

Feeling their way towards justice: The embodied emotional journeys of critically
conscious bilingual teachers

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Abstract

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Elementary bilingual education programs in the U.S. today are troubled by many racial and linguistic inequities (Snyder, 2020). In order to navigate these complex program environments and make choices in their daily teaching, novice teachers must develop a critical awareness of power and its manifestation in classroom environments. Recent research has suggested that this awareness, or *critical consciousness* should be a central aspect of teaching and learning in all bilingual programs (Palmer et al., 2019). Currently, the field of education knows little about how such a consciousness develops, how it is manifested or how it is connected to everyday classroom experiences. My dissertation study utilized a critical ethnographic approach (Madison, 2005) to engage novice dual language teachers in a collaborative exploration of the daily experience of critical consciousness. I engaged in participant observation, semi-structured interviews and collective critical reflection group meetings to gather qualitative evidence of

teachers' embodied critical consciousness and its impacts in their practice. Findings indicate that critical consciousness enabled novice teachers to interpret, navigate and respond to systemic inequities in their new teaching environments. Furthermore, the teachers' formulated a collective critical consciousness underpinning a shared culture of subversive teaching. These findings point to strong connections between critical consciousness, identity, emotion and social justice oriented pedagogies. The study also illuminates the potential of shared critique to foster transformative approaches to bilingual education.

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Introduction

“Dominant culture values intellect over emotion, rational thought over feelings. Our culture conditions us to notice what is going on from the head up and not from the throat and heart down. The only way out is through, by way of the feelings. If we are going to make social change, we need to cultivate a practice of feeling. If someone could think us out of the social injustice that we are swimming in, a very smart someone would have done so by now... Feeling the pain, individually and, more importantly, collectively allows for us to grieve, to acknowledge and truth tell and to aspire to be better than the legacy that white supremacy has left us.”
Michelle Cassandra Johnson (2017, pgs. 19-20)

Increasingly, teachers are called upon to enact ‘social justice’ in their classrooms or to critically consider how their pedagogies impact racially and linguistically minoritized students. Much educational research focuses on social justice as the ideal outcome of teacher education, classroom practice and educational policy (Cochran-Smith et al., 2009). But, how do teachers know what is ‘just’ in everyday teaching? How does this knowledge relate to their emotional experiences, and identity in context? How does this knowledge shape their practice? And, what kinds of complications, challenges and limitations arise throughout this ongoing definition? This study seeks to describe how justice is (re)defined, experienced and enacted on a contextual everyday level in the work of teaching.

Through a collaborative, ethnographic study taking place over the course of one year, this dissertation examined the emergence of *embodied* critical consciousness,¹ or felt knowledge of and efforts to navigate (in)justice² in the teaching lives of five novice elementary level bilingual teachers. My study investigated connections between emotion, critical consciousness and teachers’ pedagogical decision-making. Ultimately, my research contributes a deeper understanding of the embodiment and enactment of critical consciousness and its links to

¹ I define critical consciousness as the ability to see power in a given environment, and an intention to act to redress inequities through the (re)distribution of this power.

² I purposefully choose to utilize the term (in)justice to refer to both justice and injustice and their mutual existence and creation across multiple spaces.

quotidian moral choices in the work of teaching. These findings have significant implications for practitioners, teacher educators and researchers interested in racial and linguistic justice in schools today.

Background & Research Questions

Bilingual education programs in the United States have a fraught history; they exist at the intersection of ongoing resistance on the part of multilingual communities of Color and the continuous institutional marginalization of these communities (Flores, 2016). This study takes place in the context of elementary level dual language bilingual education (DLBE) programs³, defined as a set of classrooms that provide instruction in at least two languages to students from multiple ethnic, racial and linguistic backgrounds. While such programs are frequently touted for their educational benefits, critical scholars have marked them as “boutiques for profit” suggesting that they prioritize the needs, cultures and interests of white⁴ students learning a language for its potential economic benefit (Flores & García, 2017; Snyder, 2020). Thus, decisions regarding language use and related pedagogy in these classrooms are *ethical* choices that have complex connections to the continued marginalization and potential liberation of linguistically minoritized students of Color. This context provided a powerful backdrop for exploring how teachers define, experience and enact justice.

Recent studies examining racial inequities in bilingual education have suggested critical consciousness as a proposed solution to these enduring issues, particularly in the work of teaching (Cervantes-Soon et al., 2017). Researchers argue that critical consciousness has the

³ Following Dorner & Cervantes-Soon (2020) and others, I choose to utilize DLBE to describe these programs as a political choice that refuses the erasure of bilingual education and its history in the United

⁴ In alignment with other critical scholars, I purposefully leave the terms white and whiteness lowercase while capitalizing other racial groups (Asian, Black etc.). This practice acknowledges the long history of racial oppression in the United States and works towards liberation of historically minoritized and oppressed groups.

potential to empower teachers to pursue justice (Palmer et al., 2019). Yet, I have found that a critical awareness of power and knowledge of historical inequities do not fully explain how teachers make ethical choices on a daily basis. Illustratively, when I asked one of the teacher collaborators how she made teaching choices, she stated, “I think I rely mostly on my emotions.” Other studies in the field of teacher education have uncovered potential links between emotions and resistance, suggesting that particular emotions may be a powerful basis for contextually (re)defining justice (Benesch, 2020). Also, studies have indicated that shared emotions expressed in group dialogue can support coalition building between teachers (Sacramento, 2019). Therefore, my study investigates *embodied critical consciousness*, and explores its’ links to emotions, personal histories, felt experiences and shared discussions.

Ultimately, my study seeks to locate critical consciousness in the physical world, exploring how it is held in the body and how it is ‘felt.’ Further, I investigate its transformative potential by seeking evidence of its manifestations in teacher’s everyday work. Essential research questions related to this proposal are the following: *How does critical consciousness emerge in the everyday work of novice elementary school bilingual teachers? How do emotions relate to the experience of this consciousness? And, how does this consciousness impact everyday teaching?*

Theoretical Framework and Aims

This study takes up feminist theories that treat emotions as forms of knowledge, particularly of the manifestations of power in a given context (Sandoval, 2000; Jaggar, 1989). These theories also link emotions to identity, and suggest that for individuals in marginalized positionalities, emotions can be “outlaws” or expressions that fall outside of dominant norms (Jaggar, 1989). Connecting dominant emotional cultures to whiteness in schools supports an

understanding of the ways in which emotions can lead to social transformation and/or work to uphold the status quo (Ahmed, 2014; Naraian & Khoja-Moolji, 2016). In this study, I focus on the potential for outlaw emotions to support the navigation and potential transformation of the status quo in the everyday work of teachers. Further, my work builds on these understandings to conceptualize *embodied critical consciousness* as a key aspect of felt knowledge empowering teachers to contextually navigate (in)justice.

Throughout this dissertation, I focus on three central arguments. First, that embodied critical consciousness emerges contextually, and is deeply related to raciolinguistic subjectivity⁵ (Daniels & Varghese, 2020). Second, that embodied critical consciousness is manifested and experienced through ‘outlaw emotions’ experienced in the bodymind (Schalk, 2017). Finally, that embodied critical consciousness is key to teacher sense-making and teachers’ efforts to navigate inequities in their schools and classrooms. Drawing on a variety of ethnographic data including extensive field notes, photographs, collaborator-contributed voice notes and journals, audio recorded interviews and group discussions, I highlight the emotional quality of the critical awareness of the five novice teacher collaborators in this study. My overall aim is to argue for the centrality of emotions and raciolinguistic subjectivity in efforts towards social justice and systemic transformation.

Methodology and Audience

This study is the result of a deep and ongoing collaboration with five, novice bilingual teachers. I met and began to work with these teachers in the Summer of 2018, and had the great joy of continuing to follow their journeys as they entered their first classrooms in the Fall of 2019. Over the course of Fall 2019- Spring 2020, I spent over 100 hours in each teachers’

⁵ Following Daniels & Varghese (2020), I utilize this term to co-construction of race and language in our history and present, and their mutual influence on societal positionalities and relationships to power.

classroom, and engaged in 4 semi-structured interviews with each teacher. In addition, we met collaboratively a total of six times to discuss ongoing experiences, emotions and teachers' awareness of inequity in their classrooms. Taking a feminist approach, this study centered relationships while also acknowledging power differentials present in our ongoing interactions (Nagar, 2014). Ongoing relationships of trust and emotional solidarity were built through collective critiques of the DLBE programs in which teachers worked, as well as time spent together and struggles shared in daily classroom life (Nagar, 2014; Hammersley & Atkinson, 2005). While recognizing the potential harm and disruption caused through my presence as a white teacher, my goal throughout this project was to prioritize relationships of care with my collaborators (Allen & Hancock, 2017).

Many recent studies describe ongoing inequities in DLBE programs (Cervantes-Soon et al., 2017; Flores, 2016), yet few delve into the emotional experiences of teachers and the impact of working in such systems on their individual and collective senses of well-being (Amanti, 2019). In this study, we collectively wanted to highlight the ways in which the white supremacist culture present in DLBE leads to emotional suffering for teachers and students alike. Particularly for the four teachers of Color who took part in this study, working in DLBE was deeply connected to past and present experiences with racial and linguistic marginalization. These teachers became conscious that even as they were told DLBE could act as an anti-racist program promoting equity for multilingual students of Color, the program in many ways did the opposite; this was a painful experience.

To share and invite care towards these emotional experiences, this dissertation is designed to speak to a wide audience. Through the presentation of traditional ethnographic data such as interview quotes and field note descriptions, as well as the employment of ethnographic

poetry, this dissertation provides emotional evidence for the lived impact of this reality (Chaparro, 2020; Maynard & Cahnmann-Taylor, 2010)⁶. It also uses poetry and other artistic expression to demonstrate how my teacher collaborators struggled, survived, resisted and loved within constraints of their realities. These stories speak to the message that the teachers created during our final critical reflection group meeting in May of 2020, “*Just having a program is not enough. We need to change the culture of DLBE programs in our districts. We need to listen to Teachers of Color and Students of Color.*” This message is for current principals and district administrators, teacher educators and researchers as well as fellow teachers.

Potential Impact

It is my great hope that through this dissertation, subsequent publications and shared presentations, my collaborators and I can bring this message to others in our communities. As recent work suggests, embodied critical consciousness can be a powerful means for envisioning and enacting programmatic change in schools. Still, parents, administrators and district personnel must be willing to listen to teachers and students who experience these realities. Through engagement with poetry, art and prose, I hope to offer multiple ways to listen and to center this listening from the ‘throat and the heart down’ as Johnson (2017) suggests.

Furthermore, I hope that this work highlights the need for our communities (including district personnel, principals and teacher educators) to pay attention to and acknowledge emotion (Johnson, 2017). Ultimately, I believe that examining, welcoming and listening to the outlaw emotions of teachers, particularly teachers of Color, can support schools and districts to feel their way towards justice (Jaggar, 1989). Also, I believe that attention to emotion and its relationship

⁶ Throughout this dissertation, following Chaparro (2020), I purposefully work to keep poems whole and avoid spacing poems across page breaks. This is a stylistic and a political choice inviting the reader to pause and really listen to the emotions conveyed in the poems. Thus, in places the poems are placed on separate pages or follow large spacing gaps.

to identity can offer opportunities for healing within Teacher Education. I hope this work can inspire collective action and care in teacher education programs and existing DLBE programs.

Literature Review

This study brings together three key literature bases: 1) research exploring and critically analyzing the history and present structural context of DLBE⁷ programs in the U.S. (Flores, 2016; Sung, 2017; Valdes, 1997; 2018), 2) studies exploring emotions in teacher education and the work of teaching (Chubbuck & Zembylas, 2008; Matías & Grosland, 2016), and 3) a growing body of research that examines critical consciousness in teacher learning and practice (Sacramento, 2019; Heiman & Yanes, 2018). Although critical consciousness has recently received attention as a necessary component of DLBE teaching, existing studies do not explore links between emotion and this consciousness (Palmer et al., 2019; Cervantes-Soon et al., 2017). Similarly, little work in teacher emotion focuses on the role of emotion in the contextual navigation of inequities found in language teaching contexts (Benesch, 2020). I build on existing work to provide a significant and novel view of the embodied nature of critical consciousness, its manifestations in the everyday lives of teachers, and its felt qualities. My study contributes to contextual understandings of critical consciousness in DLBE teaching, while also having broader implications for the deep connections between identity, emotion and critical consciousness in the work of teachers in all contexts.

In this section, I will first situate my work in the historical and present context of DLBE programs in the US. Then, I will review literature that has worked to describe raciolinguistic inequities in DLBE (Flores & García, 2017; Cervantes-Soon et al., 2017), related studies that position teachers as potential change agents or advocates who can address these inequities (Palmer, 2018; Nuñez et al., 2020), and recent efforts to situate critical consciousness as a key

⁷ Following Dorner and Cervantes-Soon (2020), I add the phrase *bilingual education* to dual language as a political choice in order to counter the erasure of this term in the popularization of dual language programs in the US marketed to white students and families.

new concept to support this work (Palmer et al., 2019). In the second section, I will highlight some of the recent trends in emotion research in teaching and teacher education (Zembylas, 2005b), describe critical research that highlights links between emotions, identity and ideologies (Zembylas, 2007; Yuan & Lee, 2016) and link several studies that discuss potential connections between emotions and teacher activism (Benesch, 2020). In the third section, I will delve further into the concept of critical consciousness, reviewing work that describes potential links between identity, critical consciousness and critical teaching (Sosa-Provencio et al., 2018) as well as the potential for collective or coalitional critical consciousness (Sacramento, 2019).

