each domain and then discerning relationships across the domains to identify yielding themes of civic and social action. I used Morrell's (2008) description of 'social action' as endeavors that seek to empower oneself and/or improve one's community with a social justice orientation. The themes that emerged

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during the coding of the photovoice literacy projects were woven together to communicate a larger coherent story of "literacies of power and social action" (Delgado, 2015).

Pink (2013) reminds us that ethnography can really be learned only in practice; ethnographic uses of visual images and technologies develop from practice-based knowledge. She argues that as projects evolve, novel uses of photography or video may develop to explore and represent unexpected issues. I made sure to keep this in mind because as Pink notes, "some of the most thought provoking and exciting instances of visual research have emerged unexpectedly during fieldwork" (p. 47).

Positionality

> While qualitative researchers in the field of education theorize about their own privilege in relation to their research participants, the "native" ethnographer must deal with her own marginalizing experiences and identities in relation to the dominant society. This "native" ethnographer is potentially both the colonizer, in her university cloak, and the colonized, as a member of the very community that is made "other" in her research. (Villenas, 1996, p. 712)

Earlier in this dissertation, I have briefly mentioned some of my own experiences at La Feria High School as a former teacher, however, I also served as the student club advisor for Gay Straight Alliance (GSA) and Movimiento Estudiantil Chicana/o de Aztlán (MEChA) and was a former teacher researcher. Although La Feria High School and the greater surrounding areas to the city of La Feria were not new spaces for me in 2014–2015, getting to know these spaces as a researcher (no longer a teacher researcher) yielded new understandings about the daily practices of La Feria High School and its many community members. In terms of ethnography, I can be considered a "native" ethnographer (Villenas, 1996), and the various theories that this study takes reminds me to always consider my own colonial history, border/lands, and my family's historical ties to La Feria High School and the greater Southwest.

Villenas (1996) poignantly asserts that Chicana researchers, like myself, grapple with our own identiteis as colonized subjects of color in the academy who cannot be easily described as a "privileged" researcher in the same way that White scholars define their role as privileged. She paints a vivid depiction of the "native" ethnographer who must bestride dual roles as the colonizing researcher *and* the colonized person of color. I enter this community as a former child resident of the city of La Feria, former teacher at La Feria High School, and as a colonized Chicana raised in an immigrant household—my father worked as a mechanic and factory worker and my mother as a bilingual schoolteacher. My parents are distant cousins who derive from the same rural *pueblo*, Bachínivia, located two hours in the highlands northeast of Chihuahua City. In the 1970s, family from both my mother and father's side migrated and settled in La Feria, a former 1960s suburb of Los Angeles that became part of what we now call the greater urban Los Angeles area. The home I grew up in is less than two miles away from La Feria High School, and countless of my cousinss have either graduated from La Feria High School or have been pushed out.

My father, a low-wage immigrant worker in Los Angeles, attained an seventh grade education in México and immigrated to the United States at 26 years old. Upon finding random work where he could as a day labor, he was able to attain work at a factory in Los Angeles. My mother, raised in a single-parent household on welfare, became the first in her family to graduate from high school. She later attended Santa Rosa Community College in Northern California for five years prior to transferring to a four-year college. She worked in migrant education in Southern and Central California for three decades and served as a bilingual literacy teacher in La Feria School District. Of my family members who attended La Feria School District, including La Feria High School, many have gone on to work low-paying minimum-wage jobs, worked as

paraprofessional school aides, one suffered from drug addiction and overdosed not too far from La Feria High School, and one family member is incarcerated in federal prison for drug-trafficking. Of my 42 cousins deriving from La Feria and its surrounding areas, very few have gone on to attend and graduate from a four-year university.

As a young child, my parents were aware of the drive-by shootings, Immigration and Customs Enforcement (ICE) raids, and other material realities that come along with poverty and living in im/migrant *barrios* in greater Los Angeles. Our home and car had been broken into multiple times throughout my childhood. As an adolescent, discourses flowed all around me about the dangerous and violent climate of La Feria in the 1980s and 90s, and my family members always shared their deficit-oriented opinions on this matter. During the 1990s, gang violence increased throughout Southern California, and too often media reports fueled the larger narrative about the dangers of La Feria and its surrounding areas. These narratives of fear pressed some of my family to find "better" and "safer" schools for us in a neighboring city.

This narrative about my family's experience in La Feria is significant since I returned to this community by choice as a teacher in 2006 to teach Spanish and English as a Second Language after two years of working and teaching in Boston Public Schools. Upon graduating from an Ivy League graduate school, many of my family members expected me to go on and "make money," or *mejorar la raza*, and did not understand why I would want to be a teacher or teach at La Feria High School. Following my foremothers' commitment to literacy as a practice of freedom and social inclusion, I, too, became a bilingual teacher and spent my last five years in the classroom teaching alongside my mother at the same school. My mother has been one of my greatest influences when it comes to serving and working alongside and in solidarity with the Latinx immigrant community. Even after leaving La Feria High School for my PhD program in

New York City, I have continued to visit, support beginning teachers, and also conduct my dissertation pilot study at La Feria High School. In particular, this dissertation seeks to speak back to many of the negative assumptions about this community and highlight the resilience, brilliance, and wherewithal of Latinx youth from immigrant backgrounds.

Moreover, since Lather (1986) has called for self-reflexivity in critical inquiry, it is imperative that I am "explicit about the space in which I stand politically and theoretically-even as my stances are multiple, shifting, and mobile" (Fine, 1994, p. 24) within La Feria High School. Pink (2005) also reminds us of the ethical issues with visual ethnographic methods. She states, " . . . the issue of ethics as ethnographic work refers to more than simply the ethical conduct of the researcher. Rather, it demands that ethnographers develop an understanding of the ethical context(s) in which they work, a reflective approach to their own ethical beliefs, and a critical approach to the data that one ethical code of conduct could be hierarchically superior to all others (p. 49). Even as an "insider," ethics are naturally entangled with greater power relationships between ethnographers and participants. Regardless of my positionality, I am not free from (re)producing oppressive dynamics and circumstances. As such, I endeavored to work against this dichotomy by using a framework that views my research subjects as the "chief informants of their lives" and have endeavored to represent them from "their own vantage point" (Madríz, 1998, p. 119). Nonetheless, I used this particular vantage point to engage in collaborative, humanizing, and emancipatory work through critical reflexivity (Paris & Winn, 2013).

Timeline

Having conducted my pilot study in the same classroom under study during the 2013–2014 academic year and having taught at LFHS, I had strong rapport with the teacher and school

site. However, throughout September and October 2014, I still concentrated on building rapport with the greater classroom community. In October 2014, I conducted my first individual interviews with students in order to better understand perceptions of students' literacies as social practices. Data collection from fall 2014 was used during the winter to inform a focus group with the students to gauge their views of the classroom content and pedagogy, and their teacher's use of media production in curricular units. As a researcher, moreover, informal interviews based on these ongoing classroom interviews and observations helped me member check (Marshall & Rossman, 2011) my understandings of their reflections and actions. In May 2015, I conducted my last round of individual interviews—spanning my case study students, teacher, and administrators—on how students perceive themselves "academically," "linguistically," and how this class may or may not have fostered literacy and identity development through the content and instruction of the course. Students' written assignments, multimodal productions, and artifacts were collected and analyzed throughout the year to better understand my evolving research questions.

Bogdan and Biklen (2007) highlight the importance for novice researchers to feel *authentic* in their researcher role. My researcher role included spending approximately four hours per day, one-to-two days a week in this classroom (attending and observing), and spending time in the hallways, cafeteria, and school common areas. My researcher role is one engaged in local praxis (Brantlinger, 1997, as cited in Marshall & Rossman, 2011) and in constant reflexivity. As I engage to learn more about my participants, their teacher, and learning environment, I am essentially learning more about myself (Fontana & Fray, 2005).

Table 3

Research Timeline

Months	Activities	Multiple Sources of Data
August–September 2014	Built rapport, informal interviews with students and teachers, participant observations	Field notes, and visual data (photos, video, and audio)
October–November 2014	Participant observations, collection of student written materials, first set of interviews	Transcripts, field notes, student written artifacts
December 2014	First focus group with students	Transcripts, field notes
January–February 2015	Participant observations, informal interviews, student written materials, visual data collection	Field notes, student written artifacts, visual data (photos, video, and audio)
March–April 2015	Participant observation, student written materials, second set of interviews	Field notes, transcripts, student written artifacts
May–June 2015	Participant observations, student multimedia productions	Field notes, student multimodal artifacts

Limitations

As this is one qualitative study situated in one public high school Ethnic Studies classroom in Southern California, some may critique this study for not being generalizable. While my goal was never generalizability, the study does shed light on the ways in which we think about the teaching of both Ethnic and Chicanx/Latinx Studies at the secondary level, and how some educators are centering the literatures, epistemologies, and linguistic and literacy resources of Latinx youth and families in our literacy classrooms. I also recognize that my own interpretation, representation, and assemblage of participants' narratives are rife with tensions (Weis et al., 2000), especially give that I am so close to the research community. I, however,

continue to see this as a strength in my research. Furthermore, despite an effort to address the research questions with various data sources to achieve greater trustworthiness, the design of the study also bears some limitations. For example, in utilizing a purposive sample, I made some choices about student "types" to include or exclude in order to facilitate a richer interview process. One unintended outcome might have been the privileging of the voices of students who are more comfortably "bilingual," "articulate," or "outspoken", or who have had access to a wider range of academic and cultural experiences. But because the guiding research questions for the study are based on students' language and literacy practices, their identities, and the experiences of the Ethnic Studies curriculum, it was most appropriate to engage students who would be able and willing to construct their own voices and narratives in a variety of contexts.

Chapter Four: Classroom And Curriculum Context

Like the current efforts of many school districts throughout the Southwest, La Feria Unified School District's Chicanx/Latinx Studies courses have their roots in the grassroots activist efforts of parents, youth and teachers desiring more culturally relevant, socially transformative and empowering forms of education (Buenavista, 2016). Since the late 1980s, La Feria Unified School District's teachers and students had been pushing for both multicultural and Ethnic Studies courses to the district's curriculum committee, however, movement for these courses as college preparatory credit were always stalled (Principal Malcolm, personal communication, October 12, 2014). These courses were stalled primarily due to the little knowledge La Feria school leaders had about these types of classes, their curriculum and their priority in the school-wide curriculum.

It was not until fall of 2006 during the steadfast anti-immigrant climate of 2005–2006, that youth and teachers who participated in the youth organization, *Movimiento Estudiantil Chicano de Aztlán*, began to have a series of critical pláticas (discussions) after-school around students' and families' anxiety around the political climate. These community discussions later turned into a vision for Chicanx/Latinx Studies curriculum—then called "Chicano and Latino Studies"—that would center topics like im/migration, investigate conceptual themes from women and Ethnic Studies, labor history, and literature about people of color. Most importantly, it would allow students to explore the lived experiences of Chicanx and Latinx young people and other people of color and connect them to larger historical trajectories

This course is a yearlong interdisciplinary elective that aligns curriculum with California State standards in U.S. History and English Language Arts. It explores Chicanx and Latinx peoples' experiences from pre-Columbian civilizations to the present and mirrors many college

level Chicanx/Latinx Studies courses with regards to rigor and scope. As an interdisciplinary course, it investigates the diversity of Chicanx and Latinx culture as it is conditioned by the intersections of race, class, gender, sexuality, borders, regional variation, and power. Through a "counter-hegemonic framework" (SW, October 12, 2014), the class provides "a historical and political analysis of Chicanx and Latinx people's quest for justice and self-determination" (SW, n.p.). The units within the curriculum all seek to tap into the divergent life and schooling experiences of urban youth in a way that will continue to develop the type of critical consciousness necessary for socially transformative action.

The course was first designed in fall of 2006 and was ultimately passed in spring of 2008. This was after multiple rejections from the district's curriculum committee and after multiple student presentations to the school district. Table 4 exemplifies some of the curricular resources of the course and the A–G (college preparatory) template submitted and approved by the University of California (UC) Regents follows.

Table 4

Curricular Resources

Unit Name	Topics of Study	Selected List of Curricular Resources Used
What's in a Name: Labels vs. Identities	Race, Ethnicity, Class, Gender and Sexuality	Poetry by Pat Mora, Aurora Levins Gonzales, Jimmy Santiago Baca, Elizabeth "Betita" Gonzales
Colonization and Coloniality	Conquest and Colonialism in the Americas	*The Broken Spear* by Miguel Leon Portilla; *Harvest of Empire* by Juan González (book and film); *People's History of the US* by Howard Zinn; Rudy Acuna's *Occupied America*
Chicanxs and Latinxs in the United States	Chicanx and Latinx Voices in the US	*When I was Puerto Rican* by Esmeralda Santiago; *Woman Hollering Creek* by Sanda Cisneros; Music by Quetzal, Las Cafeter@s,

		Rebel Diaz, and Mayda del Valle
Media, Hegemony and Oppression	Critical Media Literacy around Everyday Texts	Popular musical genres (i.e., corridos), English and Spanish News Channels and Newspapers, social media
Social Movements, Social Change, and Social Change	Current Day Activism Across Communities of Color	Miscellaneous Social Media and Networking platforms
Youth Research Projects	Photovoice as Participatory Social Change	https://photovoice.org

Mr. Miranda's Translanguaging Pedagogy

As briefly mentioned in Chapter One, Mr. Miranda often employed a pedagogy of translanguaging in the "English-medium" Chicanx/Latinx Studies course. While at the time of the study, "translanguaging" was not a term that he or the students used; however, he had a very clear or rather *strategic* (García & Kleyn, 2016) verbal and curricular commitment to mobilizing and leveraging students' bilingualism for learning in the course. While many believe that "translanguaging" is simply another word for code-switching, the theoretical and epistemological undergirding of the two concepts are different (Otheguy, García, & Reid, 2015). García and Lin (2017) advance a "strong version" of translanguaging which supports that bi/multilingual people do not speak bounded languages that are switched in and out of, but instead draw from their repertoire of linguistic features selectively. As more curricular resources on employing translanguaging pedagogies emerge, the primary resource that led my sense-making of Mr. Miranda's translingual pedagogy was García et al.'s (2017) book that assists teachers in designing curriculum and instruction that leverages the students' fluid use of their language and semiotic repertoire.

García et al. (2017) delineate three dimensions of teaching that are central to a pedagogy

of translanguaging:

- *The teacher's translanguaging <u>stance</u>*

- *The teacher's translanguaging <u>design</u>*

- *The teacher's translanguaging <u>shifts</u>*

Mr. Miranda's Translanguaging Stance

Mr. Miranda had a philosophical and political commitment to, or rather took a stance towards his bilingual students that often countered what is expected or seen as normative outside of the walls of his literacy classrooms (García et al., 2017). Although the course was an "English-medium" class, his stance was in resistance to solely engaging English with an obviously bi/multilingual and bi/multicultural classroom. Mr. Miranda saw students' knowledge of their divergent varieties of English and Spanish as an asset from which to engage, build and fortify stronger understandings of self, community and their social world. While his translanguaging pedagogy was *not present in every unit or daily lesson*, he employed it strategically especially when trying to engage students' creativity and criticality (Li Wei, 2011).

In identifying the translanguaging stance, García et al. (2017) state:

Teachers who take up translanguaging must first develop a stance that bilingualism is a resource at all times to learn, think, imagine, and develop commanding performances in two or more languages. Second, their stance must position language in the lips and minds of the children, and not in external standards or regulations. Third, teachers must deeply believe that translanguaging transforms subject positionalities, enabling children to perform with their own internal norm that will make them more creative and critical (Li Wei, 2011). Only then can translanguaging become a possibility for teachers. (p. 21)

In this dissertation, the translanguaging design is of central importance as I am analyzing students' literacy and language practices in the classroom design—not the teacher's stance or shifts per say. In Chapters Five, Six, and Seven we see how students' bilingualism was mobilized for collaboration, deeper engagement, and thinking with content and consciousness-

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raising (García et al., 2017).

Mr. Miranda's Translanguaging Design

As noted by García et al. (2017), designing curriculum units based on translanguaging theory requires three elements: (a) constructing collaborative and cooperative structures; (b) collecting varied multilingual and multimodal instructional resources; and (c) using translanguaging pedagogical practices. Case-study students highlighted in this dissertation engage with curriculum topics and units that address all of the above. Mr. Miranda's use of social media and networking sites, Mexican literary genres, and multimodal resources like photographs all called for social interaction, problem-solving, and imagination. As stated by García and Kleyn (2016), "A speaker's linguistic repertoire is not set or static, nor innate, but emerges and is dynamically altered through social interaction" (p. 22), which then makes the classroom design critical. While the classroom primarily engaged English dominant texts, several were bi/multilingual or entirely in Spanish and there were multimodal resources used daily in the course, including Spanish dominant media.

Concurrently, translanguaging ripens the capacity to transport bilingual students' own language practices into the classroom, leveraging these practices for academic and intellectual engagement rather than limiting them to solely students' interpersonal minds and homes (García & Kleyn, 2016). In describing the need for a translanguaging design, García and Kleyn (2016) state:

> Teachers who design instruction based on translanguaging theory have to make available appropriate multilingual and multimodal resources. This means that teachers have to go out of their way to find printed multilingual texts, but also multimodal texts such as videos, movies, and other internet resources. This ensures that different perspectives are included and that students learn to critically analyze authors' viewpoints. Multilingual texts include not only those in different languages, but also those by bilingual authors who use translanguaging for literary effect. To design translanguaging instruction also means bringing family and

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community into the school and inviting them to share their readings, stories, teachings, experiences, and funds of knowledge. (Moll et al., 1992, p. 22)

Akin to this way of thinking, Mr. Miranda regularly employed various linguistic and semiotic resources included news and YouTube clips, Spanish and English media, social networking platforms like Twitter, Vine and Instagram as well as older multimodal teaching tools like PowerPoint and Prezi. He often had bilingual copies of the books students read (e.g., *The Broken Spear* by Miguel Leon Portilla) and engaged his classroom bilingually in spoken form when he needed to emphasize a particular point. Mr. Miranda did all of these things because he felt it was about sense-making (García, 2009) and showcasing students' genius and linguistic fortitude (García et al., 2017).

Mr. Miranda's Translanguaging Shifts

As mentioned earlier in this section, Mr. Miranda ran his class predominantly in English as it was an "English-medium" course. However, his translanguaging shifts, or his unplanned bilingual verbal and curricular moves, were always in solidarity with the translingual "corriente" (flow) that his bilingual students' language practices stimulated and encouraged (García et al., 2017). Whether it was students' colloquial ways of speaking in English or Spanish, or making references to Mexican regional music and popular culture, Mr. Miranda was always able to bilingually shift and adapt to connect to or redirect conversations back to the content under study. García et al. (2017) contend, "Teachers that take up translanguaging theory, must also be prepared to change the course of instruction in order to respond to individual children's language repertoires" (p. 23). Furthermore, they argue, no amount of preparation "can absolutely set the course of a lesson, for even when we teach by grouping students in what educators call 'levels' or stages, there will always be differences in the ways in which students use their repertoire (pp. 23–24). Thus Mr. Miranda's translanguaging shifts, while not central to this dissertation study,

were imperative to fostering a classroom ecology that valued students' bi-/multilingualism as a resource for learning and thinking critically.

Overview of Findings Chapters

In the subsequent chapters, I present the essential themes that emerged from my year-long data collection process and analysis as they relate to and advance my research questions and theoretical framework in Chapters One and Three. In the following findings chapters, I unpack students' literacies of self, social awareness, and civic and academic identities as they respond to my research questions. Chapter Five explores emergent bilingual students' use of translanguaging in their authoethnographic essays as a resistance practice via their border thinking. Students' authoethnographies highlight their navigation of metaphorical and physical borderlands. Chapter Six engages the ways in which students make meanings of their identities and literacies at the intersection of the borderlands and their Chicanx/Latinx Studies classroom, with particular attention paid to the "corrido"—ballads written and performed in Spanish that document experiences of resistance, struggle, triumph and tragedy. Corridos in this chapter are highlighted as an important feature of students' literacy repertoire and undersood as a tool for sense-making of their social worlds.

Chapter Seven analyzes youth's engagements with digitally mediated texts—Vines[13]—in the Chicanx/Latinx Studies class to interrogate and construct critical and reflexive representations of self and communities. Chapter Eight examines the uses of photovoice in class (Wang & Burris, 1997) as both methodology and pedagogy to explore adolescents' perspectives and literacies about taking a Chicanx/Latinx Studies class. Specifically, this chapter highlights how this class became a critical engine for literacies of social action across three levels: personal,

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[13] In September of 2016, Twitter's video platform Vine was discontinued. Facebook live is the most current iteration of this medium.

community and structural. Lastly, Chapter Nine provides implications for practice, teacher

education and policy.

Chapter Five: Exploring Autoethnographies: Translanguaging Literacies and Border Thinking in a Chicanx/Latinx Studies Course

Despite xenophobic ideologies that continue to breed English-Only policies (Gándara & Hopkins, 2010), Latinx children in the United States continue to be highly bilingual (Krogstad & Gonzalez-Barrera, 2015). Schools as institutions of assimilation operate under the notion that in order to be successful, Latinx children must have their perceived linguistic and cultural deficiencies "corrected" so that they can mirror dominant students (Valdes, 1996). This way of thinking reflects colonialist ideologies where the colonizer's qualities and attributes are deemed superior to those of subjugated populations (Mignolo, 2000). Restrictive language policies rooted in these ideologies have flourished all over the United States, but especially in states with large numbers of Latinx youth populations, like California, Arizona, and Massachusetts, which have had direct efforts to dismantle and ban bi-/multilingual pedagogies in schools. Many scholars (Crawford, 2000; Gándara, 2000; Gándara & Contreras, 2009; Gutiérrez, Baquedano-López, & Asato, 2000; Valenzuela, 1999) have engaged critical examinations of some of these policies, noting the negative consequences of a linguistically subtractive education on bi/multilingual students. As noted earlier in this dissertation, a vast amount of secondary emergent bilingual students reach high school never having had their linguistic needs met (García & Kleifgen, 2010) or having had their linguistic and literacy resources leveraged into their traditional "English-medium" coursework (García et al., 2017).

Within this hostile climate, however, teachers and students have subverted these restrictive policies through translanguaging literacies, drawing on their different language and literacy practices for both their academic and socio-emotional well being (García & Kleyn, 2016). This chapter examines emergent bilingual students' use of translanguaging as a resistance practice via their border writing in their autoethnographic essays that highlight their navigation

of metaphorical and physical borderlands. Through my analysis, I illustrate that the reimagining of the literacy classroom culture and specific curricular units—which are purposively highlighted here—through a translanguaging lens made room for students to reflect on their linguistic and counterhegemonic identities and use their rich literacy practices to resist White supremacist colonial ideologies (Mignolo, 2000; Quijano, 2007).