In the final section, I will discuss the potential for the mutual application of studies of emotion in teaching and teacher education to the specific context of DLBE teaching and vice versa. I will argue that the contextualized view of linguistic and racial power that is amplified in the DLBE context can help researchers envision ways for teachers to draw on embodied emotional knowledge to critically approach and navigate (in)justice in all settings. Also, my research draws upon the emergent literature related to collective and coalitional critical consciousness to explore opportunities and manifestations of shared emotional cultures related to such consciousness in DLBE classrooms. This dissertation makes several significant contributions to the extant literature attentive to the gaps described in the review below.

Raciolinguistic Inequities in DLBE Programs and the Role of Teachers

Bilingual education has a long and complex history in the United States and is deeply connected to community activism and self-determination on the part of BIPOC people in the US (Trujillo, 1998; García & Sung, 2018). At the same time, because of the underlying links that exist in our society between race, language and ability, bilingual education programs have also been targeted, defunded and at times dismantled and outlawed through campaigns that have

made use of anti-immigrant, racist and ableist discourses (Flores, 2016). Critical scholars have suggested that the DLBE program in its current form (including White, English-speaking students alongside multilingual, BIPOC students), is an example of interest convergence, linguistic commodification and systemic exploitation (Kelly, 2016; Flores 2016). Because of the ongoing popularity of DLBE programs and research detailing their academic benefits (Collier & Thomas, 2017; Umansky & Reardon, 2014), teachers must continuously navigate these inequities even as the programs continue to expand. This raises many questions such as: what is the role of teachers facing raciolinguistic injustices in DLBE? What are the possibilities and potential limitations of teacher agency and advocacy? And, what tools or pedagogies support this agency and advocacy? In what follows, I describe extant research related to these questions and highlight the recent emergence of critical consciousness as a key aspect of practice in this field.

Brief History and Structural Conditions of DLBE Programs

Dual language bilingual education (DLBE) was developed as a sustaining form of language education for (im)migrant populations from Cuba in the 1960s (García, 2009). Other common models of language education for linguistically minoritized students include English as a second language (ESL) instruction, and transitional bilingual education (Snyder & Varghese, 2018). Dual language is distinct from these two other models because it tends to promote the maintenance of multiple languages until at least fifth grade (Snyder & Varghese, 2018). Although there are multiple models of dual language instruction, the most frequently promoted and enacted is the Two-Way Immersion model (TWI), which provides instruction in two or more languages to students from multiple backgrounds (most frequently white, English-speaking students combined with multilingual BIPOC students) (Cervantes-Soon et al., 2017). In what follows, I use DLBE to refer to this TWI model, the most widely employed Washington schools,

while also recognizing that the implementation of this model varies widely in practice and does not necessarily match the idealized ‘program’ description.

It is important to note that the policy context and history of language education in Washington is unique, particularly in comparison to other states in which most studies have taken place (i.e. Texas, California, New York) (Varghese & Snyder, 2018). Washington state law designates the Transitional Bilingual Instructional (TBI) model as the default for multilingual students, but because of exceptions made in the law, the majority of instruction is provided through English as a Second Language (ESL) programs that do not provide home language instruction (Snyder, 2020). Currently, only 11% of multilingual students in public schools in Washington receive instruction in their home languages (DLGP, 2017, c 236 § 2). More research is needed in regards to the history and present structure of language education in Washington state, particularly because of an emerging interest in involving all elementary school students in language programming (Pauley, 2018).

Only recently has an interest in multilingual education emerged along with a surge in DLBE in public schools in Washington (DLGP, 2017). In a recent study, I completed a Critical Discourse Analysis (CDA) of the text of Washington state laws related to bilingual education, including the recently passed Dual Language Grant Program Bill (DLGP) (Snyder, 2020). Utilizing Harris’ (1993) theory of whiteness as a form of property, I demonstrated that Washington state laws related to bilingual education (re)produce and uphold white supremacy because of embedded deficit-oriented discourses regarding linguistically minoritized youth and an uncritical adoption of “equal” access to language education (Snyder, 2020). My study and others suggest that institutional racism and neoliberal capitalist interests are embedded in the

recent resurgence of interest in DLBE education for all students (Flores & Chaparro, 2018; Petrovic, 2005; Cervantes-Soon, 2014).

Raciolinguistic Inequities in DLBE Programs.

As DLBE has increased across the U.S., many researchers have taken a critical stance, questioning its formation and implementation (Kelly, 2016; Varghese & Park, 2010; Valdes, 1997). Researchers have interrogated the purpose of DLBE programs (Freire, Valdez, & Delavan, 2016), the role of whiteness or the interests of white families in the formation of such programs (Kelly, 2016), and the distribution of resources within these programs (Burns, 2017). Studies have also examined how and why languages are separated in DLBE programs (Palmer et al., 2014) and critically confronted the evaluation of linguistically minoritized students (Flores & Rosa, 2015). Below, I highlight three key equity issues relevant to the findings of this study: 1) the commodification of language in DLBE programs 2) the manifestations of power differentials between white families and students and Latinx families and students, and, 3) anti-blackness, ableism and socioeconomic marginalization embedded in the programs, impacting access and implementation.

In their most recent review of the history and present condition of bilingual education in the U.S., Flores and García (2017) suggest that DLBE programs represent the commodification of the linguistic resources of communities and families of Color. The authors state, “now Latinx children are treated as a commodity to boost the resumes of White middle-class children,” (Flores & García, 2017, p. 26). Similarly, other authors highlight the neoliberal discourse present in much promotional material for DLBE spaces that rebrands bilingual education as “world language education,” in attempts to appeal to middle and upper-class white families (Cervantes-Soon, 2014; Valdez, Freire & Delevan, 2016). These authors collectively suggest that this

discourse and positioning shifts the purpose of DLBE programs, (re)designing them as bilingual education *for* White English-speakers, decentering the BIPOC students for whom such education was originally intended. This rebranding gives racially and socioeconomically privileged youth and their parents a further base for exercising racial, linguistic and socioeconomic power.

Many studies have indicated that white students and families benefit from and exercise racial and linguistic power in DLBE programs in a variety of ways (Cervantes-Soon et al., 2017; Cervantes-Soon, 2014). On a contextual, everyday level, several recent studies have highlighted ways in which classroom discourse patterns allow White, English-speaking students to maintain power and privilege (Hamman, 2018; Nuñez & Palmer, 2019). For example, in her study of translanguaging discourse in a second grade classroom, Hamman (2018) found that white, English-speaking students exerted a ‘right to speak’ their home language during Spanish instructional time that solidified their roles as “content experts,” while Spanish-speaking, Latinx students rarely had space to do the same during English instruction. At a school level, several studies have indicated that white families also tend to exercise and project a sense of entitlement to academic resources for their children which can derail efforts towards anti-racist or justice-oriented work in these programs (Burns, 2017; Palmer, 2010). For example, Burns (2017) describes that white families in the DLBE program she studied dominated school meetings and fundraising efforts, bringing whiteness into multiple school spaces.

The attitudes and complex implications of the participation of white families and students in DLBE are also linked to underlying trends of anti-blackness, ableism and socioeconomic marginalization present in DLBE programs. Palmer (2010) and others (Valdes, 2018; Scanlan & Palmer, 2009) have noted the tendency for teachers and administrators in DLBE programs to favor the participation of white, English-speakers, purposefully excluding Black, English-

speakers because of perceived linguistic deficits. Similarly, because of their marketing to white families, DLBE programs are often positioned as programs for “gifted” or “academically advanced” students, implicitly excluding students with (un)documented disabilities (Scanlan & Palmer, 2009; Henderson, 2019). Flores & McAuliffe (2019) also link inequities in DLBE programs to the entrenchment of the ‘culture of poverty’ theory within the make-up of bilingual education, which argued that racially and linguistically minoritized communities experienced poverty because of individual linguistic and cultural deficits. Because of this focus on individual failure, there has been an ongoing erasure of larger systemic issues and their material consequences (segregation, under resourced schools etc.), that cause DLBE programs to struggle in some communities (Flores & McAuliffe, 2019; Sung, 2017). As Scanlan & Palmer (2009) state, “Without directly addressing issues of race and class and explicitly serving children along all lines of diversity present in a community, the program may end up serving the needs of those whose sense of entitlement most calls out to be served,” (p. 412).

Collectively, this group of studies indicates the complex reality of DLBE programs today and the entrenchment of whiteness in these spaces (Flores, 2016). Thus, DLBE teachers are faced with the task of navigating these and other inequities on a daily basis. The next section highlights recent studies, particularly the large group of studies focused on language ideologies, that indicate the potential for teachers to act as change agents and/or to (re)produce racial and linguistic injustice.

Teachers as Policy Makers and Change Agents

The next group of studies collectively explore the question: What is the role of DLBE teachers in interrupting, challenging and/or perpetuating raciolinguistic inequities? And, how does the way in which teachers (particularly Latinx teachers) are positioned within the system

impact their ability to do this work? Although many authors indicate that teachers can and do creatively navigate systemic inequities in DLBE context (Heiman & Yanes, 2018; Freire, 2019; Varghese & Snyder, 2018), others highlight the complications of this work related to the teachers' own experiences with linguistic racism (Nuñez et al., 2020), teachers' preparation and available resources (Freire & Valdez, 2017), and the structured position of teachers within a larger system of racialized oppression (Flores, Lewis & Phuong, 2018). Collectively, these studies begin to point to the value of critical consciousness, not only for teachers, but for all stakeholders in DLBE contexts.

Language ideologies⁸ have received a great deal of attention in this literature, particularly the language ideologies of teachers and related linguistic practices in DLBE classrooms. Many of these studies have discovered that language ideologies and practices within DLBE programs are contentious, complicated and constantly in negotiation (Martínez, Hikida & Durán, 2015; Henderson & Palmer, 2015; Musanti, 2017). Because many DLBE programs have a shared culture of linguistic separation (practiced with separate classroom spaces or distinct times of day for each language), teachers may uphold strict language separation in order to promote what they believe is “best practice” for students (Palmer et al., 2016; Babino & Stewart, 2018). In their ethnographic comparison of two DLBE teachers, Zúñiga, Henderson & Palmer (2018) illustrate that articulated language ideologies do not always match classroom practice, and that the navigation of language in the classroom is contextual. These studies suggest that DLBE teachers have the potential to influence linguistic culture in classrooms and reproduce (in)justice, but do

⁸ Language ideologies are defined as beliefs and related practices that (re)define language(s) in particular ways. This includes ideas of what language is, what it should do, who should and can speak certain languages and locations where certain languages are ‘appropriate,’ (Flores & Rosa, 2015).

not necessarily address how teachers might become critically aware of this or navigate their linguistic roles over time.

A set of recent studies have begun to address the question of teacher learning and development in relationship to language ideologies in DLBE classrooms. A number of researchers have illustrated that many Latinx teachers have experienced linguistic racism and linguistic marginalization in schools and in society at large, and thus may have internalized deficit ideologies in relationship to language and their own linguistic repertoire (Ek, Sanchez & Quijada Cercer, 2013; Rodriguez-Mojica & Briceño, 2019; Nuñez et al., 2020). Nuñez et al. (2020) argue that through critical reflection, Latinx teachers are able to reclaim their linguistic identities and counter such ideologies. Similarly, Caldas (2019), examined ideological shifts made by Latinx pre-service teachers in coursework, and linked the use of translanguaging and drama-based pedagogies to the embodiment and enactment of new language ideologies. These studies are linked to the emerging call in the field for critical consciousness, and the recognition that Latinx teachers can draw on a wealth of personal experiences and linguistic funds of knowledge to build and enact this consciousness (Freire, 2016; Cervantes-Soon et al., 2017).

Other studies move beyond language ideologies to suggest broader implications for critical consciousness in the work of DLBE teachers. These works build on previous research that argues for advocacy in the context of bilingual education (Cahnmann & Varghese, 2006; Téllez & Varghese, 2013). For example, Palmer (2018) suggests that DLBE teachers can take up a broader role as ‘leaders’ and ‘advocates’ in their schools and communities. The two Latina teachers followed in this study embraced these roles through collective action, peer mentoring and leading professional development sessions (Palmer, 2018). Heiman & Yanes (2018) also illustrate the ways in which a DLBE teacher implemented critical consciousness pedagogically,

specifically through the use of “radical love” and critical teaching. These and other studies indicate the power of teacher agency in the DLBE context, particularly when combined with critical reflection and an awareness of power (Varghese & Snyder, 2018; Palmer, 2018).

At the same time, it is important to recognize that DLBE teachers are constrained actors positioned as workers in a problematic system (Flores, Lewis & Phuong, 2018; Amanti, 2019; Freire, 2019). Through a qualitative interview study with practicing DLBE teachers Amanti (2019) argues that much of the work these teachers are required to complete remains “invisible” to administrators and is systematically devalued. Amanti (2019) found that DLBE teachers needed to spend a great deal of time translating, creating and purchasing resources to “fill the gap” between curriculum provided (frequently in English) and what they were expected to teach. This added burden created restrictions on teachers’ abilities and emotional capacities to engage in other advocacy-oriented work such as organizing or community building.

Flores, Lewis & Phuong (2018), argue that what is at issue is not just the attitudes or beliefs of individual teachers, but a larger structure that positions teachers as ‘institutional listening subjects.’ Using the concept of ‘raciolinguistic chronotopes’ or discourses that link race, language, time and space, the authors highlight an institutionalized anxiety regarding the ‘assimilation’ or appropriate language use of the Latinx youth at a DLBE school (Flores, Lewis & Phuong, 2018). Although teachers in the study explicitly valued and welcomed bilingualism, they also felt responsible for ensuring that their students could perform ‘formal’ or ‘academic’ language and thus inhabited a listening subject position that positioned some language and students as ‘inappropriate’ for school. The authors suggest that this ‘listening position’ was systematically structured, and thus complicate our understanding of teacher agency in DLBE contexts.

These studies collectively illustrate that in the context of DLBE programs, teachers' roles are challenging and multi-faceted. Although teachers certainly have the potential to shift linguistic cultures in classrooms and schools and to counter existing inequities, the system limits their capacity to do so (Flores, Lewis & Phuong, 2018; Flores & McAuliffe, 2019). It is important to note that in the majority of the studies cited, an ethnographic or qualitative approach documents this reality in DLBE programs, but does not necessarily seek to involve teachers in critical discussions regarding potential transformation. As researchers work towards systemic change, it is also important that we involve teachers in critical conversations regarding the navigation of the system as it exists now (Cervantes-Soon et al., 2017; Martínez, Hikida & Durán, 2015). My study contributes to this literature base through a collaborative, critical ethnography that treated teachers as co-researchers and examined the contextual, everyday navigation of systemic inequities. This relates to the call described in the following section for critical consciousness in the DLBE context.

Critical Consciousness as a New Fourth Pillar

Collectively, the body of research in the DLBE context described above has recently led to a call for 'critical consciousness'⁹ to become central in DLBE (Palmer et al., 2019). These works propose adding critical consciousness as a 'new fourth pillar' (alongside bilingualism/biliteracy, academic achievement and sociocultural competence), centering the need to interrogate power in the DLBE context and think critically and collectively regarding (in)justice (Freire, 2019; Cervantes-Soon et al., 2017). Because this work is emergent, I highlight two recent articles that have made important steps towards defining critical consciousness and its role in DLBE (Cervantes-Soon et al., 2017; Palmer et al., 2019).

⁹ I define critical consciousness as an awareness of the distribution of power in a given context and an intention to redistribute this power in order to redress existing inequities (Palmer et al., 2019).

In their comprehensive literature review of existing inequities in DLBE programs, Cervantes-Soon et al. (2017) highlight the potential of critical consciousness as a means for addressing these inequalities and recentering DLBE programs in the lived experiences and funds of knowledge of linguistically minoritized youth. Central to this, the authors suggest an examination of individual positioning, or “encouraging each individual to locate her or his identity within particular histories of power, colonization, imperialism and difference,” (pg. 419). This attention to power relationships and critical self-reflection regarding identity has transformative potential for pedagogy, curriculum and school design (Cervantes-Soon et. al., 2017). In an expansion of this same topic, Palmer et al. (2019) elaborate four key aspects of critical consciousness: interrogating power, critical listening, historicizing schools and embracing discomfort. These aspects reconceptualize community-centered interactions across differences, particularly between white families and families of Color, and programmatic design by administrators and teachers. The authors argue that collective spaces should be made to engage, dialogue and recenter linguistically and racially minoritized youth and their families.

An essential next step in this growing trend is to conduct research that qualitatively examines, describes and engages with what critical consciousness means to different stakeholders, how it is developed, experienced and enacted. My study works to fill this gap by locating critical consciousness in the felt experiences of five novice teachers. It is important to note that although the above studies refer to “discomfort” and other emotions such as “love” or connection, they do not explore the link between emotion and critical consciousness (Cervantes-Soon et al., 2017; Palmer et al., 2019). This is also a key aspect of my contribution to the research. Therefore, before returning to the topic of critical consciousness and its study in teacher

education more broadly, I will first review literature related to teacher emotions in order to argue for the positive impact of connecting these two fields of research.

Emotion in Teaching and Teacher Education

Very few studies in the context of DLBE explicitly explore the role of emotion and emotional knowledge (Osorio, 2018). Thus, I turn to studies in the broader fields of applied linguistics (Yuan & Lee, 2016; Song, 2018) and teacher education (Hargreaves, 1998; Zembylas, 2005b) to indicate how teachers, particularly those in language classrooms, experience, operationalize and engage with their emotions. First, I highlight two divergent approaches to emotion and its role in teaching: (1) the cognitive approach that treats emotions as discrete entities or problems to be solved and, (2) the critical, poststructural approach to emotion that highlights links between emotions, culture and contextual relationships of power (Benesch, 2018). Then, I select several recent studies of the second variety to illustrate the ways in which my study builds on this extant literature (Yuan & Lee, 2016; Winograd, 2009; Song, 2018). Finally, I highlight recent studies that draw significant connections between teacher emotions, agency and advocacy and critically consider how identity is treated in these studies (Benesch, 2020). I suggest that by connecting critical consciousness in DLBE settings to teacher emotion, my study has the potential to provide a significant, new view of the interconnections between identity, emotion, critical consciousness and related action.

Views of Emotion in the Literature

A growing body of literature in the field of teacher education has been attuned to the role of emotion in teaching and learning to teach (Zembylas, 2011b; Benesch, 2012; Matias, 2016). Foundational research in this area argues that the work of teaching is highly emotional and yet emotion is often ignored in studies of teaching practice (Hargreaves, 1998; Shapiro, 2010).

Hargreaves (1998) states, “Good teachers are not just well-oiled machines. They are emotional, passionate beings who connect with their students and fill their work and their classes with pleasure, creativity, challenge and joy,” (p. 835). Despite the acknowledgment of a deep interconnection between emotions and pedagogy, a tendency remains to conceptualize emotions as “barriers” to rational practice, impacting teachers’ efficiency or job-satisfaction (Voss & Kunter, 2019; Uitto, Jokikokko & Estola, 2015). Below, I briefly highlight two conceptualizations of emotion prevalent in the field (cognitive and poststructural) and argue for the value of a poststructural approach in combination with critical attention to identity (Zembylas, 2005; Benesch, 2017).

In their recent review of literature related teacher emotion in teacher education, Uitto, Jokikokko & Estola (2015) argue that the majority of the studies completed tend to conceptualize emotion as individual and private. Benesch (2017) refers to this as the ‘cognitive approach,’ which conceptualizes emotions as psychological reactions to external events and stimuli. In this body of work emotions are often separated into “positive” and “negative” categories, and positive emotions are assumed to boost teaching while negative emotions are believed to hinder its effectiveness (Benesch, 2017). Also, emotion is conceptually separated from ‘reason’ or logic and the two tend to be treated as oppositional in nature (Uitto, Jokikokko & Estola, 2015).

This approach is evident in many recent studies (Voss & Kunter, 2019). For example, Buric & Frenzel (2019) utilized a multi-method approach to study teacher anger, focusing on the impacts of teacher anger on ‘job satisfaction’ and teachers’ sense of effectiveness. Using a quantitative analysis the authors conclude that “teacher anger proved to be related to poorer well-being,” (pg. 8). This and other studies argue that the more teachers control, reform and shape their emotions to an expected norm, the more job satisfaction they can experience (Gkonou &

Miller, 2020; Voss & Kunter, 2019). As Benesch (2017) points out in her critique of the cognitive approach, this view tends to flatten and essentialize emotional experiences by assuming shared definitions or experiences of certain emotions like “anger” and simplifying their implications as positive or negative. Also, the cognitive approach fails to ask *why* certain emotions may have such implications in particular contexts or *how* such implications may vary for different bodies and identities. Finally, as in the studies cited, the cognitive approach does not critically consider what anger *does* within the teaching context or what it allows teachers to know, understand and enact.

The critical poststructural approach to teacher emotion forwarded by Zembylas (2005), draws on feminist theories that conceptualize emotions as socially and culturally constructed. This approach allows researchers to consider how emotions relate to power, individual positioning within systems of power, and particular constructions of what is “appropriate” or acceptable. Also, this approach can allow researchers to understand how emotion is operationalized, and what it does-- how it impacts reality and shapes the (re)production and transformation of social norms (Benesch, 2017). Finally, in combination with a critical view of identities such as race and gender, this approach can shed light on the ways in which emotions are embodied, experienced by teachers and interconnected to pedagogical choices. In what follows, I review several studies that take up this conceptualization of emotion and relate them to contributions this dissertation makes to the field.

Critical Studies of Teacher Emotion

Critical post structural approaches to teacher emotion have illuminated the existence and impact of ‘feeling rules’ or affective norms in schools (Zembylas, 2005; Isenbarger & Zembylas, 2006), explored relationships between emotions and teacher identity formation (Winograd, 2009;

Yuan & Lee, 2016), and indicated connections between systems of power and teacher emotions (Song, 2018; Benesch, 2017). Although all of these studies treat emotions as socially constructed and situated, only some recent work operationalizes social identity categories like race and gender as important factors in their analyses. In fact, some studies purposefully elide racial differences, in order to argue for a discursive impact of emotion in a particular community more generally (Benesch, 2020). I suggest that a poststructural view of emotion in combination with identity is ideal in understanding the role, experience and impact of emotion in critical consciousness and justice-oriented pedagogical choices in teaching.

Critical studies of emotion in relationship to teacher identity and agency have connected emotion to power and the circulation of power in schools (Zembylas, 2011a; Benesch, 2018; Matías, 2016). Recent studies have highlighted the ways in which teachers and administrators engage with dominant ‘feeling rules’ or prescribed ideas regarding emotions in their practice (Zembylas, 2005; Zembylas, 2011b). Following Zembylas (2005b), much work illustrates that teaching requires unrecognized ‘emotional labor’ and that emotions in these contexts have complex implications and connotations. For example, in their study of a pre-service language teacher in China, Yuan and Lee (2016) illustrate that restrictive emotional norms forced the teacher to hide his emotions from his mentor and coach. At the same time, his struggle produced hope, imagination and optimism which allowed the teacher to formulate a positive vision of his future self that pushed back against problematic practices he observed. This complicates the simplified approach to emotion found in the cognitive tradition, complicating the classification of emotions as “positive” or “negative.”

Although Yuan & Lee (2016) highlight the deep connections between contextual emotional responses and teacher identity formation, they do not critically analyze the

participant's social positionality. In particular, the authors acknowledge a disjuncture between the preservice teachers' educational philosophy as a language educator and the pedagogy in his placement, but they do not ask how his philosophy or emotional reactions relate to his personal history or identity (including gender, race, socioeconomic status etc.). Hayik & Weiner-Levy (2019), bring this critical piece into their analysis of the identity construction of Arab teachers of English in Israel. These authors highlight that teachers' gendered identities as women linked their emotions in teaching contexts to embodied past experiences with sexism, supporting them to develop a critical awareness of power and inequity. Similarly, in his study of five, Black female teachers in the US, Winograd (2005) argues that knowledge that these women had gained through past experiences with racism and sexism informed their emotional expression and pedagogical choices in the classroom.

Other research also combines a poststructural view of emotion with a critical view of race and racial identity, highlighting the interplay of systemic privilege, emotion and critical awareness (Matias, 2016). Expanding into the field of critical whiteness studies, emotion in teaching and teacher learning has been critically analyzed as related to investment in power (Matias, 2016; Chubbuck & Zembylas, 2008; Varghese, Daniels & Park, 2019; Mazzei, 2011). In multiple studies documenting her work with pre-service white teachers, Matias has illustrated that an investment in whiteness, or institutionalized racial power, causes many white teacher candidates to display varying emotions such as disgust, anger and fear (Matias & Grosland, 2016; Matias & Mackey, 2016). Other emotions have been similarly connected to whiteness including a 'false caring' forwarded for people of color and a 'desire' to maintain whiteness through silence in racial conversations (Matias & Zembylas, 2015; Mazzei, 2011). These studies in combination with those cited above indicate the value of taking a critical approach to identity

in combination with a poststructural view of emotion, particularly when studying teachers' reactions to and solutions for (in)equity in the classroom.

Although research in this field has contributed to an understanding of the connection between language teacher identity and emotion (Wolff & DeCosta, 2017; Hayik & Weiner-Levy, 2019), less work examines the role of emotions produced through language use in the classroom, particularly within the structural context of language teaching (Song, 2018; Benesch, 2018). Song (2018) demonstrates that anxiety felt by non-native English speaking teachers was related to social inequalities and their positioning as vulnerable within the context of English teaching. This and other studies indicate that language teachers of different identities may have complex emotional reactions to language use and linguistic norms in their classrooms that are interconnected with larger systems of power (Flores & Rosa, 2015; Leonardo & Broderick, 2011; Alfaro & Bartolomé, 2017; Haddix, 2010). My study contributes to the field through an exploration of emotion and identity within the context of DLBE. In what follows, I draw connections to extant research on critical consciousness and emotion in order to further emphasize the necessity of an attention to identity in contextual studies of teacher emotion.