In this section, I present data and analysis (student writing, focus groups, interviews and observations) that offer insight to all three of the research subquestions:

1. How are literacies enacted within the Chicanx/Latinx Studies course? How does the course influence students' perspectives of their language and literacy practices?

2. What does translanguaging look like in practice? How does it afford EBLs opportunities to explore and negotiate their literate identities?

3. How do twenty-first century digital media tools and/or the use of Mexican/Latinx literary genres (e.g., border *corridos*) expand opportunities for EBLs to build literate and linguistic practices for academic identities?

Mr. Miranda teaches his students with the important understanding that bi/multilingual youth translanguage daily (García & Wei, 2014; Martínez et al., 2008), and that their lives and language practices outside the classroom can be leveraged for deeper learning inside the classroom. Inspired by Paulo Freire, Mr. Miranda regularly took up the stance of both a teacher and a learner in his classroom (Freire, 1970), with a firm commitment to always learn from his students' lived experiences, cultures, and bilingualism to better create a classroom ecology that connected students' interests, linguistic resources, and multiple literacies to the curriculum. In short, his translanguaging pedagogical classroom *design,* intertwined with and emerging out of his philosophical translanguaging *stance*, which according to him, is also a

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political belief (PC, November 2, 2014), is built from his students up. Important to this study, too, is that the teacher saw his classroom as a space to both create and excavate the "subjugated knowledges" (Mignolo, 2000, p. 20) that release transnational and immigrant students' imaginations, epistemologies, histories and discourses. In short, Mr. Miranda transformed a traditionally English-dominant classroom into a space where students engaged in border thinking, border writing and translanguaging in ways that helped them explore their bilingual and bicultural realities and fluid identities that are and were consistently in flux and changing. Furthermore, to take up translanguaging means seeing and hearing linguistic fluidity as the norm and building pedagogy from students' language practices up. As such, translanguaging holds "the potential to release ways of speaking of subaltern groups that have been previously fixed within static language identities and hierarchical language arrangements and that are constrained by the modern/colonial world system" (García et al., 2012, p. 48).

Mr. Miranda's Translanguaging Design using Mexican Corridos

One example of how students engaged border thinking in the class was through Mr. Miranda's incorporation of students' popular cultural interests into his translanguaging classroom design, like the historical Mexican literary genre, *corridos*. Corridos—Mexican folk ballads written in Spanish—have long been central to the self-determination and literary landscape of Mexican people (Paredes, 1958). Corridos—a "border rhetoric" (Noe, 2009) with origins in the nineteenth century—are short ballads that tell stories of triumph and hardships, often recounting narratives of heroes, border-conflicts, and struggles for justice (Simonette, 2001). Corridos were first used as a medium for news, stories, and social change, and they continue to play an integral role in carrying on Mexican traditions and the legacies of everyday heroes.

Having developed out of the Spanish Ballad (Paredes, 1963), during the Mexican Revolution of 1910 el corrido was popularized as a form of *poesía callejera* (street poetry) that was inspired by and addressed the life of struggling indigenous people, Mestizos, and the poor (Guzman, 1962). The Mexican corrido disseminated news about the battles of the Mexican Revolution and future combat to the general populace. Corridos were the first forms of popular art to express the events and significance of the social and political revolution. Lyricists would put the current events into words, while the music remained in its traditional form. Corridos are not simply songs of enjoyment and consumption, but also serve in shaping "the cultural memories and identities of transnational Mexican communities" (Chew Sanchez, 2006, p. 3), and continue to do so today. Corridos consider Mexican American negotiations of self and futurity in light of transnational dynamics of place, space, power, and identity (Chew Sanchez, 2003).

Within oppressed communities of color, autoethnographic writing has been a tool for decolonial thought and praxis (Aldama & Quiñonez, 2002) and a powerful mechanism for youth of color to write against the forms of coloniality that manifest in their everyday lives (Camangian, 2008). Pratt (1992) defines autoethnography as "instances in which colonized subjects undertake to represent themselves in ways which engage with the colonizer's own terms" (p. 6). If ethnographic texts have been historically used by the West to study the "Other," then Pratt argues that autoethnographic texts are a means for "Othered" and subjugated populations to respond to and dialogue with such colonial representations. Thus, Mr. Miranda, like Camangian (2010), used autoethnography as an anti-colonial pedagogical tool for students to examine the ways their identities are deeply entangled with colonial legacies.

Mr. Miranda's philosophical and political belief—or rather, his *stance*—greatly aligned with García's (2009) assertion that languages do not have to be disjointed for effective literacy

and language classroom instruction. Mr. Miranda's classroom design wanted to bring students'

language and literacy practices to the surface of the classroom and for his students to feel

comfortable breaking out of the monoglossic mold of traditional writing found in literacy

classrooms. By providing students with models of heteroglossic or code meshed writing like

(Canagarajah, 2011) like corridos, Mr. Miranda invited in students' translingual worlds and

writing.

For example, Mr. Miranda had students listen to and read a popular corrido in Spanish

titled, "La Jaula de Oro," written by the San Jose, California-based Norteño-band ensemble, Los

Tigres del Norte. This song depicts some of the hardships and multiple identities that

im/migrants endure upon immigrating to the United States for a better life and economic

security. Los Tigres del Norte are known for using their music—many of which are *border

corridos*—to narrate the everyday experiences of racism, discrimination, exclusion, and

resistance that the Mexican and Latinx communities experiences in the United States. Paredes

(1958) describes border corridos as a "personification of the spirit of border strife (p. 205). The

song's title, "La Jaula de Oro" literally translates into "the golden cage," which serves as a strong

metaphor for the "American dream"—one which often forces im/migrants to assimilate,

acculturate, and/or give up pieces of their (linguistic) identities in exchange for social and

political acceptance. Students listened to "La Jaula de Oro" while annotating alongside the lyrics

the words, images, and themes that resonated with their evolving identities. Students first read it

aloud as a class, then heard the song as an entire class. Students were then given time to

annotate their thoughts and feelings. Some students highlighted the descriptive language used in

the corrido, while others made direct connections to their and their parents' lives and personal

struggles.

For example, Alberto noted that the father figure's stern voice in the song reminded him of his father's own frustration with him (FN, April 22, 2015). Students were then asked to write autoethnographic six-paragraph essays to explore their multiple and evolving racial, cultural and linguistic identities. Mr. Miranda encouraged students to draw from their fluid language and literacy practices and to draw upon the corrido's literary devices. Mr. Miranda handed out instructions with exactly what he wanted to see students engage in each paragraph (seen down below). In this assignment, we see what García et al. (2017) have described as a translanguaging pedagogy—one that allows students to draw from all of their linguistic resources to make sense of their worlds at any given time. The input of the corrido's content was in Spanish, and student writing was written primarily in English; however, students were encouraged to draw from their everyday language practices (García, 2009) with included Spanish. Below in Figure 2 and 3 are more details with this assignment.

Figure 2. Mr. Miranda's instruction for students' autoethnography assignment.

Auto-ethnography Essay

*"How have race, ethnicity, nationality, and culture influenced
your identity? Find examples that illustrate your experiences."*

Overview
During the first few months of this school year, we have explored how race, ethnicity, nationality
and culture have shaped our lives. You will write a six paragraph descriptive essay about your
racial, ethnic, national, and cultural identity.

Your essay should be between 2-3 pages, double-spaced and typed. All you will need to
complete this assignment is your reflection of who you are. No outside research is required. .

Structure
Your essay should be organized as follows:

Paragraph 1
> Introduction:
> Define what race, ethnicity, nationality, and culture mean. Give a brief explanation of
> how you identify yourself for each.

Paragraph 2
> Racial identity:
> Explain how you identify racially and why. Use examples from your life, including when
> you started identifying that way and how others treat you because of how they view
> your race.

Paragraph 3
> Ethnic identity:
> Explain how you identify ethnically and why. Use examples from your life, including when
> you started identifying that way and how others treat you because of how they view
> your ethnicity.

Paragraph 3
> Ethnic identity:
> Explain how you identify ethnically and why. Use examples from your life, including when
> you started identifying that way and how others treat you because of how they view
> your ethnicity.

Paragraph 4
> National identity:
> Explain how you identify in terms of citizenship and why. Use examples from your life,
> including when you started identifying that way and how others treat you because of
> how they view your nationality.

Paragraph 5
> Cultural identity:
> Explain how you identify culturally and why. Use examples from your life, including when
> you started identifying that way and how others treat you because of how they view
> your race.

Paragraph 6
> Conclusion:
> Explain what you learned from thinking about and writing this paper.

As a teaching tool, the corrido offers an example of how a non-English text can be valued (New London Group, 1996) and also present opportunities for a translanguaging pedagogy (García et al., 2017). Mr. Miranda took on a translanguaging stance that honored the corrido as a valid and valuable text, and in so doing, created an assignment informed by his translanguaging design. Although the ballad was consumed completely in Spanish, students were asked to respond in English to demonstrate literacy of multiple course concepts, such as race, culture, and nationality. The assessment of these responses then allow for what García describes as translanguaging shifts—demonstrations of literacy in more "formal" or "institutional" contexts affirmed Mr. Miranda's translanguaging stance, and informed the translanguaging design of future curriculum and content.

Upon reading and hearing the corrido "La Jaula de Oro," students were encouraged to think about the intergenerational relationships that exist within Latinx immigrant families and how Latinx children in the United States are often pushed to strip their cultural and linguistic markers (Bejarano, 2005; Valenzuela, 1999), which in turn can cause cultural tensions and a disconnect with their elders. The corrido's lyrics state:

> *Mis hijos no hablan conmigo, otro idioma han aprendido y olvidado el español . . .*
> *piensan como americanos, niegan que son mexicanos, aunque tengan mi color . . .*
> [My children don't speak with me, they've learned a new language and have
> forgotten Spanish . . . they think they are Americans, and deny they are Mexican,
> even though they have my color.]

In Guadalupe's autoethnographic essay she explores how as a child she would regularly answer her loved ones in English even when they spoke to her in Spanish:

> I began to identify as Mexican at a very young age. That is because when I was
> young I would sometimes talk English con mi abuelita [with my grandmother], I
> will always remember how she would yell at us for that saying "Cuando yo estoy
> aquí, se habla español," and in English that means, "When I am here, you only
> speak Spanish" but I specifically remember that because of one of my cousins
> then responded, "Abuelita, estamos en America [we are in America], we can

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speak English." She then said "ustedes son mexicanos, no son gringos" [you all are Mexican, not gringos] we all knew we were Mexican but we didn't understand why she would make a big deal out of it, until later in life we realized that my grandma could've let us speak English if she wanted us to because she understood some, but she didn't want us to forget the language or to forget where our families came from. After that I was proud to identify myself as Mexican, because I was able to speak two different languages and have two cultures. (Guadalupe, SE, April 22, 2015)

As noted in Guadalupe's writing, her abuelita [grandmother] reminds her that she is *Mexican,* and that in her abuelita's presence, she and her cousins need to speak with her in Spanish. Guadalupe's use of both Spanish and English to retell this pivotal childhood experience is an example of the fluid use of her language and literacy practices to bear consciousness of how notions of coloniality and colonizing language ideologies have impacted her life, as well as the ways in which her abuelita has helped her resist such colonialist practices (Ek, Sanchez, Quijado, 2015).

Similarly, in Ariana's essay, she highlights some of the tensions encountered in colonial liminal spaces. Akin to the father's description of his son in the corrido "La Jaula de Oro," Ariana highlights the ways that she, too, has been perceived and treated differently because of her cultural and linguistic markers. She took the opportunity to code mesh using different English and Spanish practices to engage in border thinking about monoglossic norms imposed upon their identities. She writes:

I came from México when I was very young, so I was raised here in La Feria. Many of my other Latina friends who didn't speak Spanish would think that it was weird for me to speak it or others who spoke a different kind of Spanish, como el español formal [like a formal Spanish], would also say the way that I spoke it was mal [bad], como un español quebrado [like a broken Spanish]. As time went by I stopped caring about how I was viewed for being Mexicana and I got past the way I was treated for it, because it was them who had the problem, not me. (Ariana, SE, April 22, 2015)

Ariana's lived experiences are marked by coloniality through her peer's stigmatization. She is either an English-speaking Mexican who dares to speak Spanish or an English-speaking Mexican who speaks "broken" Spanish, both of which have colonial gazes and function to police and shame young people like Rebecca. In this context, Lucero is not *allowed* to be a Spanish speaker of any kind, which highlights the racialized language ideologies through which Flores and Rosa (2015) argue that Spanish speakers are held to colonial standards of correctness and linguistic purity governed by privileged White listening subjects. Translanguaging, however, moves discourses away from deficit notions of "brokenness" and offers the alternative of performing a dynamic bilingualism that relinquishes them from the constrictions of an "Anglophone" and "Hispanophone" ideological binary (García & Leiva, 2014); a binary that has historically rendered U.S. Latinx immigrant youth as "languageless" (Rosa, 2010, as cited in García & Leiva, 2014).

Guadalupe and Ariana's writing are a type of "syncretic text" (Cruz, 2007, as cited in Gutiérrez, 2008)—a testimony that is "situated in subjective particularity" (p. 149) and contests dominant discourses about Latinxs. Their syncretic texts—one which cultivated critical consciousness, self-reflection, linguistic and cultural pride, and historical memory—may not have occurred if Mr. Miranda had not intentionally created a translanguaging classroom design for this type of border thinking and writing in the Chicanx/Latinx Studies course. The combination of autoethnography and the teacher's classroom design enabled Guadalupe and Ariana to question and critique the stigmatization that bilingual people like her receive, even from their Latinx peers. Furthermore, Guadalupe and Arian's border writing explored their cultural and linguistic negotiations and awareness as they navigate a social world that is not always accepting of bi/multilingual and transnational Latinx youth identities.

Moreover, the authoethnographic essay unit illuminated the ways in which "literacies are enacted" and "what a translanguaging pedagogy can look like" in this course, pointing my first research subquestion. Without explicit directions from the assignment, students drew on an intergenerational experiences that shaped their understandings of culture, ethnicity, discrimination and ultimately, of themself. Because bilingual identity was validated by design, students were invited to leverage narratives that informed their transformation. Guadalupe and Ariana's meta-awareness of both their linguistic and cultural identities through their autoethnographies might have been otherwise Anglicized without a translanguaging pedagogy. It was not just the fact that Guadalupe and Ariana "spoke" two languages that allowed her to insightfully claim her own personal narrtative—it was the anxieties of managing both languages, and the negotiation of those anxieties and tensions that allowed them to produce writing laden with themes of coloniality, generation, and agency. Furthermore, they both write against the kind of linguistic discrimination that they encounter through a transgressive "other tongue" (Mignolo, 2000, p. 249).

Case study students Rogelio, Joaquín, and Beatriz shared similar yet distinct concluding sentences of their autoethnographies. They shared,

> I know that people make fun of each other like those that are of a different race or culture from them and it's not right, or even those in our own cultures because like their too *paisa* [vernacular term signifying culturally Mexican and working-class] but we are all humans . . . *ningun ser humano es ilegal!* [no human being is illegal!]. (Rogelio, SE, April 22, 2015)

> I am all of me. My blood carries hundreds of years of resistance to oppression and many centuries' of being from HERE. Como dicen Los Tigres del Norte [Like Los Tigres del Norte state], *Somos mas Americanos que ellos!* [We are more American than they are!] (Joaquín, SE, April 22, 2015)

> One of the hardest things for me to comprehend is how typical white America do not treat people like me (Mexicans and people who speak Spanish) in the same way as others, especially when we are both of the same human race. Studying

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issues of race, ethnicity and immigration has taught me more about myself and culture. At the end of the day *todos somos humanos* [we are all humans] and should be supportive of one another, regardless of difference. (Beatriz, SE, April 22, 2015)

For Rogelio, Joaquín, and Beatriz, and other urban bilinguals like them, their understanding and awareness of their own fluid, dynamic bilingualism is simple and normative; they simply do it. The sentiments highlighted in their essays echo the type of border thinking that García and Leiva (2014) argue is central to a translanguaging pedagogy, a discourse that lives in that "in-between space" (Mignolo, 2000, p. 10) full of tensions and where powerful and political understandings of the self and their social and political world can emerge. Such understandings can offer possibilities of being released from the colonial subjugation often found in monolingual literacy classrooms with monocultural curriculum. While Rogelio, Joaquín, and Beatriz's essays primarily use English with sprinkles and/or a few sentences in Spanish, they are all cognitively responding to a corrido text in Spanish, "La Jaula de Oro." As noted by García et al. (2017), students' translanguaging cannot be policed since researchers and teachers will never know the level of translanguaging that happens cognitively in emergent bilingual students' brain and minds. At that given moment, all of the students were writing using the language and literacy practices that best represented their thinking at that given time in response to the text and essay prompt.

Moreover, students' multilingual and multiliterate activities occurred in their personal, civic, social, cultural and multilingual worlds (New London Group, 1996). In their individual autoethnographic writings, translanguaging served as perhaps the most authentic way to both capture and represent their multilingual and multilayered social consciousness, resistance practices, and comprehension of their colonial worlds (Mignolo, 2000). Furthermore, from an NLS perspective, the teachers and students' fluid use of translanguaging for meaning-making

echoes NLS's (1996) assertion that "being literate" is dependent on social and political contexts, and the tools and skill sets available for making sense of their lives and experiences.

Translanguaging allows educators to see beyond students as speakers of "English" or "Spanish," and opens up the possibility that they are *both* and yet *neither* (García, 2009). The same could be said for students' cultural practices. Literacy classrooms that employ Ethnic Studies lenses and frameworks (Acosta, 2013; de los Ríos, López, & Morrell, 2015; San Pedro, 2015; Tintiango-Cubales et al., 2015), like this Chicanx/Latinx Studies course, intentionally create space for not only border thinking but also the multiple ways of viewing, self-determining, and asserting oneself culturally and racially in their writing.

Discussion and Conclusion

Mr. Miranda created a literacy unit that paired a translingual text with critiques of linguistic colonization to mobilize students' racial, ethnic and linguistic social worlds to the center of their writing. As I sought to demonstrate throughout this chapter, the resulting translingual border writing and border thinking students engaged in is not only complex, but also conscious of power structures and language ideologies that continue to marginalize people like them. By taking up translanguaging in their writing and their thinking, students were able to push against the boundaries of the traditional "English-medium" classroom and experience new and powerful literacy experiences.

Specifically, Guadalupe and Ariana's border writing and metalinguistic awareness around their practices explores the possibility of evading the colonial expectation that their language practices be "legible." In all of the case study students mentioned here, they normalize their own practices as they make sense of them in their sociocultural worlds and engage in a discourse of resistance to coloniality in a translingual "other tongue" (Mignolo, 2000). This opened up a

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translanguaging space (García & Li Wei, 2013) for an alternative, proudly bicultural and bilingual enunciation of themselves. The kind of classroom activity—from the use of metalinguistic mentor texts that encouraged border thinking to writing authoethnographies that invited code meshing (Canagarajah, 2013)—highlight what Mignolo (2000) calls "cracks" in the "modern world system" (p. 23). In short, the teacher's translanguaging designs were essential to creating a classroom ecology where students began to take risks and break out of the monoglossic confines of school writing.

Furthermore, we will never know the extent to which bi-/multilingual students engage in translanguaging. As educators, we are only aware of the external manifestations of students' voices, the words they speak aloud and the words they write on the page. We do not know the sound of students' internal voices, what García et al. (2017) identify as "intrapersonal voices," those they hear as they alone make sense of their lived experiences in and out of school. So while the majority of the students' authoethnographic writing remained in English, to try to define translanguaging as a countable phenomena and track and organize students' fluid language practices in order to make them legible, is itself a colonialist process. Instead of attempting to control and "count" translanguaging, then, it is important that educators take up a translanguaging stance that abandons some of that control and allows students' voices—however they emerge—to manifest.

Lastly, the socio-historical context of translanguaging matters. The classroom space built off students' locally situated histories, knowledges and experiences, making space for the emergence of language and literacy practices I had not seen in other more traditional "English-medium" classrooms. The kind of actively anti-racist and decolonial thinking and writing I saw glimpses of (especially in Ariana's writing) requires us as researchers and practitioners to

reorient the English classroom to what Chicana feminist Emma Perez (2004) identifies as a "decolonial imaginary," a place where people can imagine their own futures, on their own terms, and themselves as decolonial subjects. A decolonial imaginary lends itself to different consciousnesses; individuals are able to create their own imaginaries of a decolonized self and world on their terms (Perez, 2004). It also going beyond simply "allowing" students to draw on their everyday language and literacy practices but rather designing instruction and curricula around *who* and *where* students are as historically colonized and racialized subjects.

The honoring of students divergent literate and linguistic practices and lives in Mr. Miranda's classroom invited students' outside-school lives and discourses into the classroom discussions. Within an NLS framework, multiple types of texts that had not been traditionally acknowledged as an academic resource in an "English-medium" classroom (like a text or song in Spanish) are valued because NLS is not solely about different modes, but also about linguistic diversity, and this tradition of scholarship has historically pushed back on solely using English-centered text in the literacy classroom. Several students articulated that both the course curriculum and its translanguaging pedagogy helped them see themselves in a more "academic way," even beyond the bounds of school (Alberto, Marcos, and Ariana, PC, May 23, 2015), and made them more excited about honing their literate identities, especially when it came to the reading and listening to Mexican regional music as a "legitimized" form of reading, performing/singing, and writing. These ideas are further explored in the section chapter.

Chapter Six: Exploring Students' Corrido Literacies as
Analytic Tools for Reading Social Worlds

A veces las personas lloran, [Sometimes people cry]
no porque sean débiles [not because they are weak]
sino porque llevan mucho tiempo [but because they've spent a very long time]
siendo fuertes [being strong] (Jenni Rivera)

Ya me gritaron mil veces [They've yelled at me a thousand times]
que me regrese a mi tierra, [to go back to the land I'm from]
Porque aquí no quepo yo [because here I do not fit]
Quiero recordarle al gringo: [I want to remind the gringo]
Yo no crucé la frontera, [I didn't cross the border,]
la frontera me cruzó [the border crossed me.] (Los Tigres del Norte)

In her seminal book, "Que onda?: Urban Youth Culture and Border Identity," Chicana

feminist Cynthia Bejarano (2005) wrote about border youth who either were born in the United

States or in México but all raised within close proximity of the U.S.-México border throughout

the Southwest. Bejarano (2005) characterized their lives as intricately tied to border culture and

border life, stating that living so close to the border "symbolized their umbilical cord to Mexico"

(p. 169). This metaphor describes many Chicanx young people who choose (consciously or

unconsciously) to not passively assimilate to U.S. standards of life and culture, making the

borderlands a critical component to their survival (Bejarano, 2005). She further adds that it is

imperative to hear their nuanced "border narratives" (p. 195) and variant forms of border

knowledge since youth of Mexican descent live at the crossroad of divergent forms of

colonialism and domination perpetuated by both youth and adult societies, especially in the

Southwest. Mignolo's (2000) work on excavating the knowledges that have been

"subalternized" [rendered invisible] by hegemonic orders of knowledge is pertinent in this

chapter as Chicanx youth's knowledge of, engagement with, and production of border popular

culture is something that is inevitable, and in many ways reshapes "the borderlands" itself.