Teacher Emotions, Agency and Critical Consciousness

Recent critical studies of emotion in teaching practice have indicated potential connections between emotion, awareness of power and the navigation of (in)justice in the classroom (Benesch, 2020). Collectively, these studies point to the possibility of conceptualizing emotion as knowledge, particularly as an embodied understanding of contextual relationships of power (Zembylas, 2007; Knight-Diop & Oesterreich, 2009). I also argue that this emotional knowledge is deeply related to positionality, and varies for individuals from different social positions (Chubbuck & Zembylas, 2008). Finally, the expression of emotion or use of emotion

can be connected to (in)justice in pedagogical practice (Naraian & Khoja-Moolji, 2016; Zembylas, Charalambous & Charalambous, 2014; Doharty, 2020).

Recent studies focused on emotions and teacher practice indicate potential connections between emotion, advocacy and critical awareness (Benesch, 2018). For example, in her study of college English teachers, Benesch (2018) discovered that the emotional labor involved in responding to incidents of plagiarism allowed teachers to resist required policies and express care for their students. Benesch (2018) concludes that emotion is connected to agency in teaching, or the ability to act in response to constraints and challenges. In a further study of connections between institutional power and teacher emotion, Benesch (2020) argues that emotion can be leveraged to promote teacher activism, countering high-stakes testing and other problematic practices. Zembylas (2011b) similarly proposes that the ability to recognize and critically respond to existing “feeling rules” or dominant emotional culture, allows teachers and administrators to gain freedom in their work. This connects to research completed in the context of DLBE teaching that has examined the significance of teachers’ responses to and negotiation of language policy, as described in the first section of this chapter (Babino & Stewart, 2018; Martínez, Hikida & Durán, 2015).

Beyond seeing emotion as useful in forwarding advocacy and justice, these studies also indicate that emotion is a *form of knowledge*, essential to teaching in any context. For example, Zembylas (2007) argues that moral anger can indicate teachers’ contextual understandings of (in)justice and be mobilized in the classroom to increase equity. Although Zembylas (2007) draws on examples of Black, female teachers expressing anger in this article, he does not explicitly link emotional knowledge with these teachers’ racialized and gendered positionalities.

This is a significant omission and leads to the question: how does anger as a form of emotional knowledge vary in its implications, manifestations and meanings for teachers of different identities? In other words, would moral anger expressed by a white, male teacher necessarily indicate the same knowledge of contextual relationships of power?

Knight-Diop & Oesterreich (2009) begin to address this question through a deep analysis of the emotional responses of preservice teachers of varying identities to an interpersonal conflict. These authors illustrate that while emotional patterns are deeply linked to societal positionalities (race, gender, class), self-reflection on said emotions can support critical awareness. Similarly, in their in-depth case study of a single white, female pre-service teacher, Chubbuck and Zembylas (2008) highlight the ways in which the teachers' emotions simultaneously blocked and supported her 'social justice' orientation towards teaching. The authors suggest that teachers ought to engage in 'critical emotional praxis' or the practice of identifying connections between emotions and unjust systems and working to disrupt problematic investments they may have in systems of power (Chubbuck & Zembylas, 2008). I would add that teachers must center this praxis on an understanding of their own identities as situated within these fields of power. These studies and others indicate that the interconnection between emotion, sociopolitical identity (such as race, gender and ability) must be examined, particularly in the study of justice or critical pedagogy.

These insights link to other works that indicate that emotions can be employed to both (re)produce and disrupt inequities in the classroom. For example, Narayan & Khoja-Moolji (2016) illustrate that even as able-bodied teachers expressed commitments to inclusive pedagogies, the teachers' desires to construct their classrooms as "happy places" led to the marginalization and exclusion of students with disabilities. Zembylas, Charalambous &

Charalambous (2014) also suggest that teachers can (re)produce problematic emotional norms related to ethnic conflicts. On the other hand studies indicate that for teachers of Color, emotions expressed in the classroom may support relationships of solidarity with linguistically and racially minoritized students, offering pathways for justice (Zembylas, 2007). Also, teachers of Color may engage in strategic employment of a ‘double consciousness’ involving emotions, or selective expression of emotions as a survival tactic (Doharty, 2020). This illustrates that teachers not only experience emotion, but also (re)produce and (re)circulate emotion in their teaching, potentially socializing students into certain emotional cultures and/or disrupting these patterns.

Critical Consciousness

Although the above studies discuss critical consciousness, they do not necessarily name it or explicitly use it as a focal point in their work. In this section, I will review studies that place the emphasis on critical consciousness, it’s potential development and emergence and its relationship to identity. This body of research makes two essential contributions: 1) a clear link between social identities (race, gender) and critical consciousness and 2) a view of critical consciousness as potentially collective, collaborative or shared (Sacramento, 2019; Sánchez Carmen et al., 2015). This is extremely significant because although the poststructural approach to emotion research conceptualizes emotions as socially and culturally constructed, few studies actually address their collective nature, particularly their shift and development over time within a particular context. Taking a collective view allows researchers to envision how emotional cultures can shift over time, and consider the ways in which emotional agency and freedom can potentially transform sociopolitical realities.

As described above, this section considers studies that have focused on critical consciousness and pedagogy, including its development and enactment for teachers of varying identities. Many of these studies highlight the value of embodied experiential emotional knowledge in the formation of such consciousness for teachers of Color (Sosa-Provencio, 2019). These studies also acknowledge that teachers of Color must contend with internalized whiteness, monoglossic language ideologies and complicated stereotypes and expectations regarding their cultural and linguistic knowledge (Pham, 2018; Nuñez et al., 2020). Finally, these studies indicate the potential for critical consciousness to be shared, fostered in relationships of solidarity and collectively developed with students (Sacramento, 2019; Sánchez-Carmen et al., 2015). These studies collectively support my assertion that studies of critical consciousness and emotion ought to include identity as an important factor, and the potential for emotional solidarity to contribute to a collective activism or subversive culture of teaching.

Teachers of Color and Embodied Knowledge

Many recent studies with Latinx, Asian and Black teachers illustrate the complex ways in which BIPOC teachers formulate a critical consciousness and social justice approach in relationship to their own experiences of marginalization (Philip, 2011). This work highlights the need for studies to avoid a homogenizing approach to teacher work, instead aiming to uncover the complex links between personal history, teaching philosophy and critical consciousness. Also, research indicates that the emergence and practice of critical consciousness is related to the context and structure of teachers' work (Philip & Benin, 2014). A more nuanced understanding of the ways in which contextual opportunities and constraints shape critical consciousness as well as its connection to varying teacher identities are needed.

In a related strand of work, recent studies explore the ways in which identities and histories can be leveraged in the work of advocacy and activism in classrooms (Varghese & Snyder, 2018; Venegas-Weber, 2018; Palmer, 2018). In particular, researchers have suggested that dialogue about, examination of, and reflection on past experiences of marginalization can be powerful levers for teachers as they work to form critically conscious classroom practices (Palmer, 2018; Ek & Dominguez-Chavez, 2015). In her qualitative Testimonio study with four Mexicana educators Sosa-Provencio (2019), illustrates that the teachers' pedagogies are deeply rooted in their own cultural, emotional and linguistic knowledge. This knowledge formulated the base for a revolutionary 'ethic of care' that allowed the teachers to disrupt inequities in their classrooms. Similarly, Pham & Philip's (2020) case study of a BIPOC teacher organizer illustrates that this teacher's embodied pedagogies supported social justice efforts in their context. This group of studies and related works (Ek & Dominguez-Chavez, 2015; Musanti, 2014; Athanases & Oliveira, 2008; Palmer, 2018), illustrate that critical consciousness can emerge in and through the work of teaching, particularly for linguistically minoritized teachers of Color.

It is important to also note that many linguistically and racially minoritized teachers embody and enact critical consciousness and awareness at the same time as they contend with internalized whiteness and other byproducts of their socialization in US schools (Sosa-Provencio, 2019). For example, as Rodriguez-Mojica & Briceño (2019) point out, many US born or (im)migrant Latinx teachers have internalized negative ideologies about their linguistic abilities. These authors and others (Nuñez et al., 2020; Palmer, 2018) suggest that these teachers can still draw on past experiences to formulate critical consciousness, through critical self-reflection, examination of power and shared dialogue. Pham (2018) builds on these ideas in her description

of a peer teaching model between preservice teachers of Color to support collective learning built on experiential knowledge. Pham (2018) concludes that these partnerships can promote critical consciousness and teacher learning.

These studies assertively draw connections between a complex and constantly negotiated critical consciousness and racial or ethnic identity, and have brought increasing attention to its relationship to other intersectional identities. In one recent study, Lara and Fránquiz (2015) examine the identities of queer, male, Latinx teachers within the context of bilingual teaching. The authors illustrate that these intersectional identities both caused the teachers to face restrictive stereotypes related to hegemonic masculinity and afforded the participants a critical view of heteronormativity reproduced in school contexts (Lara & Fránquiz, 2015). Other studies described above also bring gender and experiential experiences with sexism to their analyses of teachers' emergent critical consciousness (Sosa-Provencio, 2019; Pham, 2018). This suggests that race is not the only identity relevant to the embodied experience of critical consciousness.

Collective Critical Consciousness and Coalition Building

In addition to the attention to embodied experience, identity and critical consciousness, studies that highlight critical consciousness also call attention to its potentially collective nature (Sacramento, 2019; Sánchez-Carmen et al., 2015). As mentioned above, this is a significant addition to the work on teacher emotion that frequently places the individual within a structural context, but not necessarily within a shared cultural, relational context with colleagues and students. Sánchez-Carmen et al. (2015) suggest that critical consciousness is related to “sociopolitical wisdom-- understood as the ways insight is accumulated, social, collective, transgenerational and expressed, embodied and held in multiple ways.” (p. 7). In other words, critical consciousness can be deeply embedded in cultural ways of being shared among

marginalized communities and related to strategies and means for negotiating survival and healing. How then, can collective critical consciousness be cultivated, felt, embodied and/or enacted by teachers?

Although the distinction has not yet been made clear in this emergent body of literature, I believe it's important to highlight the distinction between *collective* critical consciousness and *coalitional* critical consciousness. Returning to Sánchez-Carmen et al. (2015), I posit that collective critical consciousness is shared by members of a community, particularly those who inhabit the same or very similar historically marginalized identities. Coalitional critical consciousness, on the other hand, can be formed across differences as individuals from different identities work towards understanding and justice, and may have unique qualities such as critical awareness of individual power (Keating, 2005). I will further elaborate on this distinction in the theoretical framework chapter of this dissertation.

Several recent studies highlight the potential of shared dialogue to promote collective or coalitional consciousness (Sacramento, 2019; Kohli, 2018). Sacramento (2019) examines coalitional consciousness in the context of critical professional development sessions for ethnic studies teachers, highlighting how tension, vulnerability and critical reflection built such consciousness among the teachers. Sacramento's (2019) study included both white teachers and teachers of Color, while other authors have focused on the development of solidarity amongst groups of teachers of Color. For example, Kohli (2018) suggests that discussion spaces provided for teachers of Color can help sustain these teachers as they navigate racially hostile climates in their schools and careers. Hsieh & Nguyen (2020) also argue that their shared identity as women of Color has enabled them to enact coalitional resistance and collectively navigate their work as teachers in higher education. This emergent body of literature suggests that the emotional culture

produced by collective or coalitional critical consciousness may support ongoing advocacy, resistance and survival within the schooling system.

My study contributes to these growing understandings by investigating how shared critical reflection and emotional solidarity contributed to teachers' embodied experiences of critical consciousness. In particular, although these studies describe the potential for emotional solidarity and hint at emotions in their descriptions, emotion is not an explicit aspect of their analysis. The combination of emotional knowledge, identity and critical consciousness is an important contribution of my dissertation research.

Synthesizing the Literature

In this review, I have highlighted literature related to raciolinguistic inequities in DLBE contexts (Cervantes-Soon, 2014; Flores & García, 2017) research exploring teacher emotions (Zembylas, 2005; Benesch, 2018) and studies focusing specifically on critical consciousness (Cervantes-Soon et al., 2017; Sacramento, 2019). In this dissertation, I bring poststructural approaches to emotion as knowledge to the specific context of DLBE classrooms (Zembylas, 2005). The context of these classrooms, as described in the first section, provides a unique and powerful backdrop for exploring the ways in which emotion relates to critical consciousness and pedagogical decision making. Also, the raciolinguistic inequities present in DLBE classrooms make an attention to raciolinguistic subjectivity relevant and necessary (Palmer, 2010; Nuñez & Palmer, 2018). Completing a study of teacher emotion and critical consciousness in the DLBE context contributes not only to literature on DLBE teaching, but also provides insights regarding the contextual navigation racial and linguistic (in)justice relevant to the work of teaching more generally.