Building on Anzaldúa's (1987) important work of the borderlands as a space where a "mestiza

consciousness" endures, Bejarano (2005) and Mignolo (2000) both concur that the border is a place where hybridity is shaped through experiences of repression. This chapter engages the ways in which young Chicanxs make meanings of their identities and literacies at the intersection of the borderlands and their Chicanx/Latinx Studies classroom, with particular attention paid to the "corrido"—ballads written and performed in Spanish that document experiences of resistance, struggle, triumph, and tragedy.

An increasing number of scholars have urged further study of students' varied transnational literacies (Jiménez, 2003; Kim, 2015; Lam, 2006, 2009; Lam & Rosario-Ramon, 2009; Lam & Warriner, 2012; Skerrett, 2012) and the ways in which students' outside-school literacies and languages can inform dominant literacy instruction in schools (Skerrett, 2013; Yi, 2008). Thus, this chapter examines students' reflections on their out-of-school and in-school literacy practices as they pertain to border corridos as a form of "literatura fronteriza" or border literature (Medina, 2010) and is guided by the three research sub-questions of this dissertation:

1) How are literacies enacted within the Chicanx/Latinx Studies course? How does the course influence students' perspectives of their language and literacy practices?

2) What does translanguaging look like in practice? How does it afford EBLs opportunities to explore and negotiate their literate identities?

3) How do twenty-first century digital media tools and/or the use of Mexican/Latinx literary genres (e.g., border *corridos*) expand opportunities for EBLs to build literate and linguistic practices for academic identities?

Drawing from student interviews, focus groups, and students' corridos, this chapter examines focal students' reflections on their translingual literacy engagements with corridos, a popular Mexican literary genre, and how they are used as tools both inside and outside of schools to

make sense of students' daily and transnational social worlds. In the following section, I begin to explore my understanding of students' corridista consciousness and then describe some of the ways in which students' understandings and engagements with corridos can serve as analytic tools for sense-making in their lives.

Towards a Corridista Consciousness

> *Maestra, es una cultura . . . es una consciencia que uno lleva dentro de si mismo . . . como una consciencia de corridista.*

> [Teacher, it's a culture . . . it's a consciousness that one carries inside of them . . . like a corridista consciousness.] (Alberto, PC, November 23, 2014)

The students in this study all participated directly or indirectly in varied forms of Mexican and Mexican American regional border cultural practices, whether it was through their sense of fashion and style (tejanas, botas vaqueras, large silver and gold belt buckles, wrangler pants and cowboy shirts), the music they listened and danced to (primarily corridos, norteñas, banda, tamborazo, and rancheras among others), cultural practices (knowledge of riding horses, going to or participating in rodeos in Pico Rivera, Perris and/or Riverside, and knowledge of rancho/ranch life) or through some of the controversial discourses they would take up (i.e., the tensions between Mexican regional singers or about drug cartels and cartel leaders like "El Chapo" via narcocorridos). In these social, cultural, and transnational contexts, students were constantly living in interstitial spaces (Anzaldúa, 1987), navigating multiple metaphorical, cultural, and physical borders. As Alberto stated to me in the quote above, this type of lifestyle and culture is "a type of consciousness that one carries inside of them . . . like a corridista consciousness."

In a focus group, several students demonstrated what Alberto called a "corridista consciousness," which through Alberto's and my conversations I have come to interpret as a

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combination of several things: (a) a social awareness that includes one's "umbilical chord to Mexico" that Bejerano (2005) references; (b) translingual literacies that abound from the margins of society; and (c) the ability to critically read and understand corridos and write one's own bordered world of conflict, much like corrido singers do. Like Anzaldúa's (1987) notion of a "mestiza consciousness," it is a consciousness that emanates from colonialism and assists students' sense of academic and personal balance, allowing them to negotiate, and draw from their bi-/multiculturalism, bi-/multilingualism, and commitment to communities throughout their educational trajectories (Delgado Bernal, 2001).

Since all the youth in the study were either immigrants themselves or children of immigrants brought to the United States at a young age, this chapter situates their consciousness through Mignolo's (2000) argument that both Mexicans and Chicanxs are important intellectuals when it comes to understanding and critiquing colonialism and coloniality in the Southwest United States. For Mignolo (2000), border thinking for Mexican and Chicanx people is unique in that they themselves have migrated across socially constructed borders, but borders have also shifted around them. As Mignolo puts it:

> I am mainly concerned with border thinking by . . . intellectuals, either living in
> the former colonizing or former colonized countries and moving between the two
> . . . I am also concerned with those who did not move, but around whom the
> world moved. Amerindian intellectuals in Latin America or Native Americans in
> the United States are in a border position because they moved but because the
> world moved to them. On the other hand, the Chicano/a intellectuals are in
> between both possibilities . . . This is another type of situation (somewhere in
> between that of the Amerindians and Native Americans . . .) since the Chicano/a
> are such in part because of migration but also in part because the world moved
> around them (the southern frontier in the nineteenth century) or because they
> descend from immigrants but they are not immigrants themselves (e.g., Gloria
> Anzaldúa, Cherrie Moraga). (pp. 72–73)

Mignolo (2000) modeled his notion of border thinking "on the Chicano/a experience" (p. 6) and states that border thinking is "unthinkable without understanding the colonial difference . . . it is

the recognition of the colonial difference from subaltern perspectives that demands border

thinking" (p. 6). Parallel to Mignolo's words, youth in focus groups and interviews often

referenced corridistas' (singers of corridos) lyrics to explain how they did not always feel like

they belonged in the United States or how they can't solely claim that they are *Americanos*.

Instead, students were more likely to embrace the term *Angelinxs*, residents of a larger brown

mass of Los Angeles County, a place with a "Spanish name and with a long native and Mexican

history, and populated by majority Mexicanos and Latinos" (Lucero, PC, January 18, 2014).

Lucero's self-definition illustrates Mignolo's concept of "border thinking" and suggests that the

border, both physical and symbolic, creates tensions that force young Chicanas like Lucero to

self-reflect, interrogate, and negotiate their positions within the nation state. Lucero is conscious

of national practices of Latinx exclusion and localizes her identity as an *Angelina*, where her

sense of inclusion is buttressed by a collective mass at both the periphery and at the core

(Mignolo, 2000).

Lucero mentioned that through this class, she had started to identify more as a Chicana

than a Hispanic because the class and its literary texts, including corridos, captured a lot of the

duality and splitness (Anzaldúa, 1987) that youth often experience in both the United States and

México. Lucero shared:

> For me, la Jenni [Rivera], was by far one the best corridistas. Era Chicana [She
> was Chicana]. I could understand to her. Tenía una conciencia [she had a
> consciousness] and used her voice to speak out against injustice and say the things
> she wanted to, like especially the violence and oppression of women . . . Because
> corridos are about a man's world, Jenni was different and meant a lot to the
> women in both México and in the U.S., because she was the daughter of
> immigrants from México and said a lot of how we as women feel, especially how
> we can be treated bad cuz our families are from México or because we're women
> . . . I like that we get to read different corridos in class because it helps us
> understand our families and histories better. (FG, October 18, 2014)

According to Lucero, she was able to relate to Jenni's songs in Spanish since Jenni was a Chicana from Long Beach, California and the daughter of immigrants from México like her. Lucero and other students identified their colonial experiences with either their personal immigration experiences at young ages or the immigration of their parents. Lucero notes that oftentimes students are stigmatized or "treated badly" because they are from immigrant families. Students, like Lucero, felt that they intimately understood the experiences of immigration just through witnessing facets of their parents' lives or growing up in mixed-status (documented and undocumented) households.

According to Lucero, listening to and reading corridos by Jenni like her songs "La Gran Señora" (The Great Woman) and "Madre Soltera" (Single Mother) helped her capture some of her feelings about her mom as a single-mother and was a literacy activity she engaged with "almost every day" (Lucero, PC, January 18, 2014). In the same way that Chicanx students do not passively accept national assimilation (Bejarano, 2005), Lucero's engagement of corridos is similarly not passive—instead she actively chooses artists like Jenni Rivera that allow her to think not only about her ethnic identity, but her gender identity as well. Although Lucero acknowledged that most corridos are "about a man's world," she chooses and listens to ballads that engage themes of "violence and oppression of women" that shaped her understanding of her mother's experience—both the literal and figurative "umbilical chord" the Bejarano (2005) refers to. True to Anzaldúa's (1987) concept of the borderlands, Lucero negotiates multiple identities and literacies in a transnational space, and becomes an intellectual who is the expert of her colonial experiences (Mignolo, 2000).

In the same focus group, Marcos discussed the role corridos play in his daily life, echoing Lucero's sentiment that the genre is not to be passively consumed. He stated:

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Like any kind of music, there are good and bad. There are some "bad" corridos, like narcocorridos that talk about drugs, drug trafficking, cartels, and just like how to make money . . . o [or] like los del Chapo [those about El Chapo], the drug cartel leader de Sinaloa . . . and then there are some real good ones. "La Granja" by Los Tigres and "El Rancho" by El Cachorro use metaphors and code language, like farm animals and other types of characters, to talk about the corruption of the Mexican and U.S. governments, like how they work together, and sometimes even with the cartels. "Los Pollitos desaparecidos" in El Cachorro's song, "El Rancho," are actually the 43 missing normalistas [student teachers] that disappeared from Ayotzinapa in Southern México. You know, all them [students] that went missing? So you have to know what they're talking about, or figure it out. [The corridistas] make us aware of issues happening, they make us want to do right, and show us how to not be "tontitos" [ignorant]. [Marcos pauses, looks at his phone, scrolls through some pictures, and shows me El Cachorro's album cover]. Él es! [This is him!] (Marcos, FG, October 18, 2014)

Marcos expressed the importance of corridos as a form of literacy in his life, and the ways in which they brought a type of social awareness and consciousness to immigrant youth's translingual and transnational worlds. Drawing from his border knowledge and translingual literacies, Marcos made the astute connection between the missing chickens on the farm referenced in El Cachorro's song to the disappeared 43 student-teachers from the Ayotzinapa Normal School in Iguala, México in September of 2014. He said, El Cachorro and other corridistas like Los Tigres del Norte, among many others, regularly write about corruption in México through "code language." Marcos said, "So you have to know what they're talking about, or like figure it out." "Figuring it out" often means drawing from literary figures like metaphors, similes, hyperboles, among others, to understand the depth of lyricists analysis. "Figuring it out" also positions the consumer/listener as "thinker" who must actively participate in meaning making of corridos. With regards to what happened at the Ayotzinapa Normal School in 2014, campaigns and protests went rampant with slogans like "Nos Faltan 43!" (We're missing the 43!) throughout the world to publicly hold the Mexican government accountable for

their involvement with this atrocity. According to Marcos, many Chicanx students in the United States were just as aware of the incident at Ayotzinapa Normal School as students in México. From a pedagogical standpoint, teachers like Mr. Miranda have fecund soil in the classroom for engaging corridos as a literary text that builds on students' unsanctioned outside literacy and language practices.

Furthermore, Marcos shared that the disappeared people were teachers dedicated to serving the rural poor and were killed because they "were talking about the repression and the widening gap between the rich and the poor, and the cartels' connections to the Mexican government" (FG, October 8, 2014). Marcos' reading of corridos in outside-school contexts represented what Mignolo (2000) calls "cracks in the modern world system" or rather an awareness of and resistance against colonialism and hierarchies of power in the modern world. Although Bejarano (2005) suggests that México may represent an "umbilical chord" that sustains Chicanx identities in the United States, Marcos demonstrates that this connection to México is much more than a cultural source—the metaphoric "umbilical chord" pipelines possibilities of political consciousness, even if it is rooted in repression of people by the Mexican government, a corridista consciousness that becomes part of Marcos' literacy repertoire.

As students like Marcos are bringing nuanced literacy and language repertories with them into classrooms, and are equipped with the power of "border thinking," educators can leverage these knowledges to enhance class experiences. For example, in the same focus group, Beatriz stated:

> We sometimes talk about corridos in this class, like read them and write them or
> use them. Mr. Miranda either picks a corrido for us, like last semester we read
> one by Los Tigres del Norte, or he lets us choose one—even controversial ones—
> and then bring it in to talk about it, like it's a poem to discuss. (Beatriz, FG,
> October 18, 2014)

Through Mr. Miranda's translanguaging stance and design, he worked to create a classroom where students' diasporic and transnational literacies were valued and included. Even when students brought in "controversial ones" like narcocorridos, a body of newer compositions within the genre of corridos that eulogizes drug traffickers and glorifies transnational drug trafficking (Wald, 2001), Mr. Miranda saw that as an important entry point into critically engaging students' multiple literacies.

Narcocorridos as Literary Genre

According to several of the male case study students, narcocorridos capture Mexican American urban experiences that vacillate between *el barrio* (the hood) and el campo (the rural countryside in México). This kind of corrido is comprised of stories about drug cartels, drug traffickers' lives, womanizing, their worries and victories, their aspirations and deeds (Simonett, 2001). Like the "gangsta rap" genre of the 1990s, narcocorridos decidedly glorify and reproduce class and gender exploitation, but they also have resistive qualities, many of which the students can identify with as Chicanx youth. Their consumption of alternative cultural products suggest resistance against the mainstream marginalization of their racialized and gendered identities. Rather than ignore and negate such acts of agency, Mr. Miranda began to see the importance of engaging both border corridos *and* narcocorridos as texts to better honor their bilingual discourses and interests around these songs. According to Mr. Miranda, these mediums of music offer an opportunity to engage translingual literacies critically and the teaching of systems of capitalism and exploitation (PC, January 12, 2015). Through his bilingual classroom practice, Mr. Miranda sought to create a space in the classroom where these musical genres infuse new and critical literacy skills, and were potential starting points for engaged writing in students' in-class Google Doc journals.

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Joaquín shared that while he does not listen to narcocorridos for the purpose of glorifying the violence and sexism, he felt that young people are often drawn to the "lifestyle" presented in the music's lyrics and videos. Joaquín shared in his interview:

> It's not like we listen to them and say, 'oh, quiero ser sicario [oh I want to be an assassin] o transportador de droga [or a drug transporter] or something like that. A lot of us aren't into anything that like at all. But we like the lifestyle [the corridistas] live and have. They have personal body guards, they have money and nice things and homes. They can provide for their families. That's something a lot of us would like for our families. But I want it through college and hard work, not through corruption or killing. I used to glamorize more the cartel leaders when I was little, but then you grow up and see how bad it all is and how innocent people die for no reason. We learn like what not to be and what not to do through their examples, and a lot of it is through the lessons in corridos, or like what they sing about. (Joaquín, FG, October 18, 2014)

Joaquín shares an important critique about narcocorridos as well as how they can be understood as an analytic tool for making sense of his social world. Like more traditional border corridos, narcocorridos also carry important lessons about life, corruption, greed, and overall chaos that are tied to an ongoing hemorrhaging capitalist relationship between the United States and México (Anzaldúa, 1987; Mignolo, 2000). Interestingly, within a focus group that employs language such as "killing," "assassin," and "drugs," sits the word "college"— suggesting an alternative reading to the narcocorrido. Joaquín positions the ballad outside of the context of violence, and within the broader context of education, suggesting his corridista consciousness, which includes a critical engagement of his multiple literacies, is at work in the classroom. Moreover, as students navigate their worlds and listen to the Mexican regional music that saturates many of their lives, they adeptly use their fluid linguistic repertoires on a daily basis to make meaning, access content, and engage in border thinking.

This idea of a corridista consciousness is a form of literacy that some students, like the ones in this study, might already have. My emerging understanding of a corridista consciousness

represents something that emantates from one's personal relationship with and knowledge of corridos. Young people's relationships with corridos are fertile with critique, evaluation, and analysis pointing to sophisticated translingual skills that assist students' navigation of their social and cultural worlds. Lastly, a corridista consciousness recognizes young people as the authors and storytellers of their lives and communities and draws from their everyday language and literacy practices. Thus, in the following section, I explore how students' corridos literacies can be leveraged as tools for sense-making of self and communities in the classroom.

Students' Corridos as Analytic Tools for Sense-making in the Classroom

Through Mr. Miranda's use of corridos as a writing genre, students' popular knowledge of immigration, border-crossing, Mexican corridos and political corridistas would be leveraged into both the discourses and the classroom design often. Students would listen to popular corridos in Spanish during class, discuss them in English or bilingually, and produce written products in English, (like their autoethnographic essays found in Chapter Five of this dissertation, or write their own corridos kept in a Google drive journal. These literacy products often contained codemeshing (Canagarajah, 2011), or translanguaging in their writing, where they identified the rich metaphors that singers use to talk about larger systemic issues in México and transnationally between borders.

Using Google drive journals, students wrote corridos about their lives and responded to specific prompts provided by Mr. Miranda in class. In his journal, Rogelio wrote a corrido reflecting on his experiences in his Chicanx/Latinx Studies class. A piece of his first stanza states:

> Soy de el color café [I am the color of coffee]
> Y esto me lo enseño el profe [And this is what my teacher taught me]
> Que la sangre de mi gente [that the blood of my people]
> Cayó en el piso rápidamente [shed quickly on the floor]

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Mis padres corrieron de su país [My parents ran from their country]
Para sembrar su raíz [to plant their race]
Hacia un nuevo amanecer [toward a new dawn] (SJ, March 22, 2015)

In his corrido, Rogelio's engages in border thinking and references the process of colonization and pain through the bloodshed by his parents and ancestors. He takes up a number of literary devices including a simile to describe himself as the color of coffee and the metaphor of planting seeds to bring about a new race and dawn. Not only does Rogelio cross borders linguistically but also culturally as he navigates life and culture in Southern California. Rogelio shared, "writing corridos [in class] helps us understand ourselves and realities better, in our own personal way" (PC, March 12, 2015). It is important to note that sense-making of their worlds through corridos is on students' own terms. The more traditional corrido and the more contemporary narcocorrido are providing the mediums through which counterhegemonic identities are being expressed. Like the narcocorrido, Rogelio's stanza makes reference to violence—lines three and four imply deadly violence. However, the reference to violence is the motivation for migration—to escape violence, as opposed to participating in or reproducing it. In many ways, the literary genre of the corrido provides a platform for bi-/multilingual students to contest popular representations of themselves, and reconstruct histories of self and family within the borderlands.

For example, Ariana's corrido, written primarily in English, takes on an even more explicit counter narrative approach:

We are more than what you see
Con la raza [With my people] behind me
We are more than what people think
We've changed our stereotypes in a blink
Think about our people and their pain
We have so much more to gain. (SJ, March 22, 2015)

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Both Ariana and Rogelio use corridos as a means to negotiate their counterhegemonic and literate identities and make sense of themselves as Chicanx youth both inside and outside of class. As noted by García and Li Wei (2013), a space for translanguaging in the classroom allows "'language codes' that have been formally practiced separately in different places" (p. 40). Both Rogelio and Ariana access language codes deployed in different (arguably opposite) contexts, the narcocorrido and the writing assignment, and combine them in ways to yield an altogether new language code. As Chicanx youth navigating physical and metaphorical borderlands, they embody and personify hybrid identities, languages and cultures (Anzaldúa, 1987) and in turn create and embody new Chicanx literacies that incorporate literacies of gender, ethnicity, racism, sexism and migratory status. Through students' corrido Google Doc journals, their multiple cultural and linguistic knowledges were valued for class literacy learning and discussion.

As Anzaldúa (1987) emphasizes, the U.S.-México border is an "unnatural" boundary and a "third country," holding capacities to both stabilize and destabilize. This structure of displacement and loss is also a mapping of affirmation, locating not merely separations but important connections as well (Anzaldúa, 1987, as cited in Okihiro, 2016). This connection was most notable in students' fascination with "El Compa Negro," a fierce local Los Angeles-based corridista who is bilingual and African American, and whom I reference in my field note down below.

> Today several students walked into class and I overheard them talking about a singer named, "El Compa Negro," who is a local artist that lives in the city of Perris and is famous for singing corridos. Unlike many corridistas, he's not of Mexican descent and is of African American descent with roots in Compton, CA. One student asked me quickly before class started, "Hey Mrs. de los Ríos, you see this?" He pointed to his phone showing me a 10-second video clip of the singer on his Instagram account that discussed El Compa Negro's rise to success in local clubs and his increasing followers on social media like Instagram and Facebook.

[The student] said, "It's so cool that somebody that's not even Mexican is so into banda and corridos, too." (FN, February 23, 2015)

Border and narcocorridos as transnational musical and literary genres educate young people outside the bounds of schools and even inspire non-Mexican and Latinx young people's creative and expressive sensibilities. Students' captivation with "El Compa Negro" brought on an excitement rooted in the possibilities of cross-racial understanding and acceptance, and the potential for Chicanx/African American solidarity. For example, with Joaquín, "El Compa Negro" inspired him to write a poem about borders between the Black and Latinx community. Joaquín wrote in his corrido journal:

Borderlands . . . they are fronteras [borders] we create that ain't real
They give people a "left out" feel
They separate and destroy neighborhoods and communities
We have to learn how to understand each other
Learn from one another
People are different and you gotta let them be. (SJ, March 22, 2015)

While Joaquín was the first to say that borders indeed are real and have real impacts (FN, April 22, 2015), in his corrido he refers to the metaphorical borders perpetuated by stereotypes and racism, or rather our unwillingness to "understand each other" as he stated. Unlike most literacy curricula in ELA or social studies classrooms that reflect autonomous perspectives of literacy (Street, 1984), which privileges the conventions of writing, like mechanics, grammar, syntax and punctuation in English, this Chicanx/Latinx Studies class reflected more of what Street (1984) calls ideological perspectives of literacy that acknowledges how literacy is context-dependent, a set of social practices as opposed to a set of technical skills, and always influenced by dynamics of power. Border thinking, therefore, is not a practice using "the border" to draw lines of difference, but to critique the objectivity of borders altogether. Chicanx/Latinx studies courses are often met with mainstream anxieties (Acosta, 2013; de los Ríos, 2013), imagined as spaces that promote racial separatism. The literacy practices of young Chicanxs in this particular

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classroom demystify the legitimacy of those anxieties—anxieties that cannot explain young

Chicanxs' fascination with El Compa Negro.

While referencing "El Compa Negro," Alberto shared, "His real name is Rhyan Lowery"

and he's not your average corridista or Mexican regional music singer" (PC, February 23, 2015).

It was in the Inland Empire (a region east of Los Angeles County that includes the city Perris)

that the singer learned to speak Spanish, began to ride horses, and started singing corridos in

Spanish himself (Molina, 2015). Shortly after, according to Beatriz (PC February 23, 2015), he

started to "blow up"—get famous—with 1.5- and second-generation Mexican American youth as

his primary followers. Alberto also shared that "El Compa Negro" translates into "the Black

homie," and referred to him as "buena onda" [very cool] and "bien humilde" [very down-to-

earth] (PC, February 23, 2015). Similarly, Joaquín shared how powerful it was to have Black

allies, especially within Mexican music. When I interviewed him upon reading his

aforementioned corrido on Black and Latinx solidary and borderlands, he shared:

> It's not everyday that you see Black and brown people working together, getting
> along, dancing or kicking it. They usually keep to themselves here [in La Feria]
> and we keep to ourselves. Don't get me wrong, we cool, but sometimes we just
> different and keep to our own cultures. That's why it cool when you have Black
> people like our music or like know how to dance to it. Like my homie, Darren, he
> knows how to dance to Banda! Like real good! But it's real cool when you got
> someone like El Compa Negro on the music scene. Makes us aware of more of
> our similarities than our differences, and how we need to better learn from one
> another. Including us and how we have to be against the racism in our own
> community about Black people. (Joaquín, IN, May 22, 2016)

Among other Mexican regional music artists, students in the class appreciated "El Compa

Negro" because he symbolized something powerful in the lives of students. "El Compa Negro"

is a Black man who valued and appreciated the culture and struggles of Mexican-origin people.

This in turn led Joaquín to want to better understand Black culture and struggles and even fight

the pervasive anti-Blackness often found in the Latinx community due to colonialist thinking

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(Bejarano, 2005; Mignolo, 2000). According to students, "El Compa Negro" sings about issues of acceptance, being racialized and different, navigating one's identity, honoring the contributions of Mexican people and culture, and other facets of everyday life (FN, May 23, 2016). In many ways, "El Compa Negro" is a border-crosser himself, representing a metaphorical bridge across Chicanx and Black borders in the same barrio. This phenomenon speaks to Campano's (2007) push for teachers to incorporate students' narratives of cross-racial, cross-cultural, and cross-border relationships into the literacy classroom. Furthermore, as discussed earlier, the corrido offers a platform to counternarrate histories of oneself, but the evolving medium—as a border production itself—also offers Chicanx youth a platform to negotiate their identities and literacies as they relate to other people of color.

In this translingual classroom, it was common practice for students to discuss popular culture and cultural hybridity, especially with regards to the transnational Mexican regional music scene. Guadalupe shared, "[In the class], it's cool how the songs we listen to with our families or friends is part of the class culture" (PC, May 1, 2015). Her words shed light on how students felt validated by the teacher's classroom design and the creation of space to honor students' outside-school myriad cultural activities, interests, and practices.

Spaces for students' corridista literacies and translanguaging (Li Wei, 2011) in the secondary Chicanx/Latinx Studies classroom can contribute to deeper and more authentic classroom conversations (Celic & Seltzer, 2012), as well as promote more traditional types of essays, poems, and multimodal, multilingual oral presentations (García et al., 2017). Throughout their focus groups and interviews, the students in this study deployed a range of literacy and language practices that drew from Mexican popular culture and highlighted their sophisticated communicative repertoires (Rymes, 2014) and their subaltern knowledges that emanate from the

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borderlands. The linguistic dexterity (Paris, 2009) of students was often taken up by the teacher

and incorporated into the design of the course where students' use of their bilingualism was

treated as normative, non-stigmatized, and viewed as a resource for learning

Some students, like Alberto, shared that having cultural practices and literary genres like

corridos centered in a literacy curriculum helped them affirm their alternative knowledges

outside of schools and traditional textbooks (PC, May 25, 2016). In an interview she shared:

> I've been listening to corridos since I was a baby. Listen to them with my apá,
> mis tíos, cousins, my friends. It's just what we do. They tell us important stories
> of our culture, about México or here that we wouldn't really have the chance to
> learn in more traditional types of school. Sometimes all you hear are bad things
> about México and immigrants from México but it's not all true. Corridos are . . .
> [pause] like a type of school themselves. I listen to them on the way to school, on
> the way home. They are a part of me, every day, everywhere I go. (Alberto, SI,
> May 26, 2016)

Alberto's cultural knowledge base—which included his proficiency of corridos—supported his

survival and success within a schooling system that often discounted and silenced his cultural

literacies found in the home (Delgado Bernal, 2001).

Alberto and his classmates engaged in various discourses of resistance to oppressive

dominant narratives from the periphery using an "other tongue" (Mignolo, 2000), which opens

up a translanguaging space (Li Wei, 2011) for an alternative, proudly bilingual, and literate

enunciation of themselves. His counterhegemonic sentiments are reminiscent of NLS which

depict young people as users of language and literacy in their everyday activities, and Morrell's

(2007) push for connecting such practices to classrooms that center notions of critical literacies.

Furthermore, Morrell (2007) emphasizes the urgency of considering youth's multiple literacy

and language practices as assets while also building upon youth's daily uses of popular culture as

sites for developing academic and counterhegemonic identities and literacies.

In many of the interviews and focus groups, all of the students referenced different corridos (i.e., Los Tigres del Norte, Mario "El Cachorro" Delgado) to contest power relations and popular discourses in the media that perpetuated various forms of oppression. Through students' everyday literacy engagements with corridos, students were constantly crossing borders themselves linguistically, socially, culturally, and cognitively. As students drew from their epistemic and linguistic resources and border thinking, they engaged in more sophisticated conversations (in-school and out-of-school) about literary texts, especially border corridos and narcocorridos.

Discussion and Conclusion

As Chicanx and Latinx emergent bilingual children remain a critical mass in our nation's schools (Callahan & Gándara, 2014), incorporating their translingual lived experiences, and diasporic and out-of-school literacies can offer students the alternative of performing a dynamic bilingualism (García, 2009). The students in this study demonstrated literacy and language practices that need to be understood as part of an expanding repertoire developed from their transnational affiliations (Lam, 2006; Rubinstein-Avila, 2007). Making space in the curriculum for bilingual students to talk about and engage non-dominant literary genres like corridos in English-medium classrooms can promote what Mignolo (2000) calls "pluriversality," or a world where many worlds co-exist in the classroom. Additionally, taking up and valuing more ideological perspectives of literacy allows both the teachers and students to better understand and value the myriad ways that students *do* literacy and language in real world contexts and *why* they do them. This stance echoes Barton and Hamilton's (2000) succinct assessment, "In the simplest sense literacy practices are what people do with literacy" (p. 7). Such literacy stances and

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practices can help create a translanguaging space (Li Wei, 2011) that promotes literacies of social consciousness and power.

The students in this dissertation speak to not only to the rich cultural and linguistic dexterity (Paris, 2012) that exists in their lives, but also to the students' critical awareness of it. The literacy practices enacted in the Chicanx/Latinx Studies class mirrored Street's (1984) notion of ideological literacies that acknowledge literacy practices as context-specific and as a set of social practices always influenced by power-laden hierarchies. Within an NLS framework, literacy is more than just the "traditional" monolingual forms of reading and writing; new literacies for Chicanx border youth also honor multilingual forms of speaking, writing, and listening (Lankshear & Knobel, 2007; New London Group, 1996) of transnational genres of music like corridos. Furthermore, however, new literacies is not just about honoring these multilingual and transnational literacies, but also engaging them in socially and culturally empowering ways in the classroom.

Chapter Seven: Bilingual Vine Making: Levering Digital
Literacies as Tools for Self and Community Sense-making

As Chicanx and Latinx emergent bilingual learners diversify their use of social

networking sites in today's new participatory culture (Jenkins et al., 2009), teachers are afforded

alternative approaches of engaging and producing texts that can disrupt English-monolingual and

technical approaches to learning. Digital literacies are understood as the everyday literacy

practices that engage digital technology and the ways these practices affect language use and

learning (Lankshear & Knobel, 2008). Despite the widespread expansion of digital tools,

empirical studies on the pedagogical affordances of such tools and how they enhance youth's

critical digital literacies and understandings of themselves remain scarce (Moje, 2009). Critical

digital literacies provide young people with skill sets and tools to read their social and political

worlds that are increasingly digital (Smith & Hull, 2013). In this rapidly changing landscape,

"digital literacies have changed who is considered literate and what counts as text" (Avila &

Zacher Pandya, 2013, p. 2). Rather than positioning students and teachers as solely consumers

of texts, critical digital literacies offer entry points for students and teachers to become creators

and designers of multimodal texts (Kress, 2003). These new technologies continue to modernize

the ways that youth express their identities, including their gendered, ethnic and racial identities.

Within the shifting communicative landscape, Moje (2009) has called for ongoing

research on the pedagogies of social media in classrooms, specifically highlighting teachers who

efficaciously incorporate social media tools to promote multiple literacies—which include

bi/multilingual literacies—and the ways in which social media can afford marginalized students

pathways for contesting traditional power structures. Thus, akin to the New London Group

(1996), I recognize the power of multiliteracies with attention to varied language practices in the

evolving new media landscape as vital toward youth's greater democratic participation.

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However, for Latinx emergent bilingual youth, an ongoing concern lies in how multiliteracies connect with their everyday cultural practices and experiences (Ek, Sanchez, Jimena Guerra, 2015). As such, this chapter analyzes Chicanx emergent bilingual youth's engagements with digitally mediated texts—Vines[14]—to interrogate and construct critical and reflexive representations of self and communities. Although technology, social networking platforms, and youth digital production are becoming familiar in more classrooms across the United States, production projects among Chicanx and Latinx bilingual youth, and those participating in secondary Ethnic Studies courses, are less understood.

In this chapter, I take up all three research subquestions posed at the beginning of the dissertation:

1. How are literacies enacted within the Chicanx/Latinx Studies course? How does the course influence students' perspectives of their language and literacy practices?

2. What does translanguaging look like in practice? How does translanguaging afford EBLs opportunities to explore and negotiate their literate identities?

3. How do twenty-first century digital media tools and/or the use of Mexican/Latinx literary genres (e.g., border *corridos*) expand opportunities for EBLs to build literate and linguistic practices for academic identities?

I first contextualize Latinx youth and communities in the digital age. Second, I provide an introduction to Mr. Miranda's unit on privilege and power that is centered in this section. Next, I examine the interface and structure of twitter's primary video creating tool, vine, and how it facilitates access to critical and empowered literacy learning. The section that follows presents excerpts of essay writing by the case study students and their accompanied student-created Vine

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[14] In September of 2016, Twitter's video platform Vine was discontinued. Facebook live is the most current iteration of this medium.

video texts to demonstrate how the unit contributed to youth's multimodal, academic and critical literacy and identity development. In conclusion, I discuss how our understanding of such online spaces might be useful in the development of new pedagogical practices and approaches in the area of secondary Ethnic Studies and literacy studies.

Latinx Communities and Youth in the Digital Age

According to a recent study by the Pew Research Center (2016), the Latinx segment of this country is defined by its youth, where about half of today's U.S.-born Latinxs are the children of immigrants. Approximately six in every ten Latinxs are millennials or younger; a millennial is described as someone between the age of 18 to 33 in the year 2014 (Pew Research Center, 2016). Furthermore, the Pew Hispanic Center survey also claims that two-thirds of Latinx Internet users say that they use social media networking sites like Facebook and Twitter. While most social media Latinx users are English-dominant, 29 percent say they are Spanish-dominant and about 11 percent stated that they use both English and Spanish equally on social media. Additionally, a May 2014 survey of bicultural U.S. Latinxs by marketing consultancy Latinum Network found 33 percent identifying English as their language of choice when posting on social media, while 27 percent used Spanish predominantly, and 40 percent used the two equally (eMarketer, 2015).

Despite Latinx youth's growing presence in school districts across the United States, they continue to encounter literacy instructional practices that privilege the practices and values of the dominant culture as the norm (Gutierrez & Rogoff, 2003). Studies in the last decade imply that low-income Latinx youth are among those least likely to have Internet access outside schooling contexts, and also the least likely to have access to a parent who uses the Internet (Fairlie et al., 2006; Fox & Livingston, 2007; Macgill, 2007; Pew Research Hispanic Center, 2010).

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Conversely, others argue that Latinx online activity is on the rise due to their increasing use of social media sites and smartphones (Carrasquillo, 2013). Some even argue that Latinx youth and communities are spending more time on social media than any other demographic group in the United States (eMarketer, 2015; Statistica, 2014). Lilley (2012) notes, moreover, that according to the 2012 national survey conducted by U.S. TRU Youth Monitor, a youth polling organization, Latinx students happen to be the biggest users of these devices for homework. The divergent perspectives in the research that point to the relationship between Latinx students and digital media demonstrate a continued necessity for inquiry, particularly within the context of academic practice. Ironically, however, while students continue to integrate digital technology into their schoolwork at home, this is not always the case in most of our nation's literacy classrooms (Philips & García, 2013). In schools, effective communication requires the constant negotiation of multiple languages and communication patterns that cross subcultural boundaries (Lo Bianco, 2000), especially as these communication contexts are constantly changing and re-making themselves.

While nondominant youth's critical digital literacies and media production in outside school contexts have been documented (García, Mirra, Morrell, Martínez, & Scorza, 2015), fewer studies have examined Latinx bilingual youth's digital literacies in secondary classrooms. Although these studies are increasing, they are still not yet voluminous (García, A., 2013). For example, Ajayi (2009)'s study in a Southern California English as a Second Language (ESL) class demonstrated that the use of multimodal digital resources, specifically media and advertisements, had the potential to enhance language and literacy learning in ways that were transformative and empowered youth's literate identities. A. García's (2012, 2013) studies in South Los Angeles examined the use of mobile media—mobile phones and video games—in his

literacy classroom as integral to a pedagogy of participatory media that promoted community-driven and civic voices among the majority Latinx youth population. Scant research examines Latinx youth's digitally mediated literacies—including multilingual literacies—on social networking websites, and even fewer have studied Latinx youth's use of Twitter's video platform, Vine.

Twitter's Video Platform: Vine

Twitter's 2006 introduction as a steadfast force in social media created a vigorous platform for human communication, especially on mobile smartphones (Isaac, 2016). Vine is a public video-sharing platform owned and operated by Twitter and was best known for its six-second time limit. Twitter introduced Vine in 2012, and unlike other videotext platforms at that time, Vine had a looping feature. The concept of video texts on smartphones was a relatively new idea in 2012, and an alarming one for those with limited data plans (Isaac, 2016). However, Vine evaded that issue with a six-second time limit, enhancing its accessibility, both in consumption and production, particularly for those who have been alienated from the means of video production. In this context, Lankshear and Knobel (2003) state that educators must work to connect digital practices—like Vine—to classrooms, as well as take up notions of critical literacies that promote "a reading and re-writing of the world" (p. 241).

While there continues to be restrictions and questions regarding their use within K–12 school contexts (García, A., 2013), smartphones continue to accelerate shifts in the communication landscape of young people (Philips & García, 2013). In the year 2014, precisely when this study took place, Twitter's video platform "Vine" was one of the most visited social networking sites among young people, especially young people of color (Pew Research Center, 2015). While several scholars have examined the use of Twitter in the literacy classroom (e.g.,

Buck, 2012; Forkosh-Baruch & Hershkovitz, 2012; Greenhow & Gleason, 2012) as tools for student collaboration and expression, fewer have looked at Twitter as an explicit platform where young people assert racialized and gendered epistemologies and draw from their bi-/multilingualism within secondary literacy classrooms. This chapter highlights a teacher's leveraging of bilingual youth's language and other communicative cultural practices and echoes Morrell's (2007) urgency to consider youth's knowledges in popular cultural practices as spaces to analyze and problem solve for some of today's social problems.

Context for the Twitter Vine Classroom Unit

Reflecting U.S. Latinx youth practices at large, Mr. Miranda was aware that his students engaged social media and video authorship frequently if not daily (Pew Research Center, 2015). Specifically, Mr. Miranda was interested in what video authorship would look like as it pertained to students' understandings of their racial, ethnic, gendered, cultural, and linguistic identities. Thus, while teaching a unit on "privilege and power" he made space for diverse literacy practices to be enacted and for students' creativity and collaboration around online video content to come alive. Through this practice, Mr. Miranda sought to create opportunities in his Chicanx/Latinx Studies curriculum where students' digital and media literacies could be leveraged into his literacy instruction, especially as a means for counterhegemonic and academic identity development—where gendered and racialized hegemonies are contested and negotiated.

As part of Mr. Miranda's unit, students had to work collaboratively in groups to create Vine videos that captured forms of privilege and power as experienced from students' own lives. While today there are many popular video-sharing platforms (e.g., Twitter, Instagram, SnapChat), Mr. Miranda chose Vine because it was the platform used most by the students at the time of the study. Mr. Miranda sought to leverage students' digital literacy skills and use them

as tools to develop academic and literate identities. Students were encouraged to reflect on their personal lives, urban communities and neighborhoods to think about the ways in which their lives are affected by forms of privilege, power and power dynamics. According to Mr. Miranda, the aim of this assignment was to draw on students' varied literacy practices, specifically their multilingual, multimodal, critical and creative literacy skills, to create video texts that would help them negotiate their own evolving literacy practices and identities as they relate to power and privilege. Throughout the assignment, Mr. Miranda encouraged students to draw from their everyday literacies and fluid linguistic repertoires.

The students participating in Mr. Miranda's class highlighted different pieces of their lives in their collective Vine videos, primarily their understanding of male privilege and White supremacy. These video texts were entirely imagined, written and manufactured by the participating students, and are what Morrell (2008) calls "student-centered critical textual-products." In addition to the Vine video produced through group work, students had to write a collective five-paragraph essay describing the video and how they came to depict privilege the way that they did. Students first discussed their thoughts around the making of each video and then collectively brainstormed the five-paragraph outline and structure of the essay. Writing an essay with others is in itself a powerful collaborative literate practice and a central hallmark of NLS; however, physically acting these experiences out, then videoing it, and ultimately uploading it from their smartphones on to a video platform for public consumption brings on another dimension. All of the case study students fell within two student groups. In each video explained below, there are four students involved.

Two types of privilege surfaced among students were the notions of White racial privilege and male privilege. The rubric for assessment is included in figure 3 below.

Figure 3. Mr. Miranda's rubric for the Vine project.

Video- Preproduction : Privilege Vine Videos

Teacher Name: **Arturo Molina**

Student Name: _____

CATEGORY	4	3	2	1	Score
Teamwork	Students meet and discuss regularly. All students contribute to the discussion and all are listened to respectfully. All team members contribute a fair share of the work.	Students meet and discuss regularly. Most students contribute to the discussion and are listened to respectfully. All team members contribute a fair share of the work.	A couple of team meetings are held. Most students contribute to the discussion and are listened to respectfully. All team members contribute a fair share of the work.	Meetings are not held AND/OR some team members do not contribute a fair share of the work.	
Concept	Team has a clear picture of what they are trying to achieve. Each member can describe what they are trying to do and generally how his/her work will contribute to the final product.	Team has a fairly clear picture of what they are trying to achieve. Each member can describe what they are trying to do overall but has trouble describing how his/her work will contribute to the final product.	Team has brainstormed their concept, but no clear focus has emerged for the team. Team members may describe the goals/final product differently.	Team has spent little effort on brainstorming and refining a concept. Team members are unclear on the goals and how their contriubtions will help them reach the goal.	
Entertainment	Very entertaining	Entertaining	Somewhat enternaining	Boring	undefined
Educational	Very educational	Educational	Somewhat educational	Not educational at all	

This assignment engaged multiple modalities to not only author collective stories of resistance, but to also express their own literate identities. The following section each highlight an overarching theme of the ways in which case study students collectively drew on a range of fluid linguistic and literate practices to make meaning of themselves, their communities, and notions of hegemony, as well as to negotiate counterhegemonic identities.

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Authoring Collaborative Voices of Reflection and Social Transformation

Acting and Writing Against White Privilege

Inspired by their own experiences, Joaquín, Ariana, Guadalupe and Marco's group chose

to explore police brutality and the use of extreme force with community members. The Vine

video opens showing a White person attacking a person of color with a weapon. Shortly after,

the White person who is evidently still holding the weapon sees a police officer and greets him.

The police officer nods his head, greets the White person while paying no attention to the

recognizable weapon in the White person's hand. Then, the White person turns to their friend

and asks, "Where's the pizza?" The person of color who is holding a slice of pizza points to the

corner of the room and says "it's over there." Upon pointing towards the pizza, the person of

color is brutally attacked by the officer and taken down for presumably concealing a weapon.