As described in the first section of this review, although critical consciousness is an emerging area of interest in research in DLBE contexts, few studies have connected this consciousness to emotion or considered its embodied qualities. Because this field is emergent, it has mostly been centered on what teachers can and/or should do rather than what they actually do or how they experience critical consciousness (Palmer et al., 2019; Cervantes-Soon et al., 2017). Also, little work has been completed in the DLBE context that considers how teachers and students formulate coalitional critical consciousness related to a shared subversive culture (Sánchez-Carmen et al., 2015; Sacramento, 2019). Finally, few studies engage teachers in the research process as partners or co-thinkers (Martínez, Hikida & Durán, 2015). Through a collaborative approach, my dissertation aimed to not only observe critical consciousness but also to foster it, and allowed teachers to reflect upon and deeply collectively consider its implications. In the next chapter, I will describe the theoretical framework of this dissertation which is centered on feminist theories of emotion as knowledge (Jaggar, 1989; Million, 2009).

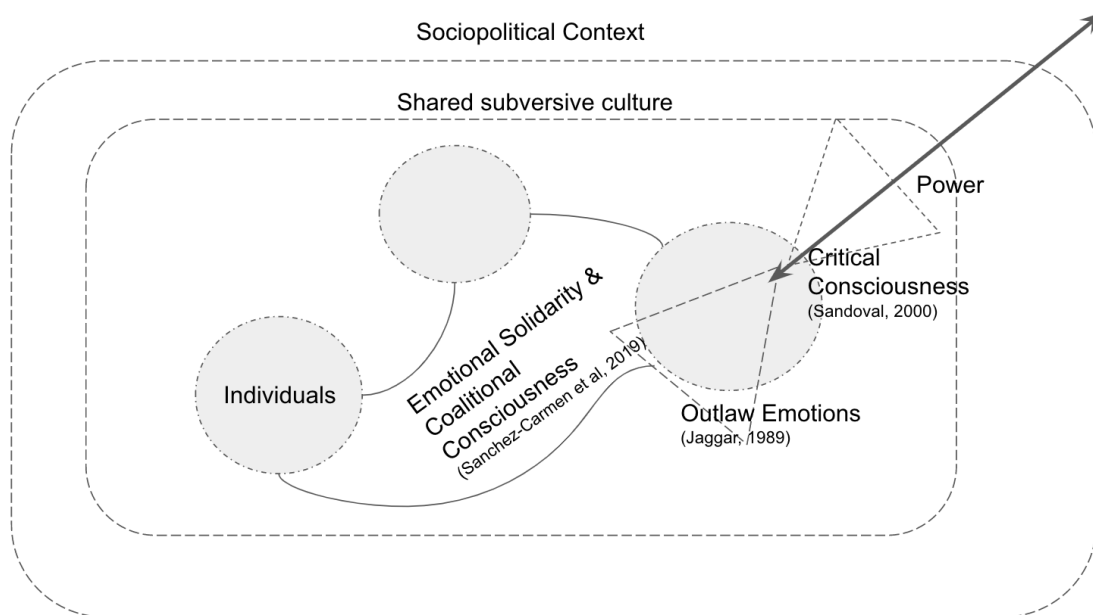
Theoretical Framework

This dissertation brings together theories of raciolinguistic ideologies and subjectivities (Rosa & Flores, 2017; Daniels & Varghese, 2020) and feminist theories of emotion (Jaggar, 1989; Sandoval, 2000), to conceptualize an embodied critical consciousness. Adding depth to and complicating the typical representation of critical consciousness as cognitively held, based on learned knowledge and individually formed (Freire, 1993; Palmer et al., 2019), I argue that critical consciousness is linked to emotion, felt understandings and shared experiences of marginalization and/or privilege in social worlds. Drawing upon the theory of *outlaw emotions*, I demonstrate that unruly feelings provide important insights into the distribution of power within a given context (Jaggar, 1989). Furthermore, the co-constructed, cultural nature of these emotions makes it possible for them to serve as the basis of a subversive epistemology and coalitional consciousness in the work of teaching (Keating, 2005; Sánchez-Carmen et al., 2015).

In what follows, I first utilize theories of raciolinguistic ideologies and subjectivities (Rosa & Flores, 2017; Daniels & Varghese, 2020) along with intersectionality (Crenshaw, 1993) to highlight the ways in which individuals are positioned within systems of power. Also, these theories illuminate the co-construction and potential contradiction of social categories such as race, gender, language and ability (Rosa & Flores, 2017; Leonardo & Broderick, 2011). Using this understanding of positioning, I then draw upon feminist theories of knowledge construction to forward the potential of embodied emotional knowledge to be formed as individuals and groups experience the distribution of power within a given context (Jaggar, 1989; Sandoval, 2000). Finally, I connect these ideas to critical consciousness, and highlight the potential for affective solidarity, emotional subversiveness and transformation in the work of teaching (Zembylas, 2005; Sánchez-Carmen et al., 2015).

Before beginning the chapter, I would also like to name the complex connection of this theoretical framework to my own lived experience and personal history. Following feminist epistemological traditions that highlight the value of lived experience in the formation of knowledge (Hesse-Biber, 2014), this theoretical framework arises from a felt exploration of my identity as a survivor with ongoing PTSD. My focus on emotions as a form of bodily knowledge, particularly unruly emotions that fall outside of normative structures, is rooted in my own journey to understand my experiences with embodied trauma. Simultaneously, as a white, cishetero, woman and University researcher, I recognize that I have a limited personal understanding of marginalization and related outlaw emotions. Thus, this theoretical framework also arises from the collaborative understanding built with the five teachers who took part in this study, and relates to their emic interpretations of the role of emotion in their daily work. In this framework, I dance between my own self-knowledge and the collective learning gained through this study, reflecting the situated solidarity fostered in our research design (Nagar, 2014).

Figure 1: Theoretical Framework



Note: A visual representation of the theoretical framework of this dissertation

Identity in Context: Raciolinguistic Subjectivities

In this section, I theorize teacher identity in context, acknowledging the sociopolitical reality of schools in the US as (re)producing and centering whiteness and white supremacy (Aggarwal, 2016; Dixson & Rousseau, 2006). I consider the co-construction of race, language and ability in this setting as well as the relationship between these identity categories and the distribution of power in DLBE programs (Leonardo & Broderick, 2011; Flores, 2016). I then connect this context to the construction of *raciolinguicized teacher subjectivities* within the work of DLBE teaching (Daniels & Varghese, 2020). Finally, I utilize the concept of intersectionality to consider how these subjectivities may either allow access to or complicate awareness of the existing distribution of power (Levine-Rasky, 2011). This section supports my argument that identity is central to the construction of emotional knowledge and embodied critical consciousness. Throughout my dissertation, an understanding of teachers' raciolinguicized identities in combination with other intersections such as gender inform my interpretation of teacher actions, emotions and practice.

Theorizing Context

In order to theorize how power currently flows or manifests in DLBE classrooms (and what critical consciousness might be attuned to), this analysis centers on the (re)construction of whiteness within these programs and the consequences of this (re)construction. I define whiteness as a set of ideologies and practices that solidify privilege and power, maintaining the dominance of white-controlled institutions and systematically conferring advantages to white individuals (Harris, 1993; Leonardo & Broderick, 2011). These practices occur at a number of levels ranging from interpersonal emotional responses such as fragility and defensiveness to

systemic acts of racial oppression (Matias, 2016; Leonardo & Zembylas, 2013). In this section, I also treat whiteness as co-constructed with other systems of domination, including the ideology of ‘smartness’ and linguistic capability. In DLBE programs these ideologies (i.e. whiteness, smartness) work in tandem to confer privilege to white, English-speaking students and teachers (Leonardo & Broderick, 2011). Below, I draw on theories of raciolinguistic ideologies (Rosa & Flores, 2017), smartness as a form of property (Leonardo & Broderick, 2011) and “feeling rules,” (Benesch, 2020) to indicate multiple ways in which whiteness is constructed within the context of DLBE.

The raciolinguistic perspective suggests that race and language have become ‘co-naturalized’ through colonial relationships of power, and that the two categories persist as co-constitutive in our current world (Rosa & Flores, 2017). This links linguistic identity and racial hierarchy, suggesting deep connections between “Standardized English” (particularly as performed by white bodies) and whiteness in schools (Snyder, 2020; Daniels & Varghese, 2020). Furthermore, this perspective draws attention to links between ideals of linguistic purity, the privileging of monolingualism in the U.S. and white supremacy (Flores, 2016). Raciolinguistic ideologies were also entrenched in original arguments made for the creation of bilingual education programs, centered on discourses of ‘cultural poverty,’ to promote bilingual education as a remedy for linguistic deficits in the Latinx community (Sung, 2017). As many authors have noted, DLBE offers a means for bilingual education to become ‘gentrified,’ recentering the desires of white students and families, and treating white English-speakers as linguistic role models (Valdez, Freire & Delavan, 2016; Palmer 2010). Collectively, this suggests that DLBE programs (re)produce and privilege whiteness through their linguistic policies, and related programmatic structures.

This raciolinguistic perspective also solidifies the connections between ‘smartness’ and whiteness, particularly through language use in schools (Leonardo & Broderick, 2011). Drawing on Harris’ (1993) theory of whiteness as a form of property, Leonardo and Broderick (2011) propose “smartness” as an ideological construct belonging to white bodies and minds. Definitions of “smartness” also rest on perceptions of linguistic performances in classrooms and associated practices of otherizing or pathologizing the language use of racialized youth. Illustratively, racialized multilingual students are frequently subject to the label “English Language Learner” and required to undergo yearly testing related to this designation, whereas white students learning Spanish do not receive labels or required exams (Snyder 2020; Palmer, 2010; Palmer et al., 2019; Flores & Rosa, 2015). Similarly, Martínez-Álvarez (2019) illustrates that bilingual students with disabilities are frequently excluded from bilingual programs or only offered access to bilingual education as a form of remediation serving English learning. Thus, ideologies linking race, language and smartness systematically serve to benefit white students in DLBE classes and disadvantage linguistically and racially minoritized, disabled students (Henderson, 2019).

In the context of this study, it is also important to consider the ways in which whiteness structures emotion creating normative “feeling rules” within particular contexts (Benesch, 2020; Ahmed, 2014). The concept of “feeling rules” emerged from a sociological theory examining the ways emotion served as an unrecognized form of labor in the workplace (Hochschild, 1979). Although Hochschild (1979) critiqued these normative structures dictating how emotions should be expressed and by whom, this work did not necessarily link emotional norms and whiteness. Considering links between emotions and power, Ahmed (2014) argues that emotions reinforce certain ideologies and ways of being while marginalizing others (for example, the common

cultural link between marriage and happiness.) Matias & Zembylas (2014) also illustrate this as they explicitly link investments in whiteness and the emotions of preservice teacher candidates expressed in class discussions. In particular, they argue that investments to whiteness are maintained through expressions of disgust towards racialized bodies, which can also manifest as ‘false caring,’ (Matias & Zembylas, 2014). Taken together, this work suggests that normative emotional cultures in schools are not only related to whiteness, but also may be designed to reproduce emotions of disgust towards racialized populations.

Raciolinguistic Teacher Subjectivities

Just as the context described above positions students in disparate ways, it also systematically structures the positions that teachers hold in these spaces, particularly teachers of different raciolinguistic identities (Daniels & Varghese, 2020). Utilizing poststructural views of identity and subject positions, I theorize teacher identity within the DLBE context and highlight its contradictory nature (Flores & McAuliffe, 2020). Racially and linguistically minoritized teachers are frequently marginalized within this context, and are also institutionally positioned as “white listening subjects,” monitoring and judging the linguistic output of their students (Flores & McAuliffe, 2020). I will argue that when teachers become consciously aware of this positioning (emotional knowledge being one key to such awareness), they are able to agentively navigate this reality in a variety of ways (Sandoval, 2000).

In the post-structuralist tradition, the idea of a stable, self-contained subject is deconstructed; identity is treated as a social phenomenon, always multiple and built in relationship (Atkinson, 2017; Pennycook, 1990). Atkinson (2017) states, “identities are matters of process...They are not fixed or determinant, though they are shaped and developed through institutional and interpersonal processes.” (p. 84). Individuals are always working to make sense

of themselves in relationship to the discourses and ideologies circulating around them, or negotiating their identities in context (Evans, 2002). Identity negotiation is also bound to history; the positions available at any given point are shaped by social worlds embedded across time and space (Evans, 2002). Therefore, the remaking of self is bound by power and constrained by the co-constructed worlds in which we live. In the case of DLBE teachers, their teacher identity is shaped both by the history and present conditions of their classrooms and by their other socially constructed identity markers including race and gender.

Following Daniels & Varghese (2020), I highlight the significance of these teachers' *raciolinguicized subjectivities*. This viewpoint draws upon the raciolinguistic perspective discussed above, to consider the complex, mutual formation of teachers' racial and linguistic subject positions (Rosa & Flores, 2017). These subject positions include both the ways in which teachers self-identify and name their raciolinguistic ways of being, and the ways in which they are interpreted and positioned based on these subjectivities in the classroom. For example, the Latinx teachers in this study frequently mentioned their pride in their bilingual linguistic abilities, at the same time as their language practices were interpreted through discourses of linguistic purity and 'balanced bilingualism,' as colleagues derided their translation skills. These teachers also noted that they were positioned in certain ways because of their English speaking abilities, and at times given leadership roles over Latinx colleagues with audible "accents." These examples will be further illuminated in the findings section and highlight the ways in which race, language and ability are co-constituted in the work of language teaching.