Figure 4. Vine video on White privilege.
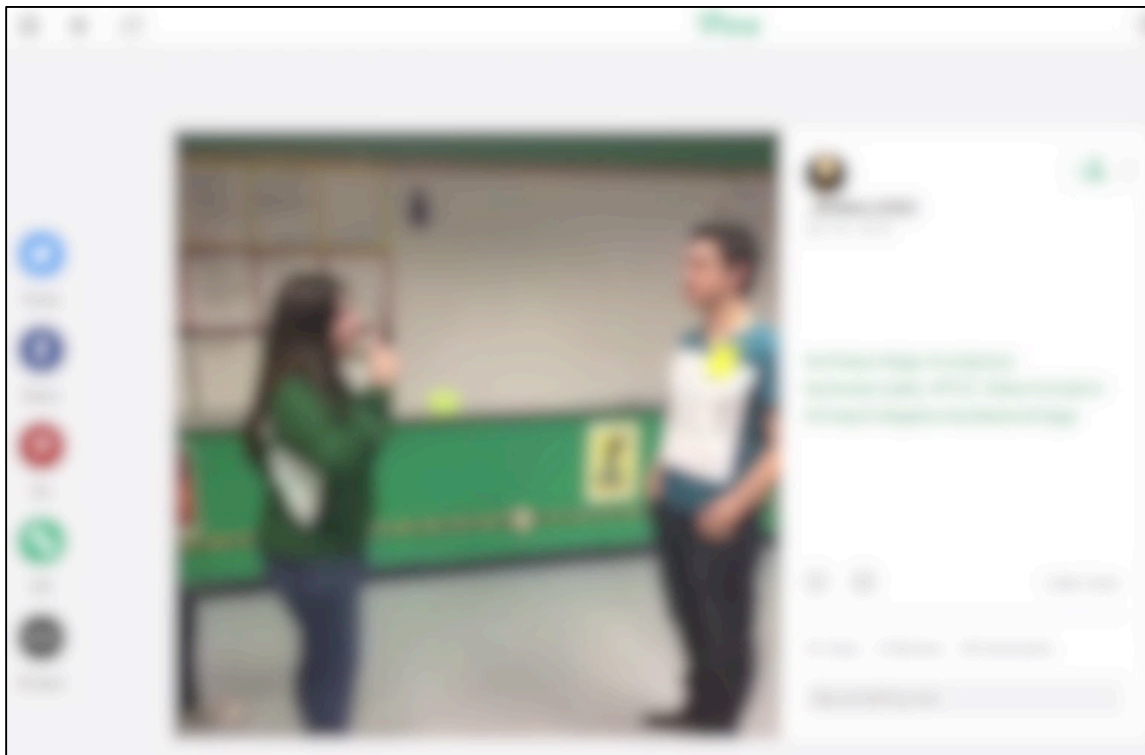
Six-second Vine Video Transcript

[Video opens with a White person beating a person of color, then walks away]

White Person: Hi officer [observably holding a weapon while walking]

White Officer: Hello citizen

White Person: Where's the pizza? [Asks another person as they walk by]

Person of Color: It's over there [points his slice of pizza to the right]

White Officer: Watch out he's got a weapon! [Runs to attack and drop the young man of color]

The nature of the role-playing drew from students' creative sensibilities and incorporated their linguistic, visual, audio, gestural, and spatial modalities (New London Group, 1996). Literacy as a social practice as noted by NLS emphasizes the social contexts in which literacies are enacted and the power laden hierarchies with which they interlace. Students created and acted out their divergent understandings of power and privilege in no more than six seconds, then drawing from their digital modalities they recorded them on their smart phones, and then later upload them from their smart phones onto the video platform, Vine. In their collective essay, they wrote about the reason for choosing White racial privilege for their Vine project. As young people who have witnessed and/or experienced racial profiling first-hand, this assignment for them was not only a personal decision but also political one. In their collaborative group essay, they wrote:

> In our Vine video, we showcased white privilege. It is very apparent that people
> of color are more likely to be victims of beatings or excessive force by police
> officers than white people are. Even when they commit crimes that we as people
> of color don't do. This is a privilege that white people have, they can feel safe
> and unthreatened when approached by a police officer or even just being near one.
> It is not to say that white people can get away with anything and everything, but
> historically and statistically, it is proven that white people are sentenced with
> lesser punishments than people of color who commit the same crimes. This white
> privilege results in the injustice towards people of color being racially profiled,

beaten and in some cases, even killed by the hands of police officers. (SE, May 23, 2015)

As noted in their collaborative writing, they are acutely aware of the reality that people of color, including Chicanxs and Latinxs, are more likely to be victims of racial profiling than White people. As youth of color, they see and understand what the heavy presence of police in their neighborhood signifies. Their reference to the judicial oppression of people of color, through longer prison sentences, was something that they were conscious of and was often referenced in our informal one-on-one conversations (FN, May 22, 2015). In response to his Vine video co-creation, Joaquín shared in a focus group:

> As a Mexican, I have never really been given the opportunity to write or talk about these things in a paper or out loud. The Vine was fun to make and even though we were laughing and having fun while making it, it's real serious and these things happen every day. People are hurt just for looking a certain way. So we saw it as an important way to t show others about what happens in places like La Feria. Cuz the reality is . . . *not all men of color carry weapon* [emphasis in original]! (Joaquín, FG, May 23, 2015)

Joaquín displays an awareness of the oppressive forces that exist in his barrio and structurally at large as he makes connections historically. While Joaquín stated that he was well aware of police brutality as a man of color, he was not ever afforded a classroom space to explore this topic as an academic school-related inquiry or engage it as a literate practice. His last sentence in the statement above can be understood as an assertion of a counterhegemonic identity where his declaration counters dominant representations of men of color—specifically Chicano and immigrant young men—as violent and needed to be surveillanced and controlled. Furthermore, Joaquín's interview reveals the power of digital media in enhancing his ability to communicate and express his position, and provides a practice that bridged into more traditional academic writing—the 5-paragraph essay. Furthermore, because students controlled the production

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of video content, their own racialized bodies became crucial to the meaning-making of the entire classroom literacy activity.

At a time when young people are increasingly racially profiled and criminalized, Joaquín and his classmates engaged in discursive acts of resistance to counter the hegemonic image of men of color as dangerous which continues to pathologize youth communities of color across the country. Similarly, Guadalupe, shared:

> A lot of us grow up here and in México being afraid of la chota [the police], like we feel that they've never been for us or for immigrants here [in the US]. My brothers are targeted sometimes just for hanging out in front of the house, like just on the zacate [the lawn]. (Guadalupe, FG, May 23, 2015)

Drawing from her fluid linguistic repertoire, Guadalupe identifies the police as "la chota" a word in Caló that means somebody that is "chueco" or crooked (PC, May 23, 2015). Calo is a Chicano variation of Spanish that some say has its colloquial roots in Central México. While Canagarajah (2011) defines translanguaging as "the ability of multilingual speakers to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system" (p. 401), García (2009) has stretched this intermingling to include not solely languages, but also language varieties like Caló. For Guadalupe, la chota was something to be cautious of while growing up and she continues to have this perception of police in her La Feria neighborhood. As someone who crossed the border at a young age (three years old), her border thinking around these issues are informed by her use of Spanish, English and variations of Spanish to make sense of her and her families colonial experiences with police enforcement. Like Joaquín, the digital platform allows for consumer/producers like Guadalupe to author the representation within their own specific literacies and to define their understanding of power and surveillance in culturally relevant ways.

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Vine, as a digital medium, allowed the opportunity to showcase students' literacy proficiencies in "a range of meaning making modes: linguistic, visual, audio, gestural, spatial, and multimodal designs, with multimodal being a combination of the other modes." (Kalantzis, Cope, & Cloonan, 2010, p. 65). Through this social networking platform, Joaquín and Guadalupe's group were able to participate in literacies of social awareness that contributed to a larger discussion of police violence across the nation. Due to the possibility of digital virality— the exponential growth of viewership based on the repeated "sharing" of social media— producers actively contribute to what Jenkins (2006) calls "collective intelligence" where multiple sources and narratives help shape popular discourses of phenomena such as racialized police violence. The possibilities of a vine "migrating" to other users sites, even unknown to the student producers, make these literacy practices even more powerful. The possibilities of virality, something that digital citizens are keenly aware of, also changes shifts in a communicative event from merely interpersonal, to social. Students then must draw on their understanding of literacy beyond the classroom. A social practice perspective of literacy works to illuminate how students' cultures, borderlands contexts, and histories are embedded within their literacy learning.

Acting and Writing Against Male Privilege

Similarly, Lucero, Rogelio, Beatriz and Alberto's group collaboratively worked together to highlight the ways in which power and privilege is pervasive not only on social media but also in students' daily lives, including in their homes. Lucero and her classmates reflected on how boys are treated differently from girls in society and Lucero quickly thought about enacting an incident that had recently happened to her. In their collective essay they discussed this in length, however, Lucero quickly told me that every time her brother decided to hang out with his friends

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on Fridays after school, he always received their father's blessings (PC, May 22, 2015).

Lucero's brother was free to leave the house to the local taquería or to his friends' houses. Yet, when Lucero wished to do the same thing with her friends, her father reacted with anger and told her no. Lucero shared that she had thought that "this is just how it is; boys get to do more things than girls" (PC, May 22, 2015).

In the video that she and her classmates made, it opens with her older brother exiting the back door of their house as their father is watering the front lawn. As the male sibling exits the house, he states, "Ok apá [father], see you later!" The father who continues to water the lawn responds "Ok mijo, cuídate" [ok son, take care]. A second later, Guadalupe tries to exit the same door and say the same thing, "Ok apá, see you later!" The father quickly raises his voice and says, "No, no, no, tú no . . . Métate en la casa, en la casa!" [no, no, no, not you . . . get in the house, in the house!] as he aims the running hose of water in her direction.

Figure 5. Vine video on male privilege.
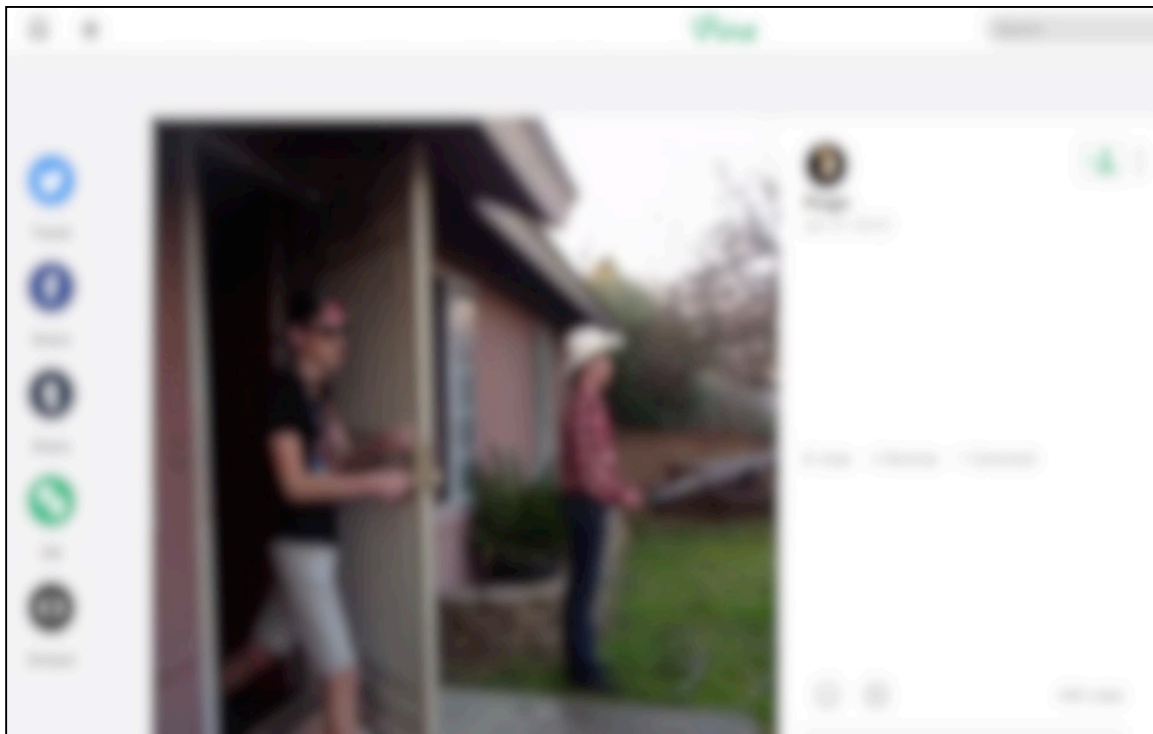
Six-second Vine Video Transcript

Brother: [exits door] Ok apa (father), see you later!

Father: Si mijo, cuidate!

(3 second pause)

Sister: [exits door] Ok apa (father), see you later!

Brother: no, no, no, tu no . . . en la casa, en la casa! [Shoots water from the hose at her]

While this may appear and sound violent—aiming a hose full of water at one's daughter—this was a part of Lucero's lived understanding of the gender roles and privileges within her household. Sexism, or as she explained, *machismo*, is real and often times, according to Lucero, "it's just seen as normal" (FG, May 22, 2015). In this translingual multimodal composition, students employed complex language practices to comprehend, evaluate, and engage complex phenomena (Celic & Seltzer, 2012). Students' collective translanguaging in recounting this event allowed them the space to collectively analyze and draw from their various language skills to communicate their understandings, co-create meaning, and model and support one another's learning (Celic & Seltzer, 2012). Furthermore, in a focus group with Rogelio about this project, he shared:

> Making the Vines made the oppression a lot more real. It's something we can see
> over and over again cuz on Vine they repeat themselves. I was better able to see
> how I am given privileges that girls aren't. It's messed up but it's real, that's how
> it is for a lot of girls, like my younger sister. (Rogelio, FG, May 23, 2015)

In his response above, Rogelio's metawareness around these issues demonstrates how he too has been complicit with the unjust roles of gender in his family's household. Rogelio

is thinking critically and engaging in reading and (re)writing his social world in ways that led to his self-actualization as a young man of color living in a society where sexism is often normalized. His words capture his process of thinking analytically about social constructions of gender and about his own male privilege. Alberto articulates that he sees these forms of oppression as "messed up" but also "a lot more real"; he suggests that combining digital media with translanguaging yielded effective ways to represent material experiences with fidelity that mirrored how Rogelio was actually feeling.

Similarly, Lucero shared:

> When I was writing about male privilege, I was able to write from the place of an expert. I had real life experiences that I was drawing from . . . Overall, it was an essay that I was really proud of. Although it was a group paper, I felt good about what I contributed. (Lucero, FG, May 23, 2015)

Lucero, a young Chicana, takes up what I come to understand as an academic identity, identifying herself as an "expert" on a topic that was important to her. She saw herself as an "expert" in her writing because she was able to draw from lived experiences that honored her own Chicana epistemologies and cultural intuition (Delgado Bernal, 1998), or rather her personalized ways of knowing that emanate from her personal and political experiences of repression as a Chicana. Moreover, in their collective essay, Lucero, Rogelio, Beatriz, and Alberto wrote:

> Because of machismo, men have more rights and opportunities than women in many areas of life. Whether it is at work or at home, [Men] are shown favor and are given a free pass for when they push boundaries. In the Constitution of the United States, it states "all men are created equal", a deliberate exclusion of females. At the time, women were seen as the inferior gender and were subjected to the rules of a male-dominant society. Males are more likely to hold prominent positions of power and are often less criticized compared to women. (SE, May 25, 2015)

Drawing back to NLS, not only does this form of digital creation and communication help students build a unique and deeper understanding of male privilege, but also the joint nature of the creation of these Vines and written reflections in class allowed students to construct and author knowledge together which is a central tenant to NLS.

Identity formation is increasingly influenced and mediated by technology and social media (Lankshear & Knobel, 2003). Thus, these Vine videos allowed space for students to draw on their digital and media literacies and reposition those skill sets to develop and/or express counterhegemonic ideas and academic identities, particularly identities that are agentic and speak against forms of oppression and colonialism like White supremacy, police brutality and sexism. The students' sentiments illuminate their processes of border thinking—a thinking that emerges from the location both "within" and "outside" of colonial modernity (Mignolo, 2000). Furthermore, while these Vine videos drew from students' fluid forms of communication, they convey the ways in which students draw from a variety of their linguistic resources daily to act, to know and to be in their social and academic worlds (García & Li Wei, 2014). These literacy contexts engendered possibilities for new and unscripted sites of critical inquiry about literacies of power dynamics, coloniality, and related discursive practices. Ultimately, students engaged in and enacted literacies of power—forms of reading, writing and co-creating that led to paths of self-actualization, agency, and social consciousness.

Discussion and Conclusion

This assignment sought to cultivate an understanding of how language and other modes can be used to influence people's understandings of their social worlds. Through investigating oppressive narratives in their community and re-appropriating space through textual performance (García, A., 2013), students honed their critical digital literacy skills and engaged in larger

hegemonic discourses at large. The youth in this dissertation, particularly their engagement and responses to the Vine assignment, remind us about the necessity to continue to push back against and disrupt linear notions of literacy in schooling contexts. Making room in school for more open-ended, student-driven uses of media and technology should be understood as central to such an effort.

Latinx emergent bilingual youth experiences today incorporate their performing, multitasking, appropriating, networking and negotiating across participatory cultures (Jenkins et al., 2006). The use of digital platforms facilitated students to work collaboratively and draw from their fluid language practices including their "multiple languages." Furthermore, A. García (2013) notes, "When educators and policies deliberately exclude the opportunities demonstrated through mobile media and participatory media pedagogy, they are perpetuating an achievement gap that further cleaves society by race and class" (Jenkins, 2006, p. 123). Thus, it is imperative that as literacy educators we create space for the re-appropriation of digital media tools for learning that is relevant and embedded in the generative themes of our students' communities (Freire, 1970).

Akin to The New London Group (1996), Mr. Miranda's pedagogy is in response to the belief that literacies are expanding and changing but literacy pedagogy has remained "restricted to formalized, monolingual, monocultural, and rule-governed forms of language" (New London Group, 1996, p. 60). Students' everyday lives both inside and outside of the classroom are "polysemiotic"; they engage a variety of languages, modes of expression, various digital and social media platforms, and discourses (Lankshear & Knobel, 2003). Central to this study's inquiry is the belief that when literacy is made an ongoing subject of inquiry, rather than treated as neutral skills merely to be taught and digested by learners, students are more likely to become

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aware of their own language and literacy practices and better positioned to challenge and question the monoglossic and colonial status quo often found in traditional literacy classrooms.

Moreover, new technologies are increasing playing a role in human communication, youth identity development, and the transportation of knowledge across physical space and national borders (Kim, 2015). Students' learning in the digital and media age, like the students in this Chicanx/Latinx Studies classroom, are living at a time where new literacies and multiliteracies are a part of their daily lives and enacted identities. As evidenced in this chapter, NLS provides a basis for more broadly conceptualizing writing and reading as communicative processes that are rooted with social, historical and political contexts (Hull & Schultz, 2002; Lankshear & Knobel, 2006; Street, 1984). In Mr. Miranda's classroom, his pedagogy often highlighted how young people's communicative and meaning-making practices traveled across social and cultural contexts. This is helpful for understanding how emergent bilingual Latinx youth are developing language, literacy and social skills in transnational and border contexts, as they use new technological tools and semiotic forms to communicate, assert identities, and share information.

Chapter Eight: Picturing Ethnic Studies: Photovoice and
Students' Literacies of Civic and Social Action

As literacy educators bear witness to rising social and racial inequalities and the important increase in students of color in our nation's classrooms, scholars have recently called for a critical pedagogy of Ethnic Studies to amplify race-conscious inquiry in our literacy classrooms (de los Ríos, Lopez, Morrell, 2015; Tintiancgo-Cubales et al., 2015). While the intellectual and pedagogical values of Ethnic Studies have been well established (Okihiro, 2016; Sleeter, 2011), ongoing ideological battles over curriculum and the representation of Mexican Americans and other historically marginalized communities of color in textbooks remain a contentious issue throughout the nation, especially the Southwest (Weissert, 2016).

This chapter examines the course's culminating photovoice project (Wang & Burris, 1997), where photovoice was engaged as both research methodology *and* classroom pedagogy (Zenkov & Harmon, 2009) to explore adolescents' perspectives about their Chicanx/Latinx Studies course and their perceived impact of takin such a course. Photovoice is described by Delgado (2015) as asking youth to take digital photographs about issues that are important to them and then transforming their digital images into powerful writing and discussion tools.

This chapter seeks to answer the first and third research subquestion proposed in this study:

1. How are literacies enacted within the Chicanx/Latinx Studies course How does the course influence students' perspectives of their language and literacy practices?

2. How do twenty-first century digital media tools and/or the use of Mexican/Latinx literary genres (e.g., border *corridos*) expand opportunities for EBLs to build literate and linguistic practices for academic identities?

A participatory arts-based method like photovoice can be more representative of the literacies within an Ethnic Studies courses, perhaps more than other modes of data collection, because it centers the lens of the student—a lens that has a racialized gaze of the world, particularly for students of color. In (re)positioning marginalized students "from the periphery to the core" (Okihiro, 1994, p. 151), photovoice asks young people to respond to photographs that they have taken and elicits multiple openings for their description and explanation. In this context, students' multimodal photovoice compositions about Ethnic Studies offer opportunities to expand our understandings of student literacy in more critical and diverse ways, as elucidated by NLS.

In this chapter, I first provide some background on photovoice as a visual method. Second, I describe the secondary classroom and context. I then examine excerpts of students' photovoice compositions, which sought to document students' voices via photographs and their accompanying reflections. A discussion of the research follows, as well as implications for educators who turn to Ethnic Studies to encourage literacies of social transformation and change in their literacy classrooms, regardless of whether one has the opportunity to create and teach Ethnic Studies courses.

Conceptualizing a Photovoice Project

Students' digital tools were repositioned for exploring identity development in the Chicanx/Latinx Studies course through a photovoice project that Mr. Miranda designed. He designed the project as a way for students to engage in inquiry into the topics they were studying in the course or relevant to their lives, and it allowed me as a researcher and Mr. Miranda as the teacher to understand the students from a different storytelling platform. Within the expansive field of visual ethnography, there are a number of terms for the use of photographs in

participatory research, including, voice research, photovoice, and photo narrative (Pink, 2013).

The corresponding processes within photo-narratives of 'auto-photography' and 'photo-elicitation' bring together both everyday images and stories with sequence and consequence (Riessman 2008), making them a powerful methodological tool in the exploration and representation of self-identity, literacies of subjectivity and the story of one's community.

Photovoice is a participatory action research method that emerged out of the field of public health and rooted in literature of critical consciousness and community-based approaches to documentary photography (Wang & Burris, 1997). Photovoice as a qualitative research method codifies the aims of involving grassroots community members in taking pictures, telling stories, and informing policy makers about issues of concern at the grassroots level (Wang & Burris, 1994). Inspired by Wang and Burris (1994), Mr. Miranda used photovoice with three goals in mind:

1) Record and reflect student' personal and community's strengths and concerns;

2) Promote critical dialogue and knowledge about person and community issues through discussions and photographs; and

3) Reach school district officials, policy makers, and other decision makers.

In designing this project, Mr. Miranda drew upon youth's myriad digital and media tools to create different storytelling platform about young people are as a culturally, racially, linguistically and socioeconomically diverse youth (TI#2, May 25, 2015). Similar to digital stories, photovoice products are multimodal and they have the potential to reach massive audiences, including school administrators and important stakeholders.

Culminating Unit: Examining Ethnic Studies

Upon learning about the dismantling of TUSD's Mexican American Studies Program in 2010 and California's current statewide efforts advocating for more Ethnic Studies courses at the K–12 level, students sought to raise awareness and take action. At the time, AB 2016, the statewide California secondary Ethnic Studies bill had not yet been passed. Mr. Miranda facilitated a dialogue by asking students to articulate their understandings of the course and the perceived impacts that derived from their participation in the course. Due to limited school resources, Mr. Miranda felt that a photovoice project was feasible as it did not require specific software and all of the participating students had personal smartphones available to them that were used to take photographs.

Over the course of four months, students used their Google Docs journals to upload images and their accompanying two-paragraph narratives to Mr. Miranda each month. Students were invited to take photographs that reflected their understandings of Ethnic Studies, themselves, and their communities in relation to colonialism, hegemony, and racism. Each student selected six pictures, below which they laid their written narratives describing the photographs and their purpose. Students captured photographs of their communities, textbooks, cultural artifacts, clothing, families, friends, school dances and "selfies," (e.g., youth-curated self-portraits made with a smartphone)[15]. Throughout the project, students answered the question "*What does Ethnic Studies mean to you?*" with photographs and accompanying narratives. A single definition for Ethnic Studies was never demarcated for the students, as it is an academic field frequently in flux and responsive to colonized communities in the United

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[15] Inspired by Wendy Luttrell's body of work throughout her career in visual sociology, I subscribe to her ethics around posting children's photographs of their own faces and I decided to not include students' selfies as part of this dissertation chapter.