In addition to their own raciolinguicized subjectivities, DLBE teachers also have institutional roles located within existing systems of power. Flores, Lewis & Phuong (2018) draw on earlier work theorizing the significance of the "white listening subject" in schools in

order to conceptualize this role. The “white listening subject” position can be inhabited by any individual, or non-living entities such as tests, that mark the linguistic production of multilingual youth (Flores & Rosa, 2015). Dual language teachers are frequently required to act as the “listening subject” within their classroom contexts as they interpret students’ speech in relationship to dominant normative discourses regarding ‘academic language’ and fluency.’ Flores, Lewis & Phuong (2018) suggest that this produces an ongoing discourse of anxiety among DLBE teachers as they worry about how students will be heard and perceived in higher education and the workforce. This leads to ongoing policing of language perceived as informal among BIPOC students in schools, and to emotional struggle and suffering, particularly for BIPOC teachers.

Finally, it is important to mention that approaching identity as a process related to discourse, constantly (re)produced in our social world allows the possibility for resistance, agency and transformation. Individuals and collectives can also remake discourses, potentially transforming them and their related social realities (Flores, Kleyn & Menken, 2015; Zembylas, 2011). Particularly, when actors become aware of dominant scripts or majoritarian ideologies, this unmasking offers the opportunity for resistance (Flores, Kleyn & Menken, 2015; Butler, 1990; Sandoval, 2000). As will be discussed in greater depth in the next section, both Zembylas (2011) and Benesch (2018) suggest that for teachers, such resistance can be exercised through emotions in their work. Benesch (2018) argues that teachers exhibit agency or critical action when they resist “feeling rules.” At the same time, it is important to consider how the multiple identities that individuals hold impact their ability to see power, and resist it.

Intersectionality and Seeing Power

Because I am interested in the overlapping and multiple nature of DLBE teacher identity, I also incorporate an understanding of intersectionality or the view of the self as inhabiting multiple positions that interact in various ways (Crenshaw, 1989). Arising from the tradition of Black feminist thought (Combahee River Collective, 1986; Lorde, 1984; Crenshaw, 1989), intersectionality conceptually relates to the lived experiences of Black women at the intersection of race, gender and class. Intersectional analyses, such as those completed by Crenshaw (1989) were originally intended to address multiple marginalizations, particularly the contradictions produced through a focus on a singular aspect of identity in social justice movements (such as race) rather than these multiple oppressions. The concept has now been applied to a multitude of analyses including those considering the historical co-construction of dis/ability and race (Annamma et al., 2013), nationality, race and language (Flores & Rosa, 2017) as described above. It has also been suggested that intersectional analyses can and should also address intersecting forms of privilege (Keating, 2009; Levine-Rasky, 2011; Leonardo & Broderick, 2011; Broderick & Leonardo, 2016).

The intersectional identities of novice DLBE teachers (particularly in regards to gender, language and race) may create tension in relationship to a potential critical consciousness, or ability to see power within the context of dual language programs. Drawing on Anthias (2005), Levine-Rasky (2011) suggests that intersectional social positions can be both reinforcing and contradicting. In other words, certain social positions (such as whiteness and middle-class status) can work together to reinforce dominance, while others (such as female-identifying gender and whiteness) can be contradictory, creating a more complex experience of domination and subordination (Levine-Rasky, 2011). Levine-Rasky (2011) further argues that moves to reinforce power from contradictory social positions occur at the expense of solidarity with other

marginalized groups towards social change. For example, such moves may prevent white female teachers from working in solidarity with female teachers of Color because of their enduring investment in whiteness. This view of intersectionality implies that individuals' investment in and experience of power is related to their multiple social selves across varying contexts.

In this study, I take up this understanding of intersectionality and apply it to teachers' moves towards critical consciousness. Understanding the necessity of a contextual examination of power and identity (re)construction, this study considers how teachers' intersectional identities relate to their embodied experience with critical consciousness (Visweswaran, 1994). Also, I consider the impact of emotional connection and shared criticality fostered between these teachers in efforts towards solidarity across multiple identities. In what follows, I connect these ideas to emotion and critical consciousness in order to suggest that emotion is a key element of this negotiation.

Outlaw Emotions: Unruly Feelings as a Form of Knowledge

Building on the conceptualization of identity outlined above, this study takes a post-structuralist and feminist approach to emotion. I theorize emotion as socially constructed and as directly connected to the reproduction of power in our social worlds (Jaggar, 1989; Abu-Lughod & Lutz 1990; Boler, 1999). Emotion is produced in relational interactions or in the negotiation of self in our daily experiences embedded in our particular social points of view (Evans, 2002; Zembylas, 2011). Jaggar (1989) suggests that “the emotions we experience reflect prevailing forms of social life,” and that such emotions commonly work to reinforce dominant norms and ideologies (p. 157). Yet, ‘outlaw emotions’ or emotions experienced by those at the margins, can be powerful forms of knowledge, ways of seeing power, and means of transformation (Jaggar, 1989; Sandoval, 2000; Zembylas, 2011). In this section, I discuss the connection of emotion to

power (Matias, 2016; Zembylas, 2011), and emotion as a form of knowledge (Jaggar, 1989; Million, 2009). I argue that emotions can be a key aspect of shared subversive epistemologies, undergirding collective and coalitional critical consciousness in the work of teaching (Keating, 2005; Sandoval, 2000).

As mentioned in the literature review section, cognitive approaches to emotion in education suggest it is psychologically produced and privately experienced (Benesch, 2017; Zembylas, 2011). In contrast, the post-structural view conceptualizes emotion as socially constructed through shared discourse and ideologies (Abu-Lughod & Lutz, 1990). Emotions gain meaning as they are given culturally recognized names, and valued, allowed, prohibited or judged in particular social settings. Further, emotions are related to subject positions, as in raciolinguistic subjectivities, formed within a hierarchized social world (Jaggar, 1989; Zembylas, 2011). This indicates that emotions are constituted through *relationships of power* and are indicative of an individuals' complex connection to the distribution of this power (Zembylas, 2011; Evans, 2002).

The deep connection between emotions and social power is illustrated through the ongoing construction, (re)production and negotiation of “feeling rules,” or normative expectations regarding the experience and expression of emotions in particular contexts (Zembylas, 2011; Benesch, 2018). These feeling rules mean that certain emotions are allowed for some bodies/identities and disallowed for others (Jaggar, 1989; Zembylas, 2011). For example, a white parent may be allowed to criticize a teacher of Color, but this teacher of Color may be seen as a “reverse racist” or as “unprofessional” if expressing similar anger towards the white parent. The existence of normative feeling rules creates the possibility of ‘rule breaking’ or what Jaggar (1989) refers to as *outlaw emotions*. These outlaw emotions arise when individuals experience

unruly and agentive emotional responses to particular situations. For example, a teacher may feel disgust or frustration at new school rules regarding student behavior rather than the expected relief or compliance. Importantly, the individual's subject position makes these *outlaw emotions* more or less likely, and potentially alters their meaning. As in the previous example, the added layer of the teachers' identity as BIPOC, female and/or multilingual alters the emergence and meaning of these emotions. Thus, rather than interpreting emotions as positive/negative this study considers how emotions are linked to the distribution of power and potential resistance within the context of DLBE teaching.

Because emotion is connected to personal history, sense of self and social position, emotions are also a form of knowledge, or a set of understandings related to the prevailing order of our cultural reality (Jaggar, 1989; Million, 2009; hooks, 1990). Jaggar (1989) critiques the conception of rational knowledge as oppositional to or separate from emotion, instead arguing that emotion is essential to the formation of knowledge. As described above, Jaggar (1989) theorizes that for individuals in marginal positions (i.e. people of color, women etc.) outlaw emotions may allow the knower to identify and critique manifestations of power in everyday interactions. These emotions can indicate flaws in dominant discourses, injustice in normative practices and issues with commonly accepted systems (Jaggar, 1989).

Jaggar (1989) suggests that these outlaw emotions may take many forms including anger, outrage, joy and love; in this study all of these are considered as potential sources of knowledge for female-identifying teachers in DLBE classrooms. In particular, I consider which emotions may be considered "outlaws" in relation to the norms of whiteness and white supremacy constructed in DLBE programs as outlined above. Therefore, feelings of anger, frustration, sadness and others produced through experiences with classroom language policy can be

interpreted as falling outside the expected norm of compliance, righteousness, cleanliness or purity. Similarly, deep feelings of love and joy experienced in work with BIPOC students and with engaging in Spanish, Spanglish and translanguaging in the classroom are viewed as falling outside the emotional norms surrounding teaching multilingual students of Color. It is also important to note that these emotional norms are associated with not only whiteness but also White, English-speaking teachers who constitute the majority of elementary school teachers. Therefore, raciolinguicized subjectivity is essential to making sense of the experience of these emotions.

A final important aspect of these theories is their focus on emotional culture and discourse as shared ways of knowing and being (Zembylas, Charalambous & Charalambous, 2014). This suggests that although emotions and outlaw emotions may first arise in the body of an individual, they have collective impact and can formulate the basis of various types of culture. Jaggar (1989) suggests that outlaw emotions can thus become a foundation for shared subversive epistemologies and subcultures within particular communities. As individuals carry embodied emotions into everyday practices and interactions, they can utilize this knowledge to collectively (re)produce and/or resist existing cultures. For example, the group of teachers in this study shared a number of emotional reactions regarding strict language policy in their placements including frustration, disillusionment and anger. These shared emotions allowed them to subvert emotional norms by actively mocking and resisting language separation rules, and purposefully choosing to translanguage to build emotional connections with their students.

Critical Consciousness and Emotional Knowledge

In this section, I will draw on the above ideas regarding outlaw emotions and emotional knowledge to theorize *embodied critical consciousness* or critical awareness and knowledge of

power distribution that is felt and experienced in and through the body. First, I question the typical theorization of critical consciousness as cognitively held and individually learned through the addition of feminist theory exploring body/mind connection (Schalk, 2018; hooks, 1990; Rendón, 2014). Next, I use feminist theory to further delineate the possibilities of a “felt” critical consciousness, built on emotional knowledge, personal history and embodied being in the world (hooks, 1990; Anzaldúa, 1987). Finally, I link this understanding to views of critical consciousness as collective and shared, theorizing emotional solidarity and affective alliances as key aspects of this shared consciousness (Zembylas, 2005; Keating, 2005; Sánchez-Carmen, 2015). This links to possibilities for collective resistance and the navigation of oppressive norms in everyday work (Sandoval, 2000).

Defining Critical Consciousness

As mentioned in the literature review chapter, much recent work in the field of bilingual education has highlighted the potential of critical consciousness as a new central aspect of teachers’ work and programmatic development in DLBE contexts (Palmer et al., 2019; Cervantes-Soon et al., 2017). These authors draw upon Freire (1993) to define critical consciousness as an ability to recognize the distribution of power, or to ‘read the world.’ Palmer et al. (2019) rest their definition of critical consciousness on the idea that “individuals are thinking subjects with the capacity to reflect on ... oppressions and recreate their situations,” (p. 123). Freire (1993) also considers critical consciousness to be gained through dialogue, reflection and action, which together constitute *praxis* or ongoing efforts to transform the world.

Epistemologically, Freire’s (1993) work relies on a theoretical separation between body and mind, typically found in Western philosophical works and scientific writings. Critical consciousness is conceptualized as held and developed in the brain, acquired through ongoing

thought and formal opportunities for study. Although Freire (1993) postulates that critical consciousness requires action in the world, cognitive work in the brain is required to make sense of action and bodily experience. In defining liberatory dialogic education, Freire (1993) states, “the object of investigation is not persons, but rather the thought-language with which men and women refer to reality...” (p. 78), centering learning on thinking. Freire (1993) also refers to the cognitive act of “reflection” as that which divides humans from animals. This suggests that the body, and felt experience generally, are not treated as sources of knowledge, but rather as objects for reflection through which knowledge can be created.

Simultaneously, it is important to highlight the potentially embodied nature of critical consciousness that Freire (1993) suggests with praxis. As hooks (1990) argues, “[Freire] never spoke of conscientization as an end itself, but always as it is joined by meaningful praxis,” (p. 47). This points to ways in which critical consciousness is meant to be lived, experienced and felt. hooks (1990) also argues that Freire’s work reflects many aspects of her lived experience as a Black woman raised in a rural community, suggesting that his work epistemologically privileges the embodied knowledge of marginalized individuals. Yet, Freire (1993) does not necessarily address the ever-presence of these lived experiences in the bodies and minds of those who engage in praxis nor the influence of these experiences in ongoing consciousness in action. Also, Freire (1993) discusses emotions such as love and hope as essential to engaging with and further developing critical consciousness, yet tends to treat these as qualities or feelings arising through consciousness thought rather than as intimately connected to everyday lived experience.