States (Okihiro, 2016). The goal of the assignment was to raise awareness to stakeholders about the social exigencies of these literacy courses.

Upon submitting their photographs, students worked in small groups using school laptops to discuss their photographs. With their teacher, students revised their writing for clarity and syntax in one-on-one conferences during class and after school.

Students' discernments were both analytical and inspiring, illuminating factors that impeded their navigation through dominant literacy curriculum by juxtaposing them to their experiences within their Chicanx/Latinx Studies course. The three themes outlined below dimensionalize what the Chicanx/Latinx Studies course meant to the eight focal youth and elucidate an overarching narrative of civic and social action. These include: (a) the notion of "self-determining" one's future, (b) correlating Ethnic Studies as a practice of community change, and (c) the development of racial literacies that contest structural and systemic racism.

"Self-determining" One's Trajectory

Schools rarely provide marginalized students with storytelling platforms to assert practices of autonomy and resistance, especially within standardized and Eurocentric approaches to teaching. For undocumented students, moreover, the invisibility and educational hardships that many of them face are well examined (Gonzáles, 2015). As an undocumented twelfth grade student, Guadalupe had battled racist notions of worthiness and deservingness throughout her K–12 schooling (Gonzáles, 2015). Part of Guadalupe's photovoice project illuminated the ways in which the course had helped her articulate her path in a dignified and humanizing way. As seen in Figure 7, she shows the statement of a t-shirt that she had attained while enrolled in the course, "Caution: Educated Student of Color."

Figure 6. [photograph]

In response to the photograph, Guadalupe wrote:

> Ethnic Studies is captured in the words of this picture. The message of my t-shirt is clear. We are students of color who will not bow down to the conventions that tie us down. We are people who have exceeded despite not having White or class privilege. We have been empowered by the knowledge gained in and from our communities and in our formal and informal education. Despite what we've been told, we deserve to be here. We have worked hard for our place at the universities we've been accepted to. I've learned that if we ever question ourselves, we know that it is *our* success that has brought us this far and our ancestors who had to endure overwhelming hardships for us to be here.

The carefully produced photograph—a close-up of her T-shirt—is a statement of her identity.

Like her photograph, Guadalupe's words echo a sense of self-determination that counters the

many hegemonic perspectives extant in school settings of what she, as a working-class Chicana,

has been told she would become (Ochoa, 2013). Guadalupe's constant use of "we" is grounded in a sense of communal understanding of self—her struggle for self-determination is intricately tied to those in her community. In Guadalupe's interview she shared that she has long battled the "racist voices from media about who undocumented people are . . . what we *can* and *can't* achieve" (interview, May 24, 2015). For Guadalupe, the course fostered literacies that encouraged her to critically make choices based on her values and passions—one of which was flipping some of the dehumanizing narratives regarding Latinx immigrant and undocumented students.

As seen in Figure 7, Ariana wrote in response to her own "non-selfie":

Figure 7. [photograph]
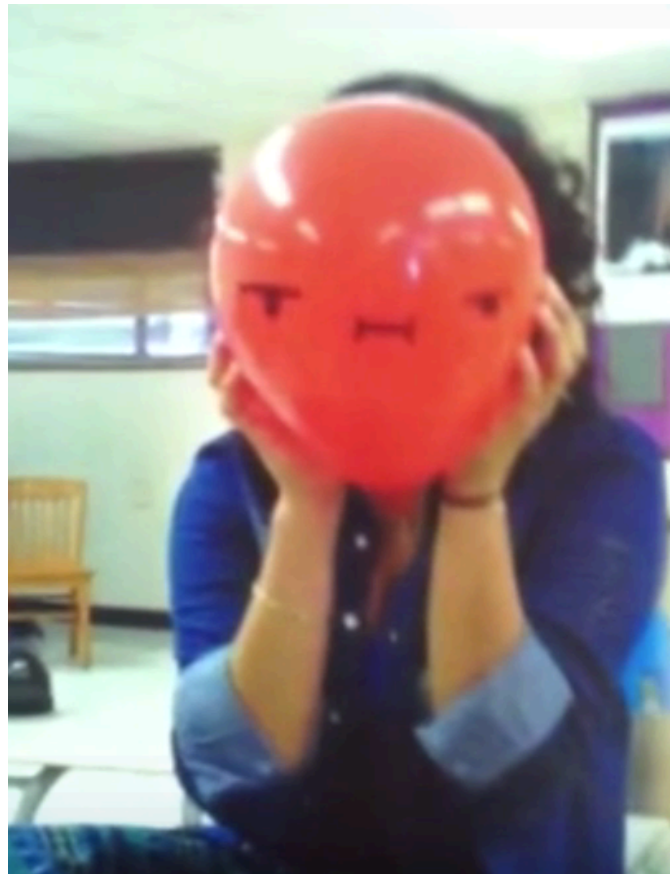
One of the first things we learned in this class was the concept of hegemony and how it hurts everyone. It creates unfair privileges and also degrades people through discrimination and false stereotypes. Not a lot of people understand its influence over them, but it is our job [as youth] to dispel these forces, and change people's point of view through the knowledge and skillsets that we gain through Ethnic Studies courses. It is our job to act, educate and take charge of our future. (SJ, May 22, 2015)

Ariana recognizes that the work of hegemony is precisely to define young people in ways that are harmful. Her photograph titled, "non-selfie," features a red balloon with drawn in features that purposefully covers her face. While the color red signifies a sense of vigilance, this image captures the sentiment of an overall lack of control. However, Ariana's narrative speaks back to this representation of hegemony through the act of self-determination. A hallmark of Ethnic Studies is the notion that every individual is capable of self-determining and self-defining (Umemoto, 1998). Concurrently, scholars of NLS highlight the power of studying literacy practices in the context of the social and material realities of which they are a part. Thus, Guadalupe and Ariana's descriptions highlight the significance of taking control over their narratives and exhibit what Zenkov and Harmon (2009) have argued—incorporating photovoice as literacy pedagogy often allows marginalized youth in schools to write more readily and critically about the issues that matter to them.

Community Change

Within the current context of rampant racial turmoil—where racialized communities are subject to unceasing assault—students regularly defined Ethnic Studies as promoting a sense of "accountability" to their communities through responding to issues of social injustice. Beatriz expressed that the CLS course led her and her classmates to "develop a sense of urgency to take action, like through protests or marches" (interview, April 12, 2015). Students' accountability to their communities manifested through divergent approaches; while some were pressed to address

issues of injustice in their own everyday actions and households, others addressed systemic

injustices, like raising awareness around state-sanctioned police violence.

Rogelio discussed the intersectionality of race, class, and gender centralized in the CLS

course and how it had changed his perception of the ways women are treated in his home and

community. His photograph, titled "mujer" (woman), is a picture of a digital image he created of

a young woman's side profile.

Figure 8. [photograph]

He described:

> This is a woman surrounded by "compliments." I had never acknowledged how
> downgrading "catcalling" is for women. Through [this class], I've come to see
> how real male privilege and sexism are. In many situations, women walk the

streets feeling unsafe because of the acts and comments imposed by disrespectful men. As a heterosexual male, I'm privileged and I don't have to regularly go through this but I am not proud of this privilege since "catcalling" is unacceptable and no one should have to experience that in our society. This type of awareness is what Ethnic Studies is all about. (SJ, May 22, 2015)

In his interview, Rogelio discussed that learning about the oppression of women, specifically Chicanas and Latinas, helped him to see the ways in which women's harassment is multi-layered. He continued, "Chicanas have a double oppression or sometimes a triple one. Learning about intersectionality helped me see how I speak [to] and treat women, and how I don't want to be part of systems that silence or harrass them (IN, May 22, 2015). Rogelio articulated a meta-awareness of how he viewed himself accountable to the wrongful subjugation of women. The notion of critical awareness and consciousness (Freire, 1970) is central to Ethnic Studies as it is the first step towards humanizing literacies and social action. Furthermore, Rogelio's emerging practices of accountability towards oppressed members of his community resonate with the awareness of power dynamics that NLS emphasizes.

Beatriz regarded notions of accountability as responding to the numerous unjust killings of unarmed men of color. Upon analyzing the 2014 killing of Black teenager Michael Brown in Ferguson, Missouri in class, students in the Chicanx/Latinx Studies class began to see their lives inextricably tied with Brown's, and they were inspired to raise awareness, engage civically and take action. At her first #BlackLivesMatter march in the city of La Feria with other classmates, Miriam took a picture of the protest sign she made (Figure 9).

Figure 9. [photograph]
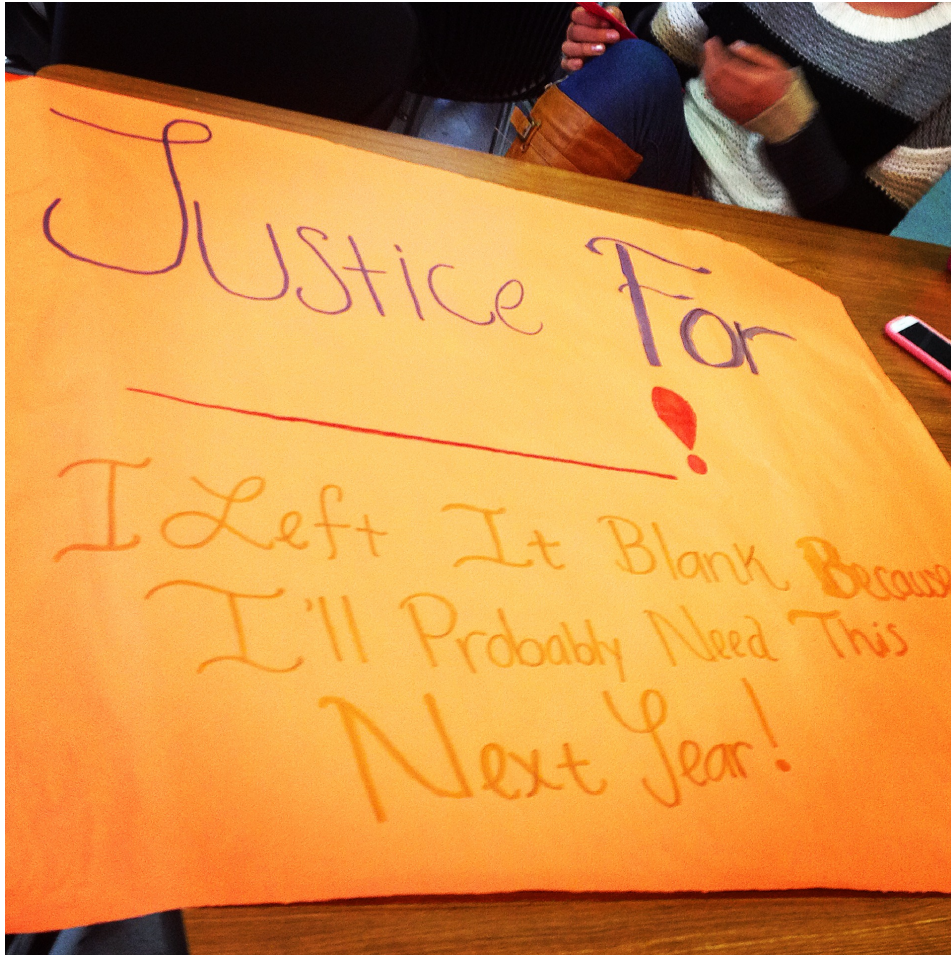
Beatriz explained further:

Ethnic Studies raises our awareness about problems plaguing our community, like police brutality. We discussed and learned about the Michael Brown case and other local cases. There was a peace march for the victims of police brutality that I participated in. It was a memorable experience because it was the first time I ever did something like this and was empowering because it was among friends. We were there voicing our displeasures and peacefully demanding change in our society. At the end of the peace march we held a vigil for the families of those lost to police violence in our community. This was an emotional moment for everyone because we were united and bonding over a struggle that our community has been facing for some time. Seeing how my classmates were involved and actually interested in the things we learned in Chicanx/Latinx Studies and taking action (on our own) around those things outside of class, made me believe that even young people like us can be encouraged to do something that matters and that we can care about injustice happening in the community. (SJ, May 22, 2015)

Her photograph—an intentional close-up of her poster from the march—poignantly notes that she'll "probably have to use this [again] next year." In her interview, Beatriz affirms that she will likely continue to take action around police brutality in her community. She stated, "It's sad that I'll likely have to recycle this poster, but we can't help *but* march" (IN, April 22, 2015). Furthermore, Rogelio and Beatriz's emerging practices of accountability towards other oppressed members of their community resonate with the awareness of power dynamics that NLS emphasizes and ultimately cultivated civic literacies and identities.

Racially Literacies and Racially Aware Identities

Within the field of literacy, Sealey-Ruiz (2013) argues that racial literacy is a vital skill that centers conversations and writing around both the social construction of race and the perilous material realities of racism, as well as moves individuals towards everyday acts of anti-racism (Sealey-Ruiz & Perry, 2015). Through Mr. Miranda's facilitation, the Chicanx/Latinx Studies course sought to support students' racial literacy development by providing them with the tools to not only articulate structural racial oppression but also to ascertain what Ethnic Studies *is* and *is not*. Given the numerous attacks on Ethnic Studies and the ways it has falsely been deemed to promote racial separatism and hate, students aimed to demystify these assertions through their narratives.

Figure 10. [photograph]

Lucero took a picture of a puzzle (Figure 10). Her accompanying paragraph stated:

> I had to wait a long time to feel this way—an impact that took nearly 12 years of public education to feel this way. It should not be this way. Students of color should have racially empowering experiences and be "seen" well before our twelfth grade of school. This is what Ethnic Studies courses have to offer; it gives us the tools and terms to articulate where we stand. We learn to name and understand ourselves in the mix of it all. Life is a puzzle, and having an Ethnic Studies course helps us put the pieces together.

Lucero's photograph—the puzzle piece that reads "eye"—isolates the visual metaphor that emphasizes what her Chicanx/Latinx Studies class means to her. Another metaphor she uses through her language is the notion of life as a puzzle. To her, life feels is as daunting as a puzzle; however, according to Beatriz, her Chicanx/Latinx Studies course has provided her with the critical "eye" and tools to assemble important pieces together.

Similarly, Lucero's writing reverberated through Guadalupe's sentiments about the importance of being *seen* and *heard* in school. In response to a photograph of herself named "selfie," She clarified:

> What we learn is *not* hatred toward others who have more privilege than us, but rather to have pride in our backgrounds, to respect it and to grow from it. With that, we are taught to appreciate other people's heritages and struggles because just like theirs, we all deserve to be heard and seen. Through Ethnic Studies, we are able to discuss power, race and racism in a way that is productive for all of us.

In Guadalupe's interview, she expanded on her writing and shared, "It's not about hatred. It's also not just about learning our histories or reading authors that look like us. It's about learning the terms to name and challenge systems of power that cause oppression" (IN, May 22, 2015). Comparably, Joaquín's narrative accompanying his close-up photograph of himself titled "Mi [My] Selfie" highlighted:

> Ethnic Studies isn't just learning about people of color's cultures or histories. For many of us, we already know about our cultures. It's about naming our communities' lived experiences as forms of systemic racism and then working to dismantle all forms of oppression.

Now more than ever, these students' racial literacies are necessary as vile racism and hate crimes ascend after the 2016 U.S. presidential election (Okeowo, 2016). Students' abilities to name the enduring forms of colonialism via systemic and structural oppression lay at the core of Ethnic and Chicanx/Latinx Studies courses. These classroom environments seek to disrupt the longstanding school practices of color-blindness and "race-neutral" curricula that continue dehumanize all young people in our school systems.

Discussion and Conclusion

Classroom inquiry that humanizes and engages marginalized students' historical, cultural and literacy resources (Morrell, 2008) is critical at a time when anti-Black, anti-immigrant, and other xenophobic sentiments proliferate. New literacies work for Chicanx youth centralizes their

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literacies as social practice, including their civic literacies of activism around racism, sexism, classism, and their migratory status as central to a humanizing literacy education. Curricular and pedagogical projects aligned with this work stress the importance of the incorporation of young people's lived experiences and civic and social action while simultaneously engaging in practices aimed toward academic empowerment. Moreover, this project amplified students' varied literacies and their articulations of their racialized "different ways of knowing" (NCTE, n.p.) and their willingness to take action in their community. Delgado (2015) notes, "The subject of racial and ethnic relations is endemic to any serious discussion of urban youth photovoice" (p. 200). Thus, a photovoice project like this one can invite students' creativity to inquire deeper about the (mis)representations of racial and ethnic communities while signifying the urgency for Ethnic Studies curricula and other forms of race-conscious inquiry.

As previously noted, a chief aspect of Ethnic Studies literacies is the notion that every individual is capable of self-determining and self-defining (Umemoto, 1989). Hence, while the current creations of "model" Ethnic Studies curricula in California are noteworthy efforts, it is imperative to be cautious of models, as concepts like self-determination and decolonization cannot be standardized, especially not across communities and school contexts. Consequently, educators—regardless if one is able to create and implement an Ethnic Studies course or not—must continue to shape context-specific literacy curriculum and pedagogy that are responsive to students' histories, desires, and their divergent relationships with colonialism and racism.

For educators and researchers, photovoice as both a pedagogical and data-collection method can serve as complimentary sources for transporting the lives and concerns of students to the center of the classroom curriculum (Zenkov & Harmon, 2009) and honoring students' reservoirs of knowledge to foster meaningful writing (Zenkov, Taylor, & Harmon, 2016). As a

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profession, we must continue to envisage curricular transformations for our racially diversifying

literacy classrooms, especially as political discourses that sanction everyday forms of gender,

ethnic, racial, and religious harassment and violence become increasingly commonplace. In both

photovoice and Ethnic Studies, educators have analytical tools and dialogical frameworks to

cultivate modalities of resistance to injustice and oppression.

Chapter Nine: Implications

This dissertation has sought to provide ethnographic knowledge of the experiences of Latinx emergent bilingual students enrolled in a high school Chicanx/Latinx Studies course. This course was technically an "English-medium" course but at times depending on the curricular unit and context, the teacher *strategically* employed fluid translanguaging practices (Garica & Kleyn, 2016) as a means to employ and honor the fluid cultural and linguistic practices of emergent bilingual youth. I sought to examine how youth drew on and developed multilingual and multiliterate practices including academic forms of reading and writing that integrate oral, visual, and print channels (New London Group, 1996). Furthermore, this study examined students' experiences with a Chicanx/Latinx Studies curriculum and how the course influences students' multiple and evolving identities and literacies.

While critics have quarreled over the relevance of Ethnic Studies courses in secondary school settings (Planas, 2012), this dissertation contributes to the growing body of research demonstrating Ethnic Studies courses as a conduit for twenty-first century and racial literacy skills, especially for students from culturally, racially, ethnically, and linguistically diverse backgrounds (Cabrera et al., 2014; Dee & Penner, 2015). This study adds to the developing empirical knowledge regarding the social and academic affordances of Ethnic Studies curricula, translanguaging in "English-medium" classrooms, and culturally sustaining pedagogies for Latinx and language minoritized students. Below I provide implications across three domains: classroom practice, teacher education, and education policy.

Implications for Practice

The knowledge production found in historically marginalized and "peripheral" communities (Mignolo, 2000) can provide a platform for literacy educators to revise their

pedagogies to be more inclusive of the plurality of students' divergent literate and linguistic experiences. The youth in this dissertation use literacy and language to both theorize and influence their social world, and as noted in Chapter Six, many young people are doing this work in their lives and commitments outside of, or in spite of, their formal schooling. The stories of resistance, social awareness and academic achievement shared in the Chicanx/Latinx Studies course situated individual experiences within long-standing histories of colonization and oppression and sought to make links across other historically marginalized groups.

A recurring pattern present in the data was that students' multilingual and multiliterate practices were much more complex and nuanced than—and sometimes in opposition to—the dominant discourses on immigrant youth often found in school practices and curriculum, a pattern that has been previously echoed in the empirical literature about immigrant, Latinx and emergent bilingual learner's schooling (Olsen, 2008; Suárez-Orozco et al., 2008). Inviting a range of experiences to be represented in the classroom breaks the meta-narrative of Latinx, immigrant, and bilingual youth as deficient, and instead complicates ideologies that valorize linear upward social mobility. These student accounts constitute a form of epistemic privilege (Moya, 1997); through their experiences navigating colonialist schooling dynamics coupled with a Chicanx/Latinx Studies course, students have offered school actors, administrators, and each other a more nuanced and grounded account of emergent bilingual and immigrant youth (and their potential) in the city of La Feria than is represented in mainstream knowledge and school curriculum.

Furthermore, students in courses such as La Feria's Chicanx/Latinx Studies class—which have served students for nearly a decade—continue to produce practice-based solutions to address a changing landscape in schools, where Chicanx and Latinx students represent one of the

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largest and fastest growing populations. Acknowledging the literacy repertoires that accompany this change is critical for schools both locally and nationally.

A translanguaging pedagogy is aligned with our nation's schools' increasingly bi-/multilingual and racially diversifying reality and with a twenty-first century need for criticality (García et al., 2017). Mignolo's understanding of "pluriversality," essentially meaning a "commitment to creating a world in which many worlds could co-exist, rather than toward one world in which many worlds would sub-sist" (p. 116) is central to a translanguaging stance and classroom design. As conveyed in this dissertation, the practices and deep understandings that students take up in response to their teachers' translanguaging stance, translanguaging design, and translanguaging shifts (García et al., 2017) illustrate important steps forward in all literacy classrooms. Mr. Miranda created a classroom space that incorporated, rather than disjointed, students' linguistic, literate, and cultural practices. The teacher's implementation of a translanguaging pedagogy cultivated students' awareness of their dynamic and fluid linguistic and cultural practices, both invited in and then centered students' life experiences, and encouraged them to integrate those practices in their reading and writing in order to "speak back" to monoglossic colonial ideologies. Students' use of translanguaging in their writing enabled them to not only articulate their metalinguistic awareness on various issues, but also allowed them to contend with and articulate their experiences in the physical and metaphorical borderlands that exist in our literacy and language classrooms.

Recognizing and honoring students' linguistic and epistemic resources demands taking young people's assertions about the world seriously. Within the shifting demographics of schools, teachers must not only reframe the manner in which texts are selected, discussed, and analyzed in literacy classrooms (Morrell, 2008), but also develop a translanguaging stance if they

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work with and commit themselves to emergent bilinguals. Bi-/multilingual youth of color

vacillate between their rich linguistic and cultural experiences in and out of school using a

dynamic set of meaning-making repertoires that span multilingual, visual, audio, spatial,

gestural, and more (New London Group, 1996). Yet these same young people rarely encounter

practices and pedagogies inside the classroom that draw on, validate, and sustain the cultural and

linguistic productions of their communities (García et al., 2017; Paris, 2012). The practices

documented in this dissertation draw attention to how Ethnic and Chicanx/Latinx Studies courses

can incorporate Mignolo's notion of a "border tongue" and "border thinking" as a resource for

writing, reading, and speaking young people's social worlds.

Moreover, a translanguaging stance—at its core, a philosophical toolkit—can be

employed whether a teacher is bilingual or not. While in many regions of the country,

bi/multilingual practices may not be as common, many places have literacy educators who are

indeed bi-/multilingual and able to employ both a translanguaging stance and classroom design.

There are epistemological implications for teaching and researching in students' bi/multilingual

critiques of their worlds via non-dominant and decolonial curricula and in classroom contexts

that center experiences of racial, ethnic, gender, linguistic, and class marginalization.

Ethnic Studies courses and pedagogies that center racialized and ethnic epistemologies

(Ladson-Billings, 2000) can provide opportunities to remake classroom instruction in ways that

recognize, honor and value the out-of-school lives and identities of adolescents (Alvermann &

Hinchman, 2011). Gutiérrez, Rymes, and Larsen (1995), among others, have highlighted the

significance of creating spaces within literacy classrooms for diverse discourses to converge and

create *new* hybrid discourses. Campano and Damico (2007) have noted, moreover, that social

action and knowledge production can be ineluctably entwined, dialectical processes (p. 232).

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These classroom discourses can be critical for strengthening students' participation in traditional academic classroom discourses (Morrell et al., 2013).

Furthermore, a commitment to "digital humility" (Morrell, 2015), or an ongoing understanding of emerging digital technologies situated in socially situated everyday practice is necessary if we, as educators, aim to successfully usher in and engage new generations of students that are entering, currently attending, or are being pushed out of schools (Lankshear & Knobel, 2003). Given the converging nature of digital media, the content is "participatory" (Jenkins, 2006). Digital technologies always find ways to converge on each other and reshape each other's meanings, where the user plays both roles of consumer and producer. These digital participants certainly include Chicanx and Latinx students as consumer/producers that contest and reproduce meanings of themselves and their relationships with dominant society and other people of color. Therefore, it is important to document the ways in which Chicanx/Latinx Studies courses, and the course's incorporation of digital literacy, can build solidarity across borders of race, ethnicity, and gender.

In my past work (de los Ríos, 2013), I have worked to challenge and demystify the ways in which Mexican American Studies courses have been framed as only "ethnocentric forms of literacy" (Souto-Manning, 2010). The photovoice projects presented in Chapter Eight exemplify how cultural and racial literacies are expanded, as opposed to contracted, as Latinx students align their own lived experiences as marginalized peoples to struggles of other oppressed groups—in this case the Black Lives Matter movement, a digital (twitter) social justice movement using the hashtag #BlackLivesMatter. As photovoice and the #BlackLivesMatter digitally converge in the minds of Latinx Students, new literacies are formed, where Black led digital movements help shape the meanings of contemporary Latinx countehegemonic identities. As such, Ethnic

Studies courses are increasingly seen as the future necessary steps for cultivating racial literacies of the twenty-first century (Buenavista, 2016; de los Ríos, 2017; Morrell et al., 2013).

Implications for Teacher Education

Assimilation into monolingualism and monoculturalism should never be the goal of teacher educators and teacher education (Moje, 2007); instead we should all work towards the creation of curricula and pedagogy that validate and sustain the linguistic and cultural resources of students' lives, families and communities (García et al., 2017; Morrell, 2008; Pacheco, 2012; Paris, 2012). Recently California voters overwhelming supported Proposition 58 in the November 2016 elections. This speaks to the urgent need to bring back bi-/multilingual education programs by repealing the former "English-only" instruction across the state. Now public schools in California will have more power and autonomy in devloping their own bi-/multilingual programs that are responsive to divergent needs of each school district. While this is an important stride, it is compelling to note that currently many principals will be called upon to determine educational programs and language policy for their emergent bilingual students, yet very few have received the necessary preparation and teacher education courses to make those critical decisions (Menken & Solorza, 2013). In response, teacher education programs will need to rethink curriculum and training to prepare teachers and administrators for new conditions in shifting school landscapes—both from a demographic and policy standpoint. This especially points to increasing teacher candidates and administrators' knowledge base of bi-/multilingualism and language learning.

In addition to changes in state policy around language and literacy, school districts in the state are increasingly approving Ethnic Studies programs (Buenavista, 2016), allowing space for teachers and schools opportunities to better leverage students' linguistic repertoires and racial

and ethnic literacies. These shifts present challenges, particularly the growing need for appropriately trained Ethnic Studies teachers. According to Tintiangco-Cubales et al. (2015), several challenges exist in the preparation of effective Ethnic Studies high school teachers. These include the limited presence of teachers with Ethnic Studies backgrounds, the scarcity of teacher development training that engages how to teach Ethnic Studies, as well as existing barriers in the teacher credentialing process. Additionally, the standards that many teachers are expected to teach are written through a Eurocentric perspective where the references to people of color are essentialist, additive, and rooted in multiculturalism (Sleeter, 2011), which in turn simplifies and marginalizes youth of colors' experiences and contributions.

Teachers who gain proficiency in the content outlined in their credentialing exam may have some exposure to the history of subjugated racialized communities in the United States, but are not required to have a critical understanding of institutionalized and systemic racism, and how it materially impacts diverse communities (Tintiangco-Cubales et al., 2015). Moreover, the content standards do not require insight into the solidarity movements and collective struggles of Black, Latinx, Asian American or Native American peoples, or the contributions of women of color in historical movements (Sleeter, 2011). Thus, teachers with a Social Science or English Language Arts credential who end up teaching Ethnic Studies are not required to have content knowledge or a perspective that is aligned with the political project of Ethnic Studies (Tintiangco-Cubales et al., 2016).

This reality has pushed scholars to advocate and foreground Ethnic Studies training at the teacher education level; primarily courses that go beyond the single multicultural education course that many teacher candidates have to take (Sleeter, 2011; Tintiangco-Cubales et al., 2015) as well as valuing the reservoirs of knowledge extant in grassroots communities (de los Ríos &

Souto-Manning, 2017). Additionally, it is important to note in teacher education that testing is a

significant obstacle in the recruitment of effective Ethnic Studies teachers and teaching, as the

colonial and racist perspectives outlined in state standards often directly contradict the decolonial

and anti-racist lens of Ethnic Studies (Tintiangco-Cubales et al., 2015). Teacher candidates who

have completed a bachelors or graduate degree in Ethnic Studies—and who would consequently

be "best equipped" (p. 6) to teach secondary Ethnic Studies courses—often find it difficult to

pass the CSET examination (Kohli, 2013, as cited in Tintiangco-Cubales et al., 2015). This

persistent standardized testing bias continues to affect teacher candidates of color, who are more

likely to bring critical and racialized lived experiences that are needed for effective Ethnic

Studies pedagogy (CCTC, 2011; Kohli, 2013).

Lastly, studying these digitally mediated literacy and language practices has implications

for understanding a dynamic literacy landscape and Ethnic Studies classrooms that emphasize

the intersectional racialization process of people of color. As scholars have noted, literacy is

quickly transforming as new communication technologies appear and as more social practices

and skills are required to navigate these technologies (e.g., Gee, 2007; Lankshear & Knobel,

2006). With the Internet, as noted by Leu (2000), literacies are new every day, as additional

technologies for literacy regularly and rapidly emerge online. With this in mind, Morrell et al.

(2013) assert that students need to be able to bring their critical literacy skills in the decoding and

analysis of classroom texts produced across many genres, including but not limited to music

television, film, the Internet, print media, social networking sites, and mobile media content.

However, equally important to note, according to Leu et al. (2014), there is a perpetual tension

with producing theory when the entity under study "is itself ephereral, continuously being

redefined by a changing context" (p. 37). Part of our work as literacy teacher educators is to take

up a sense of "digital humility" (Morrell, 2015) by having a enduring commitment to learning the shifting landscape of modern communication. This work also entails facilitating teacher candidates' acquisition of twenty-first century literacies without halting our commitment to the print-centric literacies that have defined the education of the past (Morrell, 2012).

Implications for Policy

It was the intensely documented criminalization and banning of Mexican American Studies in the Tucson Unified School district that revived the K–12 Ethnic Studies movement and led to its rise throughout the country (Buenavista, 2016). In particular, the dismantling of TUSD's program led Ethnic Studies students and scholars to document other K–12 Ethnic Studies pedagogical efforts in both grassroots community contexts and in K–12 settings, including this dissertation study. These efforts are still happening as many of us involved in the movement have realized that there still does not exist a strong body of literature that supports these pedagogical and curricular contexts. Within the existing literature, however, scholars have countered one-dimensional notions of Ethnic Studies as simply "critical multicultural education." In response to this, Buenavista (2016) states:

> Ethnic Studies is theoretically complex and draws on multiple epistemologies to inform the ways in which educators and students read the world. Ethnic Studies is grounded in honoring the local knowledge of the communities students are from; often educators challenge students to use their experiences to frame and contextualize the problems they seek to address, while at the same time recognizing their own positionalities within the classroom.

Despite the passage of anti-Ethnic Studies bill, AZ HB 2281, Ethnic Studies has grown in school districts and won historical victories throughout California. Specifically, as noted in my earlier work, while secondary Ethnic Studies courses and curricula have existed for decades, the movement to institutionalize and create an Ethnic Studies high school graduation requirement in California high schools is one key strategy to sustain and proliferate these courses. While Ethnic

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Studies courses are offered in dozens of school districts across California (Buenavista, 2016), the

majority of these courses remain electives. There has been increasing support to centralize

Ethnic Studies and institutionalize the academic discipline in schooling and as a core curriculum.

In 2010, the same year that AZ HB 2281 was signed into law, San Francisco Unified

School District (SFUSD) passed a historic resolution to institutionalize Ethnic Studies in five

San Francisco public high schools (Tintiangco-Cubales et al., 2015). Later in 2014, due to the

Ethnc Studies courses' empirical results (Dee & Penner, 2016), SFUSD unanimously voted to

pass another resolution that requires high school students to take an Ethnic Studies class to

graduate. SFUSD followed other recent victories of mandating an Ethnic Studies course as a

high school requirement including El Rancho Unified School District (ERUSD) in Pico Rivera,

California, and followed by Los Angeles Unified School District (LAUSD), all of whom also

made Ethnic Studies a graduation requirement after already offering a wide array of Ethnic

Studies as elective courses for almost 48 years. In 2015, additional school districts began to

follow these steps including Montebello, Sacramento, Coachella Valley, among others

(Buenavista, 2016).

While there has been increasing interest to replicate both the TUSD Mexican American

Studies program and the Ethnic Studies curriculum in SFUSD, Dee and Penner (2016) greatly

caution us and understandably so:

> There are also several reasons to be cautious about the likely impact of scaling up
> or replicating this ES course. The implementation of ES in SFUSD was,
> arguably, conducted with a high degree of fidelity, forethought, and planning. In
> particular, it appeared to draw upon the work of a core group of dedicated
> teachers, engaging in a regular professional learning community, with outside
> support from experts in the subject to create and sustain the program. As scholars
> from a number of disciplines have noted that the effects of such smaller-scale
> interventions are often very different when the same policies are implemented at
> scale (Dodge, 2011; Welsh, Sullivan, & Olds, 2010). The broader school, district,
> and community contexts in which this course was situated may also be relevant.

For example, the literature on stereotype threat stress that the success of buffering interventions depends critically on settings that can enhance and encourage positive "recursive" processes related to student engagement and success (Yeager & Walton 2011). Nonetheless, SFUSD's ES program appears to constitute an important proof of concept, indicating that culturally relevant pedagogy can be extraordinarily effective in supporting the academic progression of struggling students. (p. 25)

Important to note is that very much like TUSD, SFUSD created their curriculum with purpose, intention, and lots of care by a large team experts and grassroots community members. They brought in scholars, graduate students and drew from myriad community resources and people in the Bay Area community. Like most Ethnic Studies curricula, it was localized, context-specific and culturally responsive to the needs of the immediate community and the populations it served (Dee & Penner, 2016). Tintiangco-Cubales et al. (2015) insist that future Ethnic Studies curricula must be as community responsive as much as it is culturally and historically responsive—where cultivating agents of change and civic identities are at the core.

After many attempts to pass legislation to support Ethnic Studies and through various iterations of the same bill, Assemblyman Luis Alejo (D) (re) introduced bipartisan Assembly Bill AB2016 in early 2016. As mentioned earlier in this dissertation, it was signed and passed by California Governor Jerry Brown and will go into effect by 2019. An advisory committee is working to develop a "model curriculum" of Ethnic Studies for grades 7 to 12 that will be accessible to all public and charter schools. This victory was possible, in great part, because of massive amounts of grassroots community organizing around this bill which built on decades-long worth of struggle. However, it is important to remember that as quickly as these courses have seemed to arrive, they can be quickly taken away if policy makers do not take seriously the claims made by increasing qualitative and quantitative researchers.

Lastly, pedagogies that take seriously the experiences of students of color often have had to shoulder the burden of continuously having to prove its efficacy within an academic context. Because Ethnic Studies curricula and pedagogies are far from "institutionalized" as central to the academic growth and success of *all* students across the nation—both dominant and non-dominant students (Sleeter, 2011)—the call for research and scholarship continues to be vital.

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Appendix A: Interview Protocol: General Introduction (Student Interview #1)

The following questions have been adapted from Skerrett's (2013) study on multilingual and multiliterate youth practices.

1. Let's start with you telling me a little about yourself and your background, your age, how many brothers and sisters you have, and how long you've lived in La Feria. Anything you'd like to share.

2. How long have you been at La Feria high school? Is this the first high school you've attended? If so, how is this school similar to or different from other high schools or middle schools you've attended?

3. How would you describe your typical day at La Feria High School?

4. Which are the classes or subjects you enjoy most? Why?

5. Which classes or subjects do you like the least? What do you dislike about them?

6. How would you describe a typical day in your Chicanx/Latinx Studies class?

7. What are some of the writing and reading activities and/or assignments that you do in here? Are there any that you particularly enjoy?

8. What would you say you're really good at in school? In your schoolwork?

9. What parts of school or school work is hard for you?

10. What kinds of activities do you take part in outside of school?

11. How often? When? With whom? Where do you do these things?

12. What are you favorite activities? What about them is so enjoyable?

13. Which activities are you good at?

14. What does it take to be good at those activities? What do you do to keep getting better?

15. Is reading and writing part of those activities that you mentioned? If so, what kinds of reading and writing are involved in those activities?

16. What other times do you do reading and writing outside of school?

17. Do you get to talk about or learn more about your favorite activities in your classes at school? How about in this Chicanx/Latinx Studies class?

18. Do the things you learn in school help you get better at the activities you enjoy doing outside of school? If yes, how?

19. Do the things you read and learn outside of school help you better at the activities you do in school? Or this class? Like reading, writing or speaking? If so, could you tell me a little bit about how?

20. If you were going to let someone know about yourself as a reader, what would you want to share with them?

21. What languages do you speak and/or understand? Who speaks that language to whom in your home? Do you have acces to books, newspapers and/or music in Spanish? Do you read and write in Spanish on social media or the Internet?

22. When you were little do you remember reading? Did someone read to you? What was that like?

23. What are your favorite books and/or magazines? What have been your favorite reading assignments in this class?

24. When and where do you use Spanish in at La Feria High School?

25. When do you use Spanish Chicanx/Latinx Studies class? Was it because you were told to do so, or rather you simply just did?

26. Is there anything else you'd like to add about your participation in this course and how it has or has not influenced your reading and writing and identity development?

Appendix B: Interview Protocol: General Introduction (Teacher)

The following questions have been adapted from Skerrett's (2013) study on multilingual and multiliterate youth practices

1. Let's start with you telling me a little about yourself and your background, your age, how many brothers and sisters you have, and how long you've lived in La Feria. Anything you'd like to share.

2. How long have you been teaching at La Feria high school? Is this the only high school you've taught at? If so, how is this school similar to or different from other high schools or middle schools you've attended?

3. How would you describe your typical day teaching at La Feria High School?

4. Which are the classes or subjects you enjoy teaching most? Why?

5. Which classes or subjects do you like to teach the least? What do you dislike about them?

6. How would you describe a typical day teaching your Chicanx/Latinx Studies class?

7. How would you describe the purpose of this Chicanx/Latinx Studies class? Could you provide examples of some of the assignments that help you achieve this purpose?

8. What are some of the writing and reading activities that you do in here? Are there any that you particularly enjoy teaching?

9. What would you say you're really good at teaching?

10. What are your students really good at in this class? What books, texts and assignments typically resonate with your students in this class?

11. What does it take to be really good Ethnic Studies/Chicanx/Latinx Studies teache? What are the necessary skill sets? What do you do to keep getting better?

12. Is reading and writing part of those activities that you mentioned? If so, what kinds of reading and writing are involved in those activities?

13. How do you decide what to center in your curriculum?

14. What languages do you speak and/or understand?

15. How and when do you decide to use Spanish language and texts in the Chicanx/Latinx Studies class?

16. Why do you use Spanish in the Chicanx/Latinx Studies Course?

17. Have you ever been told not to use Spanish texts in your English-medium courses?

18. What would you say to someone who would discourage you from engaging both English and Spanish languages together?

19. Is there anything else you'd like to share about your pedagogy and planning of the Chicanx/Latinx Studies class?

Appendix C: Interview Protocol: In-Class and Out-of-School Writing (Student Interview #2)

The following questions have been adapted from Skerrett's (2013) study on multilingual and multiliterate youth practices.

1. What is the first school grade in which you remember writing? What was it like?

2. What other memories do you have of writing as a young child?

3. What was writing for you like in middle school?

4. What has writing been like for you so far in high school?

5. What has writing been like in your Chicanx/Latinx Studies class?

6. When you think about the writing you do in Mr. Miranda's class, how is it the same or different from the writing in other school experiences?

7. Can you tell me about your Google Doc journal for this class? And what kind of things you write about in there?

8. We have been talking a lot about writing in school. What kinds of memories come to mind of writing outside school, as you were growing up?

9. What kinds of writing were done in your family, or in your home?

10. Do you have any memories of you or your parents letter writing?

11. Keeping a journal?

12. Email? Texting? On social media? If so, what kind of social media?

13. Making websites? Making videos? Writing songs?

14. Drawing, painting, making things?

15. Building, constructing, even just pretending? Other types of writing?

16. With that range of things in mind, what kinds of composing have you done lately, in your life outside of school?

17. Who else has been involved in [that composing]? What's the social network that surrounds it? Who do you share your writing with?

18. When you think about things that have influenced your composing, what do you think has been the strongest influence? Some people might say a teacher, particular authors or

artists, or school experiences, or online activities like video games, or online relationships, or friends.

19. What would you say has been your strongest influence in your writing and in your life?

Appendix D: Interview Protocol: Student Focus Groups

1. Can you all describe the nature of [the selected assignment or literary genre] in Mr. Miranda's class?

2. What was some of your background or prior knowledge on this topic before engaging the topic in class?

3. What did it feel like to collaborate with others on this assignment and/or genre?

4. Can you describe a typical meeting of your group's in-class collaboration time?

5. How did you all decide what would do what?

6. What were some of the things you liked about this assignment?

7. What were some of the more difficult things about the assignment?

8. Why was this assignment important for the class to participate in?

Student/Parent Recruitment Script:

Greetings! I want to thank you all for being here today. I am a student researcher from Teachers College, Columbia University, in New York City, studying Education. I was raised here in this community and formally taught here at this high school. As part of my work, I am interested in studying and documenting literacy practices that take place in Ethnic Studies courses, specifically in, Chicano/Latino Studies

I am here today to ask for your permission to report on the work your child does during the course instruction at Pomona Senior High School. The documentation may consist of the observational notes that I will take, audio recordings of debrief sessions, and copies of your child's written work from class assignments.

You are in no way required to give me permission to observe your child and document his/her work. There will be no penalty for declining to participate. In order to ensure this, I am asking that you complete a consent form granting me permission to work with your child. Documentation will only be pursued using the work of those students who have been given parental permission.

If you consent to having your child participate, please fill out the consent form and leave them with your child's teacher in a sealed envelope within a week. I will come around to give you the form and an envelope.

STUDENT INFORMED CONSENT TEMPLATE

DESCRIPTION OF THE RESEARCH: Your child is invited to participate in a research study on Latina/o student's literacy (reading and writing) practices in the Chicanx/Latinx Studies course. The purpose of the research is to document and understand how students engage with Ethnic Studies and Chicano/Latino history and literature. I will be in your child's classroom for 2.5 hours every Thursday for 25 weeks. Throughout my time in your child's classroom, I will be observing the students during their writing and reading activities as well as reading their written work. I will also at times make copies of the work your child makes during class time. Additionally, I will arrange for two interviews with your child to discuss their thoughts around the class curriculum. These interviews will take place at your and your students convenience and during an out-of-classroom time. Your child will not lose any class time during these interviews. Our conversations will be audio recorded and the transcribed conversations (but not their voice or name) may be shared at professional meetings for educators or included in professional writing.

The research will be conducted by Cati V. de los Ríos. The research will be conducted at "La Feria" High School.

RISKS AND BENEFITS: The research has the same amount of risk students will encounter during usual classroom activity.

Other potential risks are:

Possibly feeling uncomfortable discussing parts of your child's learning: In order to document the writing and reading that occurs in class, I will audio tape the lessons and will make copies of the student's work. If your child feel uncomfortable and would like me to stop recording, I will turn off the recorder.

Possible loss of confidentiality: In order to share the findings with other educators interested in supporting Latina/o students' literacy and academic achievement, I may use portions of your child's work and conversations to explain the writing curriculum and your writing lessons. Neither your child's name nor the name of the school will be identified.

The researcher will minimize the risks to this study by:

Reminding the student that they can turn off the recorder at any moment, for any reason. If the student feels uncomfortable at any time during the study, he/she can ask to delete specific sections of the audio recording and can also request that a copy of his/her work not be made. If the audio is shared, your child's name and the name of the school will not be used.

There are no direct benefits for participating in this study.

An alternative to participating in this study is to choose not to participate. Your child will still participate in the classroom lessons as normal; however he/she will not participate in the individual interviews with me nor will his/her work be used or shared. As your child would not participate in the interview, there will be no audio recordings.