The addition of feminist theory which reconceptualizes the body-mind split, supports a deeper understanding of the felt nature of critical consciousness and the significance of bodily and emotional knowledge in its manifestations (Jaggar, 1989; Schalk, 2018). This understanding

is present in Jaggar's (1989) formulation of outlaw emotions as valuable sources of knowledge and her assertion that emotion is essential to knowledge formation rather than inimical to it. Schalk (2018) adds to this understanding by proposing the use of the concept *bodymind* to highlight the "enmeshment" and constant co-working of these aspects of our being (p. 5). *Bodymind* arises from work in trauma and dis/ability studies that uncovers the ways in which traumatic memories are held in the body (Price, 2015; Flores-Ortiz, 2003). Price (2015) defines *bodymind* as "a sociopolitically constituted and material entity that emerges through both structural (power- and violence-laden) contexts and also individual (specific) experience," (p. 271).

This work suggests that the *bodymind* holds valuable knowledge of the contextual distribution of power in an environment and has a variety of ways of making sense of this distribution. It is also important to note that much sense-making involves emotional expression; the identities of the sense maker including race, gender, dis/ability cause some emotional responses to be interpreted as "appropriate" and others as inappropriate or "crazy," (Price, 2015). This links back to outlaw emotions and adds a view of the ways in which individuals must also strategically navigate the expression of their emotions based on their sociopolitical identities (Jaggar, 1989). The concept of *bodymind* helps make sense of the enmeshment of experience, reflection, action and dialogue in the daily work of the teachers in this study. Breaking down conceptual barriers between body and brain illustrates the deep interconnection between emotions, personal histories, memories, present experience and analyses and understandings of power. Furthermore, it helps explain how teachers may express that they know what to do without thinking, or use emotions to guide decisions.

This viewpoint also further elevates the significance of identity; sociopolitical positionalities are central to the ways in which bodyminds are constructed and the ways in which we experience the world. Thus, the concept of bodyminds also links to the epistemological privileging of the lived experiences of individuals in marginalized positionalities, as found in feminist theory more broadly (Hill Collins, 1986; hooks, 1990). This suggests that identity is not separable from critical consciousness, and that embodied critical consciousness relates to self in context. In this study, I draw on this concept to expand Freire's definition, and conceptualize *embodied critical consciousness* as an felt awareness of power held in the bodymind that enables the knower to emotionally, physically and materially navigate the existing distribution of power and at times work to transform this reality. In what follows, I expand this understanding by building on existing work that highlights connections between emotion and critical consciousness (Boler, 1990; Sandoval, 2000).

Emotion and Critical Consciousness

In this section, I bring together poststructural and feminist theories of emotions previously described in this chapter and my conceptualization of embodied critical consciousness in order to illustrate how emotions can support the formation and experience of such a consciousness. In particular, I further explore the interconnection of identity, personal history and critical consciousness elucidated in the work of many feminist theorists (hooks, 1990; Anzaldúa, 1987; Sandoval, 2000; Boler, 1990). This further solidifies my claim that an awareness of identity is central to an understanding of emotional knowledge, and its transformative potential in everyday work.

An additional element that seems essential to the formation, embodiment and experience of critical consciousness, is a self-realization or critical self-reflection regarding the

sociopolitical positionalities inhabited and their connection to power. This understanding enables individuals to critically interpret felt experience and resist dominant ideologies. For example, Sandoval (2000) states that although the oppressed inhabit marginalized subject positions, “these subject positions, once self-consciously recognized by their inhabitants can be transfigured into effective sites of resistance to an oppressive ordering of power relations,” (p. 54,5). In other words, emotional knowledge of lived experience can empower oppressed peoples to exercise agency. Sandoval’s work relates to that of many other theorists (Hill Collins, 1986; Lorde, 1984; hooks, 1990) who suggest that the experience of oppression leads to an altered view of reality or ability to critique hegemonic truths.

In the case of individuals who experience relative privilege, emotion also offers a potential for transformation and a changed view of the world (Chubbuck & Zembylas, 2008; Boler, 2004; Varghese, Daniels & Park, 2019). Boler (2004) suggests that individuals with privilege may fall into “emotional habits” of which they are unaware or inattentive, and which serve to reproduce power. Further, she argues that a “pedagogy of discomfort” can offer opportunities for individuals to reflect on these emotions and transform problematic patterns. Boler states, “by closely examining emotional reactions and responses... one begins to identify unconscious privileges as well as invisible ways in which one complies with dominant ideology,” (p. 118). This ‘pedagogy of discomfort’ can also produce defensiveness, anger and fear because it entails a challenge to individual worldviews, but can be balanced with ‘critical hope’ or belief in transformation (Boler, 2004; Palmer, 2018).

Collectively, this suggests that embodied critical consciousness includes a cultivated sense of how the self is positioned in relation to others, and how this positioning is impacted by the flow of power. In order to potentially redistribute power, individuals must realize how they

themselves are situated within this field of power. As some authors argue, this realization may involve or necessitate a critical awareness built through dialogue, ‘formal’ learning or historical knowledge (Freire, 1993; Palmer et al., 2019). At the same time, the concept of the bodymind highlights that such a knowledge base *always* intermingles and co-exists with the felt experiences and lived personal experiences of the knower (Million, 2009; Jaggar, 1989). This understanding supports a critique of the epistemological privileging of ‘objectivity’ within research and writing and the hegemony of “rational” discourse (Nagar, 2014). Instead, in this dissertation I conceptualize critical consciousness as deeply interconnected with emotion, self and lived experience in the world. In the next section, I will build upon this understanding to conceptualize the role of relationships and shared experiences in the formation and embodiment of this consciousness.

Collective and Coalitional Consciousness Formed Through Emotional Solidarity

If we consider emotions to be culturally formed and shared, and related to both dominant and subversive contextual cultures, then we must also consider the ways in which embodied critical consciousness can be similarly collective or coalitional (Sacramento et al., 2019). This understanding also underpins potential for shared action, resistance and cultural transformation (Sandoval, 2000; Keating, 2005). In this section, I first consider the possibility of emotion as a base for collective critical consciousness (Zembylas, 2005). I then elucidate the distinction between a collective critical consciousness and a coalitional consciousness, arguing that attention to identity is essential (Keating, 2005; Sánchez-Carmen et al., 2015). Finally, I suggest that these collective and coalitional consciousnesses can support the felt, tactical navigation of subversive teaching in the context of DLBE classrooms today.

Zembylas (2005a) introduces the concept of *affective alliances*, or connections built through emotional resonance, in his longitudinal ethnographic study of an elementary school science teacher. Zembylas (2005a) observed that the teacher created affective alliances with her students in order to make space for emotional freedom in her classroom, enabling her to subvert restrictive norms regarding emotions in her teaching. This illustrates the significance of collectivity in the formation and experience of emotions within the classroom context. Although this conceptualization of affective alliances helps to establish the possibility of emotional solidarity and its potential impacts, Zembylas (2005a) does not include a critical analysis of the ways in which identity (particularly raciolinguistic subjectivity) relates to the meaning and formation of such alliances. This is significant because the work lacks an understanding of the ways in which power impacts the formation of such alliances across racial and linguistic differences.

Keating (2005) argues that a failure to attend to power and multiple aspects of identity has caused issues in feminist consciousness-raising circles aimed towards shared alliance. Keating (2005) suggests that feminists ought to seek out a ‘coalitional consciousness’ formed through explicit critical attention to multiple aspects of difference, and attention to power and privilege. Such a coalitional consciousness can enable individuals of different identities such as white feminists and Chicana feminists, to navigate collective work towards justice (Keating, 2005). This relates also to several aspects of critical consciousness proposed by Palmer et al. (2019) including the importance of “constantly interrogating power,” “critical listening” and “embracing discomfort.” Both theoretical approaches suggest that attendance to difference and willingness to reflect on complicity are key in ongoing work to build emotional solidarity amongst differently positioned individuals.

At the same time, other theorists indicate the possibility for members of the same historically marginalized community to have a more implicit emotional solidarity and shared critical consciousness based on similar emotional experiences. Sánchez-Carmen et al. (2015) refer to such a consciousness as “sociopolitical wisdom-- understood as the ways insight is accumulated, social, collective, transgenerational, and expressed, embodied and held in multiple ways, “ (p. 7). This suggests that teachers who share certain key aspects of students’ (or each other’s) identities may be able to build on such shared wisdom to formulate collective understandings and emotional stances towards power in the classroom. For example, a Latinx teacher who experienced linguistically and culturally subtractive schooling as a child may be able to form emotional solidarity with a Latinx student in an English-medium program in a manner distinct from that of a white teacher with linguistic privilege (Valenzuela, 1999).

Both coalitional and collective critical consciousnesses offer the possibility of shared epistemological shifts, and transformative subcultures. Such solidarity may allow teachers and students, and potentially families, to co-navigate (in)justice selecting from a variety of tactics as needed (Sandoval, 2000). Also, such consciousness may allow teachers and students to make space for emotional freedom and healing which is necessarily contextually distinct and related to individual identities (Love, 2020). In this dissertation, I consider the possibility of the formation of both types of consciousness in my collaborative study, and the ways in which such a consciousness potentially supported the formation of a subversive culture of DLBE teaching among the teacher collaborators.

Towards a Theory of Embodied Critical Consciousness

In this theoretical framework, I have outlined an understanding of embodied critical consciousness that accounts for sociopolitical identity and emotional interconnection.

Understanding the role of dominant ideologies, in this case whiteness, ableism and English-centricity, in the formation of prevailing emotional cultures in DLBE programs, I forward the possibility of *outlaw emotions* as subversive forms of knowledge in this context (Jaggar, 1989). Making connections to *raciolinguistic subjectivities*, I also argue that these emotions (including, joy, frustration, love and pain) are connected to individual experiences in fields of power and institutional roles and responsibilities (Daniels & Varghese, 2020; Flores & McAuliffe, 2020). Outlaw emotions experienced within the *bodymind* offer the possibility of an embodied critical awareness of power in a given context. Also, outlaw emotions shared amongst colleagues and with students have the potential to formulate a subversive culture of transformational teaching. Taken together, this offers a framework for understanding the complex connections between identity in context, lived experience, emotion and critical consciousness.

Methodology

This dissertation study was designed as a critical ethnography with collaborative elements that engaged five novice dual language bilingual education (DLBE) teachers as collaborators over the course of the 2019-2020 school year (Madison, 2005; Campbell, Lassiter & Pahl, 2018). Prior to the study, during the 2018-2019 academic year, I built relationships with all of these teachers as they completed their pre-service teacher education program (TEP), serving as their instructor and in two cases as their instructional coach. Because of the cohort design of the program and the participation of these five teachers in the first year BECA bilingual endorsement program, we had many collective opportunities to share in a mutual discovery regarding the power of language, its relationship to our identities and its role in the classroom. I also had the amazing opportunity to engage with these teachers on multiple levels, reading poems they composed regarding their identities, sharing our experiences as bilingual educators, supporting them to critique ongoing programmatic issues and offering hugs in the hallway between classes. This project arises first and foremost from these ongoing relationships and the intangible, inexpressible experience of being in community with these five women as they became teachers.

As I outline below, this project builds on a feminist epistemological base, positioning relationships, lived experiences and emotional landscapes as central to knowledge construction in research (Hesse-Biber, 2014). First, I describe this stance, highlight my positionality and explore elements of my identities that emerged, changed, grew and existed throughout my engagement with this project (Nagar, 2014). Second, I highlight relevant research traditions (Madison, 2005; Campbell, Lassiter & Pahl, 2018; Paris, 2011) and outline my study design. Then, I introduce my research collaborators and their various school contexts. Finally, I describe

my methods of data collection (Green 2014; Cochran-Smith & Lytle, 2009) and data analysis procedures (Angrosino, 2011). Collectively, this section questions the separability of research methods, researcher and research results and challenges the tendency to conceive of research as a linear process. Through the inclusion of ethnographic poetry written at various moments before, after and during the study, I illustrate the interconnection of my subjectivities, my experiences and my research and co-learning with the collaborators in this study. I at times purposefully mingle poetic findings into this section to illustrate my approach to this work as processual, ongoing, and connected with my embodied experiences (Wright, 2018; Chaparro, 2020).

Epistemological Stance & Positionality

Body knowledge

Secrets held in tightened jaws
Anticipation creeping behind
Knowing what feels right or wrong

The tug of a string on my heart holding me back from speaking the truth
Speaking it anyway and letting the words flow like water

Being too near, too far, too visible, too invisible
The sound of a train calling through the night in the midst of a dark stand of trees

Knowing how you've been seen before, how you'll be seen again
how freedom blossoms

In this study I employ a feminist epistemological lens, which centers critical analyses of power in order to forward transformative social change (Hesse-Biber, 2014). Feminist epistemologies treat knowledge as situated, relation and co-constructed within larger fields of power (Harraway, 1988; Hesse-Biber, 2014). Also, the feminist approach acknowledges that subjectivity always deeply influences research, and treats reflexivity as an ongoing process forged through an exploration of tensions and sustained self-questioning (Hawkesworth, 2006;

Nagar, 2014; Cox, 2015). Furthermore, my work draws upon the understanding that subjectivity does not reside only in the mind, but is also embodied and deeply felt (Schalk, 2018; Million, 2009). Therefore my embodied experiences and the embodied experiences of my research collaborators were central to the creation of knowledge in this work.