PAYMENTS: You and your child will not receive payment for taking part in this study.

DATA STORAGE TO PROTECT CONFIDENTIALITY: All data will be kept in a locked file cabinet or on a password protected laptop at the researcher's home.

At the end of the study, your responses will be analyzed by the investigator. Data derived from your participation (such as writing lessons or the audio recorded conversations) may be used in scholarly presentations or publications. All participants will be given pseudonyms in the publication and presentation of the research data to keep their identities confidential. Your name and identifying information, such as the name of school, will not be shared.

TIME INVOLVEMENT: Your child's participation will take up the same time as a normal writing lesson in the classroom, with an additional 40 minute interview each semester.

HOW WILL RESULTS BE USED: The results of this study will be used in conference presentations and published as articles in journals or chapters in a book. Any data shared will use a pseudonym.

Teacher Recruitment Script:

Greetings! I am a doctoral student at Teachers College, Columbia University, studying Latina/o education. I was raised in this community and formally taught at this high school five years ago. I am excited to be back. I want to thank you for being here today and for letting me be part of your classroom. As part of my work, I am interested in studying and documenting literacy practices that take place in courses like Ethnic Studies, specifically in this case, Chicano/Latino Studies.

I am here today to ask for your permission to include your perspective on your course instruction at "La Feria" High School. The documentation will consist of the observational notes that I will take and an audio recorded interview.

You are in no way required to participate in the interview. There will be absolutely no penalty for declining to participate. In order to ensure this, I am asking that you complete a consent form granting me permission to work with you. This will designate whether I have your permission or not.

Please fill out the consent form and return it to me in a sealed envelope next week. I will give you the form and an envelope.

Appendix **E:** LFUSD's Curriculum Template (updated in 2012): COURSE CONTENT

1. Course Goals and/or Major Student Outcomes
   a. Students will develop strategies to strengthen knowledge of student's own ethnic/cultural/racial background(s) and those of others.
   b. Students will learn about systems of power (e.g., colonialism, capitalism and racism)
   c. Students will develop reading, writing and research skills by completing individual and group research projects.
   d. Students will improve their analytical skills by identifying bias, evidence, and point of view in primary sources and popular media.
   e. Students will advance their critical thinking, speaking and writing skills.
   f. Students will develop critical perspectives that respect the rights of all people, by writing culturally-based poems, participating in peer dialogues and completing an ethnographic interview of an elder and or/community member.
   g. Students will acquire positive communication skills by regularly interacting with other students around controversial issues and articulating their personal position.

2. Course Objectives
   a. Through a variety of texts, students will examine the distinctions of race, class, gender, sexuality, regional variation and power as they intersect with cultural practices and identity.
   b. Students will be able to explain concepts like colonialism, hegemony, racialization and the difference between an "identity" and a "label."
   c. Students will analyze how geographical factors influenced the historical development of the United States and as well as those of other Latin American countries. Such factors include migration, settlement patterns, and the distribution of natural resources across regions, physical systems and human systems.
   d. Students will examine the influence of Mexican and Latin American authors in California and the Southwest.
   e. Students will be able to discuss the economic, social, and political advances of the "Chicana/o Movement."
   f. Students will do an in-depth examination of the dimensions, causes, and dynamics of social injustices in the U.S. Latino community, by analyzing various case studies.
   g. Students will be able to ask historical questions, evaluate historical data, compare and contrast differing sets of ideas, and consider multiple perspectives.
   h. Students will analyze the difference between acculturation and assimilation.
   i. Students will understand the changes and status of Chicanos/Latinos and women in different times in American history.
   j. Students will understand the unique experiences of immigrants from Latin America.
   k. Students will learn how to do qualitative research through ethnographies.
   l. Students will develop arguments from varying political perspectives, by preparing and participating in debates.

The stated objectives are based on the following California Standards for Social Science.

CA Standard 10.10.1: Understand the challenges in the regions, including their geopolitical, cultural, military, and economic significance and the international relationships in which they are involved.

CA Standard 10.10.2: Describe the recent history of the regions, including political divisions and systems, key leaders, religious issues, natural features, resources, and population patterns.

CA Standard 10.10.3: Discuss the important trends in the regions today and whether they appear to serve the cause of individual freedom and democracy.

CA Standard 11.6.5: Trace the advances and retreats of organized labor, from the creation of the American Federation of Labor and the Congress of Industrial Organizations to current issues of a postindustrial, multinational economy, including the United Farm Workers in California.

CA Standard 11.8.2: Describe the significance of Mexican immigration and its relationship to the agricultural economy, especially in California.

- CA Standard 11.10: Students analyze the development of federal civil rights and voting rights.

- CA Standard 11.10.1: Explain how demands of African Americans helped produce a stimulus for civil rights, including President Roosevelt's ban on racial discrimination in defense industries in 1941, and how African Americans' service in World War II produced a stimulus for President Truman's decision to end segregation in the armed forces in 1948.

- CA Standard 11.10.2: Examine and analyze the key events, policies, and court cases in the evolution of civil rights, including Dred Scott v. Sandford, Plessy v. Ferguson, Brown v. Board of Education, Regents of the University of California v. Bakke, and California Proposition 187 and 209.

- CA Standard 11.10.3: Describe the collaboration on legal strategy between African American and white civil rights lawyers to end racial segregation in higher education.

- CA Standard 11.10.4: Examine the roles of civil rights advocates (e.g., A. Philip Randolph, Martin Luther King, Jr., Malcolm X, Thurgood Marshall, James Farmer, Rosa Parks), including the significance of Martin Luther King, Jr. 's "Letter from Birmingham Jail" and "I Have a Dream" speech.

- CA Standard 11.9.7: Examine relations between the United States and Mexico in the twentieth century, including key economic, political, immigration, and environmental issues.

- CA Standard 11.10.6: Analyze the passage and effects of civil rights and voting rights legislation (e.g., 1964 Civil Rights Act, Voting Rights Act of 1965) and the Twenty-Fourth Amendment, with an emphasis on equality of access to education and to the political process.

- CA Standard 11.11.1: Discuss the reasons for the nation's changing immigration policy, with emphasis on how the Immigration Act of 1965 and successor acts have transformed American society

- CA Standard 11.11.6: Analyze the persistence of poverty and how different analyses of this issue influence welfare reform, health insurance reform, and other social policies.

- CA Standard 12.2: Students evaluate and take and defend positions on the scope and limits of rights and obligations as democratic citizens, the relationships among them and how they are secured.

- CA Standard 12.8: Students evaluate and take and defend positions on the influence of the media on American political life.

- CA Standard 12.10: Students formulate questions about and defend their analyses of tensions within our constitutional democracy and the importance of maintaining a balance between the following concepts: majority rule and individual rights: liberty and equality: state and national authority in a federal system; civil disobedience and the rule of law; freedom of the press and the right to a fair trial; the relationship of religion and government.

The stated objectives are based on the following California Standards for English Language Arts

CCSS.ELA-LITERACY.SL.11-12.1.A

Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well-reasoned exchange of ideas.

CCSS.ELA-LITERACY.SL.11-12.1.B

Work with peers to promote civil, democratic discussions and decision-making, set clear goals and deadlines, and establish individual roles as needed.

CCSS.ELA-LITERACY.SL.11-12.1.C

Propel conversations by posing and responding to questions that probe reasoning and evidence; ensure a hearing for a full range of positions on a topic or issue; clarify, verify, or challenge ideas and conclusions; and promote divergent and creative perspectives.

CCSS.ELA-LITERACY.SL.11-12.1.D

Respond thoughtfully to diverse perspectives; synthesize comments, claims, and evidence made on all sides of an issue; resolve contradictions when possible; and determine what additional information or research is required to deepen the investigation or complete the task.

CCSS.ELA-LITERACY.SL.11-12.2

Integrate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, orally) in order to make informed decisions and solve problems, evaluating the credibility and accuracy of each source and noting any discrepancies among the data.

CCSS.ELA-LITERACY.SL.11-12.3

Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric, assessing the stance, premises, links among ideas, word choice, points of emphasis, and tone used.

CCSS.ELA-LITERACY.SL.11-12.4

Present information, findings, and supporting evidence, conveying a clear and distinct perspective, such that listeners can follow the line of reasoning, alternative or opposing perspectives are addressed, and the organization, development, substance, and style are appropriate to purpose, audience, and a range of formal and informal tasks.

CCSS.ELA-LITERACY.SL.11-12.5

Make strategic use of digital media (e.g., textual, graphical, audio, visual, and interactive elements) in presentations to enhance understanding of findings, reasoning, and evidence and to add interest.

CCSS.ELA-LITERACY.SL.11-12.6

Adapt speech to a variety of contexts and tasks, demonstrating a command of formal English when indicated or appropriate. (See grades 11-12 Language standards 1 and 3 here for specific expectations.)

CCSS.ELA-LITERACY.RL.11-12.4

Determine the meaning of words and phrases as they are used in the text, including figurative and connotative meanings; analyze the impact of specific word choices on meaning and tone, including words with multiple meanings or language that is particularly fresh, engaging, or beautiful. (Include Shakespeare as well as other authors.)

CCSS.ELA-LITERACY.RL.11-12.5

Analyze how an author's choices concerning how to structure specific parts of a text (e.g., the choice of where to begin or end a story, the choice to provide a comedic or tragic resolution) contribute to its overall structure and meaning as well as its aesthetic impact.

CCSS.ELA-LITERACY.RL.11-12.6

Analyze a case in which grasping a point of view requires distinguishing what is directly stated in a text from what is really meant (e.g., satire, sarcasm, irony, or understatement).

CCSS.ELA-LITERACY.RL.11-12.10

By the end of grade 11, read and comprehend literature, including stories, dramas, and poems, in the grades 11-CCR text complexity band proficiently, with scaffolding as needed at the high end of the range.

CCSS.ELA-LITERACY.W.11-12.1

Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.

CCSS.ELA-LITERACY.W.11-12.1.A

Introduce precise, knowledgeable claim(s), establish the significance of the claim(s), distinguish

the claim(s) from alternate or opposing claims, and create an organization that logically sequences claim(s), counterclaims, reasons, and evidence.

CCSS.ELA-LITERACY.W.11-12.1.B

Develop claim(s) and counterclaims fairly and thoroughly, supplying the most relevant evidence for each while pointing out the strengths and limitations of both in a manner that anticipates the audience's knowledge level, concerns, values, and possible biases.

CCSS.ELA-LITERACY.W.11-12.1.C

Use words, phrases, and clauses as well as varied syntax to link the major sections of the text, create cohesion, and clarify the relationships between claim(s) and reasons, between reasons and evidence, and between claim(s) and counterclaims.

CCSS.ELA-LITERACY.W.11-12.1.D

Establish and maintain a formal style and objective tone while attending to the norms and conventions of the discipline in which they are writing.

CCSS.ELA-LITERACY.W.11-12.1.E

Provide a concluding statement or section that follows from and supports the argument presented.

CCSS.ELA-LITERACY.W.11-12.2

Write informative/explanatory texts to examine and convey complex ideas, concepts, and information clearly and accurately through the effective selection, organization, and analysis of content.

CCSS.ELA-LITERACY.W.11-12.2.A

Introduce a topic; organize complex ideas, concepts, and information so that each new element builds on that which precedes it to create a unified whole; include formatting (e.g., headings), graphics (e.g., figures, tables), and multimedia when useful to aiding comprehension.

CCSS.ELA-LITERACY.W.11-12.2.B

Develop the topic thoroughly by selecting the most significant and relevant facts, extended definitions, concrete details, quotations, or other information and examples appropriate to the audience's knowledge of the topic.

CCSS.ELA-LITERACY.W.11-12.2.C

Use appropriate and varied transitions and syntax to link the major sections of the text, create cohesion, and clarify the relationships among complex ideas and concepts.

CCSS.ELA-LITERACY.W.11-12.2.D

Use precise language, domain-specific vocabulary, and techniques such as metaphor, simile, and analogy to manage the complexity of the topic.

CCSS.ELA-LITERACY.W.11-12.2.E

Establish and maintain a formal style and objective tone while attending to the norms and conventions of the discipline in which they are writing.

CCSS.ELA-LITERACY.W.11-12.2.F

Provide a concluding statement or section that follows from and supports the information or explanation presented (e.g., articulating implications or the significance of the topic).

CCSS.ELA-LITERACY.W.11-12.3

Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured event sequences.

CCSS.ELA-LITERACY.W.11-12.3.A

Engage and orient the reader by setting out a problem, situation, or observation and its significance, establishing one or multiple point(s) of view, and introducing a narrator and/or characters; create a smooth progression of experiences or events.

CCSS.ELA-LITERACY.W.11-12.3.B

Use narrative techniques, such as dialogue, pacing, description, reflection, and multiple plot lines, to develop experiences, events, and/or characters.

CCSS.ELA-LITERACY.W.11-12.3.C

Use a variety of techniques to sequence events so that they build on one another to create a coherent whole and build toward a particular tone and outcome (e.g., a sense of mystery, suspense, growth, or resolution).

CCSS.ELA-LITERACY.W.11-12.3.D

Use precise words and phrases, telling details, and sensory language to convey a vivid picture of the experiences, events, setting, and/or characters.

CCSS.ELA-LITERACY.W.11-12.3.E

Provide a conclusion that follows from and reflects on what is experienced, observed, or resolved over the course of the narrative.

CCSS.ELA-LITERACY.W.11-12.4

Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience. (Grade-specific expectations for writing types are defined in standards 1-3 above.)

CCSS.ELA-LITERACY.W.11-12.5

Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience.

CCSS.ELA-LITERACY.W.11-12.6

Use technology, including the Internet, to produce, publish, and update individual or shared writing products in response to ongoing feedback, including new arguments or information.

CCSS.ELA-LITERACY.W.11-12.7

Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.

CCSS.ELA-LITERACY.W.11-12.8

Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.

CCSS.ELA-LITERACY.W.11-12.9

Draw evidence from literary or informational texts to support analysis, reflection, and research.

CCSS.ELA-LITERACY.W.11-12.9.B

Apply *grades 11-12 Reading standards* to literary nonfiction (e.g., "Delineate and evaluate the reasoning in seminal U.S. texts, including the application of constitutional principles and use of legal reasoning [e.g., in U.S. Supreme Court Case majority opinions and dissents] and the premises, purposes, and arguments in works of public advocacy [e.g., *The Federalist*, presidential addresses]").

CCSS.ELA-LITERACY.W.11-12.10

Write routinely over extended time frames (time for research, reflection, and revision) and shorter time frames (a single sitting or a day or two) for a range of tasks, purposes, and audiences.

19. Texts & Supplemental Instructional Materials

Occupied America: A History of Chicanos (5th ed.)
By Rodolfo Acuña
Harper & Row Publishers, 2003

Excerpts from:

Harvest of Empire: A History of Latinos in America
By Juan Gonzales
Penguin Books, New York City, 2000

How the García Girls Lost their Accent
By Julia Alvarez
Algonquin Books of Chapel Hill, 1991

Everything You Need to Know About Latina/o History
By Mimilce Novas
Plume, 2007

The Moths and Other Stories
By Helena Maria Viramontes
Arte Publico, 1985

Latino USA: A Cartoon History
By Lalo Alcaraz and Ilan Stavans
Basic Books, 2000

When I was Puerto Rican: A Memoir
By Esmeralda Santiago
DA CAPO PRESS, 2006

Always Running: La Vida Loca, Gang Days in LA
By Luis J. Rodriguez
Simon & Schuster, 1994

Rigoberta Menchu: An Indian Woman in Guatemala
By Rigoberta Menchu
HarperCollins, 1999

Poetry Excerpts from:

Cool Salsa: Bilingual Poems on growing up Latino
By Lori M. Carlson
Holt and Co., 1994

Woman Hollering Creek
By Sandra Cisneros
Houston Arte Publico, 1994

Loose Woman
By Sandra Cisneros

Houston Arte Publico, 1994

Emplumada
By Lorna Dee Cervantes
Pittsburgh: U of Pittsburgh Publishing, 1981

Living up the Street: Narrative Collections
By Gary Soto
Bantam Doubleday Dell, 1992

Film:

And the Earth Did Not Swallow Him
American Playhouse, PBS, 1995

WALKOUT: Based on the East L.A. Student Protests
HBO FILMS, 2006

Viva La Causa: 500 Years of Chicano History
Collision Course Video Productions, 1999

Chicano! History of the Mexican American Civil Rights Movement
NLCC Educational Media, 1996.

In Search of History: The Maya
The History Channel, A&E Television Networks, 1997

In Search of History: The Aztec Civilization
The History Channel, A&E Television Networks, 1997

Made in L.A.: Labor Practices in Los Angeles
PBS Documentary, 2006

The El Mozote Massacre of 1981: El Salvador
PBS Documentary, 2000

The Fight In The Fields: Cesar Chavez And The Farmworkers' Struggle
VideoProject.Org, 1996

Zoot Suit Riots
Luis Valdez Production, 1984

20. Key Assignments
Poetry Portfolio—10 percent

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Students will create poems for each thematic unit presented throughout the course. Students will orally present their poems to the class.

Final Poetry Portfolio will result in (a) an understanding of the development and basic features of major societies and cultures, and (f) an openness to a variety of cultures and perspectives.

Essays (Journals)—15 percent
Students will be required to write expository, narrative, and persuasive essays throughout the academic year.
Possible writing prompts:
How would you characterize your educational experience?
Should people of color acculturate or assimilate in order to obtain economic and social mobility?
What family values, traditions, and belief systems will you eventually stop practicing and which ones would you continue with your respective families or into your older age? Why?
How do you feel about immigration and the rhetoric around this debate?
Why should young people be concerned about "social justice"?
Compare and contrast the Black Civil Right's Movement to the Chicano Civil Right's Movement?
Do women currently have equal access to social, political, and economic opportunities?

All writing assignments will result in (a) an understanding of the development and basic features of major societies and cultures, (b) an examination of the historic and contemporary ideas that have shaped our world, (c) an understanding of the fundamentals of how differing political and economic systems function (d) an examination of the nature and principles of individual and group behavior, (e) a study of social science methodologies, (f) an openness to a variety of cultures and perspectives

Autoethnographic Essay—15 percent
Each student will be required to write an autoethnographic essay exploring their understanding and lived experiences of them as a gendered, racial and ethnic being. Student will have to draw upon in-class literature to make sense of their lives as intersectional social formations and will be guided by a series of prompts.

Ethnographic Interview—15 percent
Each student will be required to interview an elder that experienced the 60's, The Vietnam War, The Black Civil Rights Movement and/or the Chicana/o Movement. Interview must be recorded, summarized, and presented to the class. Students will present their findings and discuss the generational, cultural, gender, economic, political and social differences they encountered and the conclusions they made about his or her experience. Students will be provided with a list of questions related to the themes in the course.

Debate—5 percent
Students will be required to research and develop arguments for an assigned topic. Possible debate topics are affirmative action, segregation laws, Immigration Reform, activism,

educational opportunity, police brutality, gender discrimination, sexual orientation, labor rights, wage disparities, race discrimination, health care, ecology, juvenile justice, etc.

All debates will result in (a) an understanding of the development and basic features of major societies and cultures, (b) an examination of the historic and contemporary ideas that have shaped our world, c) an understanding of the fundamentals of how differing political and economic systems function (d) an examination of the nature and principles of individual and group behavior, (e) a study of social science methodologies, (f) an openness to a variety of cultures and perspectives

Current Events—10 percent
Students will be required to listen to alternative media every week and write 1–2 page current events regarding how public policy, war, colonialism, and violence is affecting the Latino/a community here and abroad. Possible stations and Radio shows include KPFK 90.7fm, NPR and any major newspaper.

All current events will result in (a) an understanding of the development and basic features of major societies and cultures, (b) an examination of the historic and contemporary ideas that have shaped our world, c) an understanding of the fundamentals of how differing political and economic systems function (d) an examination of the nature and principles of individual and group behavior, (e) a study of social science methodologies, (f) an openness to a variety of cultures and perspectives

Creative Video (VINE) Project—15 percent
Students are required to create a short video taking up one of the central themes of the course (i.e., privilege, power, racism, structural oppression, colonialism, etc). Students with advanced training in video, film, music or acting may elect to create an artistic project appropriate for their skills. The topic for the creative project must emerge from the course material. Teacher's consent is required in order to choose this option.

The Creative Vine Project will result in (a) an understanding of the development and basic features of major societies and cultures, (b) an examination of the historic and contemporary ideas that have shaped our world, (d) an examination of the nature and principles of individual and group behavior, (f) an openness to a variety of cultures and perspectives.

Research paper—15 percent (Second Semester)
Students will prepare a 5–7 page research paper on a Latino Author, Poet, Musician and or MC. Students have to analyze at least two pieces of his and or her work and compare and contrast them. Students will have to include which literary devices were used and the themes incorporated.

Final assignment will result in (a) an understanding of the development and basic features of major societies and cultures, (b) an examination of the historic and contemporary ideas that have shaped our world, (c) an understanding of the fundamentals of how differing political and economic systems function (d) an examination of the nature and principles of individual and

group behavior, (e) a study of social science methodologies, (f) an openness to a variety of cultures and perspectives

Unit Exams—10 percent
Upon the completion of each unit, the students will take a cumulative exam that will consist of essay questions, a short-answer section and multiple-choice. It is based on the assigned readings, lectures, videos, in-class assignments, and discussion. In order to assist students in preparing for the unit exam, the instructor will lead a student-centered review discussion or game. In addition, the instructor will provide a study guide to the exam during the last week of class.

Photovoice Project—10 percent
Upon the completion of the course, students will create a photovoice composition reflecting on their experiences and perceived impact of the course. Guided by the primary question—What does Ethnic Studies mean to you?—students will take pictures of manifestations and artifacts that represent the conceptual themes learned over the course of the year to articulate the importance (or not) of this course.

21. Instructional Methods and/or Strategies
    a. Explicit Direct Instruction.
    b. Class discussions: Fishbowl, Socratic Seminar, and Philosophical Chairs.
    c. AVID WICR
    d. Readings and supplemental handouts.
    e. Issue analysis.
    f. Power Point Presentations.
    g. Group/Class exercises and activities.
    h. News media scanning and analysis.
    i. Writing assignments.
    j. Unit Exams.
    k. Individual presentations.
    l. Video/film segments.
    m. Guest speakers.
    n. Debates.
    o. Thinking maps

22. Assessment Methods and/or Tools
    a. Journals: Weekly Reflections on Reading Assignments
    b. Video Discussion Questions
    c. Essays with writing rubric
    d. Current Events
    e. Written Assignments
    f. Student Participation
    g. Poetry
    h. Unit Exams
    i. Project Based Assessment

j. Oral Presentations
k. Ethnographic Interview
l. Debate
m. Research Paper
n. Final Exam