In this dissertation, in order to explore my subjectivity and enter the research as a collaborator, I drew upon radical vulnerability (Nagar, 2014). This practice involves an intention and effort on the part of the researcher to identify past and present positionalities and investments in power and to share this with research collaborators. This stance produces a complex view of research relationships while also working towards ‘situated solidarity,’ or the potential for a contextual collaborative struggle (Nagar, 2014). I have found in this research that radical vulnerability requires renewal, ongoing processing, openness and reflection on my own discomfort, investments in whiteness and enduring tensions (Swarr & Nagar, 2010). I discovered that even as I openly shared parts of myself and their relationship to systems of power, I obfuscated other aspects or experienced tension in their uncovering (Visweswaran, 1994).

In what follows, I (re)engage with this radical vulnerability in poetic form to explore the following questions: *How did I come to this research? Who am I in relationship to my collaborators and what did I bring with me into their classrooms? How did/do these experiences shape my research?* These poems attempt to expose the multiple identities and investments I brought to the research (including my institutional position) and the impact of these identities and investments. Rather than provide a positionality statement, I use these poems to uncover tensions, point to painful and complex experiences and allow space for incompleteness, partiality and reinvention (Nagar, 2014). The poems are meant to highlight key aspects of my identities including my identity as a white woman, a former bilingual teacher, a neurodivergent survivor of

sexual and domestic violence, and an emergent researcher/academic. They also highlight relationships in my past work including my first experience with ethnographic fieldwork after my undergraduate degree, my work as a teacher, and my work in the past few years as a teacher educator.

How did I come to this research?

My no-name driver

(Inspired by Renato Rosaldo's poem)

I don't remember how I went back
I don't remember the journey

Stepping up an old tour bus from Puyo to Quito
Burying myself in a window seat
grasping the weight of my own hands

...Close your eyes as the bus winds through sneaking curves
On a cliff above a roaming river surrounded by banana trees

...Close your eyes as the headlights illuminate the others
approaching like flashlights searching for lost ones

You were right when you said "be careful"
Although I did not know what you meant

Closing my eyes, to me it did not matter
Whether the bus remained on solid pavement

Or flew off free down through the sweet warm darkness

"Los recuerdos de la Maestra turned PhD student"

I remember you...las niñas con A
Ariana, Aliyah, Alexa, Estrella, and Aileen
Tapping to school in glittery shoes
Con las trenzas apretadas
Hairspray held ropes of black shiny love

Me, your maestra, White, short, saltine cracker
Twisting your lenguaje, into chalk smeared objectives on the board
My Teach for America stamped alternative certificate
Wiping privilege on the front steps of the school
Cada mañana, as a I made a desperate effort to live up to you

I remember your big wet tears dropped on my shoulder when
Luis te pegó, and you didn't know why,
The serious face of your papi, cuando se llevaron a tú mamá
La migra
From your brick bungalow house 3 blocks west of Midway airport.

I remember how you went to Mexico, came back,
went again and came back
Una familia entera por fin
You brought your mother to meet me in the fluorescent school
hallway
Slick green metal lockers and your smiling face
Ya llegó mi mamá, mi mami ya llegó.

I remember you once wrote on your tarea
When I grow I up I want to be an immigration lawyer
So I can help keep families together
Quiero que nos quedamos juntos para siempre, Mami
Why should a document keep us apart?

And me, what could I say? Somos una familia, I told my clase
Hoping I could erase
The 6 hour days spent studying for tests in the language of Whiteness
The spate of copy-paper made books sin colores ni vida
The cliff-ending of third grade that marked your submersion.

Now, as an observer, an explicator,
I wonder how I can protect you from a wall of hatred
A surge of cowardice
Propelled at your sweet corazón,
the courageous flapping wings of a caged colibrí
¿Para qué sirven my set of university emblazoned papers?
¿Qué puedo hacer?

Who am I in relationship to my collaborators and what did I bring with me into their classrooms?

<p><i>The system says you're:</i> <i>Nativo, hispanohablante</i>, a Spanish-speaking kid ELL, English-deficient, language in process Academically at-risk</p> <p><i>You say:</i> Can you record me? Can you record me? Puedo leer todos los países del mundo <i>Afganistan, Albania, Algeria, Samoa Americana...</i></p> <p>Your teacher says: Maybe it's a speech problem Their home life, con dos padres trabajando The lack of a print-rich environment</p> <p><i>You say:</i> Tengo un sandwich que mi mami me hizo para Lunch Y grapes...me ENCANTAN los grapes Hoy es el <i>birthday</i> de mi hermanita—(smile)</p> <p><i>What do we see when we look at you?</i> <i>What do we hear when you speak?</i></p> <p><i>A mirror replacing a magnifying glass</i> <i>in my quest to set you free</i></p>	<p>Every Time</p> <p>Every time I say it only part of it comes out Violence, home, trauma, anxiety, abuse, PTSD A fear of being trapped</p> <p>Rape; The word I never say</p> <p>Which part makes sense here? Which is the least offensive? How will you look at me differently when the secret slides between us?</p> <p>I don't pretend to know the secrets harboring in your heart But when I see your eyes staring somewhere I don't see I think maybe you know how it feels To constantly hide a wound To avoid being told it's inappropriate conversation To understand your visibility is out of the question</p>
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How did/do these experiences shape my research?

My Presence	Questions
<p>Touching my shoulder gently as you pass You say thank you An acknowledgement that my presence is important That I could do something that mattered to you</p> <p>At the same time it burns me A frightening responsibility That my presence is important That I could do something that mattered to you</p> <p>10 years ago I learned That a researcher can be a friend, a daughter, a nuisance, an object I learned that an invitation can be a trap And a presence a rippling provocation For eyes, hands, bodies, feelings Unwanted yet offered Insisted Held down</p> <p>Today in the yellow glow of one half of your fluorescent lights On your patchwork letter carpet where your fourth graders sit Your touch contained none of these messages, but all of this history How do I work with the past I carry into the now?</p>	<p>How can I advocate for my students if I can't even advocate for myself?</p> <p>What if I've never seen myself as important or worthy of advocacy?</p> <p>What if I've tried but others have ignored me?</p> <p>What if I don't know how to say what I want to say?</p> <p>What if saying something involves saying too much?</p> <p>What if I have to explain myself when I don't want to?</p> <p>When will others start seeing me as important?</p>

Research Traditions & Study Design

As described in the previous section, this research was designed with relationships and ongoing attention to power and positionality at the center (Swarr & Nagar, 2010). My goal was to enact 'humanizing research' enabling me to work towards 'situated solidarity' or relationships of trust built on shared critique with my collaborators (Paris, 2011; Nagar, 2014).

Simultaneously, I wanted to remain attentive to the fact that I would always be entering

classrooms as a white, female, University researcher and that my presence had many impacts including potential harm. Because of this, I chose to design the study as an ethnography because it enabled me to have ongoing engagement with collaborators over time, build relationships through participation and shared experiences and continue to reflexively engage with my potential impact (Paris, 2011; Kirkland, 2014). Ethnography was also appropriate for my intention to explore the felt nature of critical consciousness and its connections to emotions because it allowed me to not only observe the emotional experiences of collaborators but also to have my own embodied responses and engage in ongoing critical reflections and discussions regarding these realities.

With this relationality at the center, the study was designed as critical ethnography with collaborative elements. Therefore, it draws primarily from traditions of critical ethnographic research (Madison, 2005; Howard & Ali, 2017) and secondarily from activist or feminist ethnography (Craven & Davis, 2013) and traditions of humanizing research (Paris 2011; Chaparro, 2020). Critical ethnography is a research approach that is concerned with the circulation of power in culture, and the identification of hegemonic forces and ideologies in our everyday lives (Madison, 2005; Howard & Ali, 2017). In the field of education, critical ethnography has typically focused on inequities in school environments and the marginalization of students of color in school life (Brice Heath, 1983; Kirkland, 2014; Palmer 2010). Howard and Ali (2017) argue that critical educational ethnography is focused on “radical moves towards justice within the context of education...for the communities with whom research is being conducted,” (p. 147). This suggests that critical ethnographic studies are explicitly political and motivated by the desire for change. Change refers to material consequences in the lives of

research collaborators, which in this case also included emotional shifts and new self-understandings (Tuhiwai Smith, 1999).

Although Madison (2005) suggests that the “critical” in critical ethnography arises from the critique the ethnographer formulates, my project was centered on the possibility of a *collective* critique, or a shared examination of equity issues that my research collaborators were experiencing on a daily basis and our collective efforts to navigate these inequities. Suoto-Manning (2014) cautions critical researchers to consider the question, “critical for whom?” in order to examine their own assumptions. This suggests the significance of working in concert with participants to understand the complex situations in which they live. Similarly, Hale (2007) defines activist anthropology as ethnographic work that “reorients research practice around a different answer to the basic question, “knowledge for whom?” (p. 105). In other words, activist anthropology engages with research collaborators in order to produce knowledge that both arises from “on the ground” experiences and seeks to inform those interested in shifting or changing those experiences. In this study, I aimed to make my research responsive to these questions through ongoing collaboration with the teachers involved.

Paris (2011) defines humanizing research as a “methodological stance” that “requires... dialogic consciousness-raising and the building of relationships of care and dignity for both researchers and participants,” (p. 140). Paris (2011) and others (Philip et al., 2014; Chaparro, 2020) suggest that such research is characterized by reciprocal care, awareness of our limitations as ethnographers and commitments to honor the fullness of our collaborator’s experiences. In endeavoring to engage in humanizing research as a white woman working with BIPOC teachers, I also recognize my limited capacity to understand what is or feels humanizing to racially minoritized folk. Thus, I consider my research as drawing upon “humanizing” methods, but

whether or not it was actually humanizing or it felt humanizing can only be judged by the collaborators.

During this project my stance was to always prioritize a supportive role in the classroom over the gathering or collection of data. This meant that at times I was too busy helping a child to jot notes, there were moments I did not document because of their emotional intensity or intimacy and I sometimes chose to listen without writing anything down. I did my best to operate with transparency and continually obtain consent for my research activities and I always made sure it was okay for me to visit before I showed up. Also, every time I asked teachers to share with vulnerability, I always shared as well, supporting our dialogic relationships of trust. I endeavored to be present in a way that supported the teachers as possible, constantly renegotiating and re-evaluating my role (Green, 2014; Swarr & Nagar, 2010). This enabled me to provide material support to my collaborators in a variety of ways: I made copies, taught small group lessons, held students' hands as they walked to the lunch room, played games of Jenga on classroom floors, gave read alouds, read a chapter book cross-legged next to fourth graders, sat in student desks and answered questions about math problems, and offered advice, hugs and chocolate before, during and after school. I also made my political stance clear to collaborators before, during and after the study. I believe this kind of transparency is incredibly important to forming relationships of solidarity in research (Paris, 2011).

I entered the research not expecting to see “beyond” my collaborators, but rather to engage deeply with them and co-create knowledges and actions. This stance shaped all aspects of my study, including recruitment and planning. I purposefully chose to engage in this research with teachers I had already known for a year, and to engage in only invitational recruitment (Bhattacharya, 2015). I invited all teachers in the 2019 BECA cohort who were planning to teach

in DLBE settings, and included all those who wanted to participate (4 Latinx Teachers and 1 white Teacher). Although I was aiming for maximum intersectional diversity, I chose to prioritize teacher collaborator consent and choice over my idealized vision of participants, especially given that this was a collaborative study. I shared all emergent research questions and plans for research design with teacher collaborators at the outset, asked for feedback and checked in with teachers regarding study design regularly. I was also careful to consider how activism itself was being co-defined by myself and my collaborators; I found myself at times wanting to impose particular ideals and worked to take a step back.

Throughout the study, I also chose to make all of my data fully accessible to and editable by the collaborators (Hale, 2007). Considering the colonizing history of ethnography and the tendency for research to (re)produce deficit discourses regarding the work of teachers, this transparency was important in maintaining my accountability (Campbell, Lassiter & Pahl, 2018). Although teacher contributions to these documents were welcome, I made them completely optional. Another collaborative aspect of our work was the creation of “critical reflection group meetings” held between all teacher collaborators. The inclusion of these meetings in the study design allowed me to share and co-develop findings with teacher collaborators (Campbell, Lassiter & Pahl, 2018). These discussions served multiple other purposes: providing space for teachers’ to vent, allowing us to collectively reflect on our noticings and learnings, enabling us to push each other's thinking, giving us time to connect (Cochran-Smith & Lytle, 2009). Although I considered completing critical reflection groups with a co-researcher of Color in order to create a race-based caucusing type space, when I asked collaborators about this possibility they said they were hesitant to talk with a new colleague. I held and still hold tension around this decision but ultimately wanted to respect their preferences and prioritize relationships.

Collaborators & Contexts

In this section, I will introduce my research collaborators and their school contexts. I group the collaborators by school district context because these two distinct contexts were extremely impactful in the teachers' experiences and related emotions. In this section, I utilize ethnographic poetry alongside description in order to highlight the embodied knowledge of being present in these places (both mine and my collaborators). I also make use of poetry written by the collaborators in order to make space for them to self-identify in their own words. Below, I first introduce the school district context of Maple Leaf, and the two teacher collaborators in this district Brenda and Silvia. I highlight the classroom context of each teacher in their introductory section. Then, I introduce the Westside school district, the three teacher collaborators in this district, Lynn, Melissa and Yaritzi.

Maple Leaf

A Veteran's Day assembly is held
On the 8th of November before a long weekend
Children snuggled knee to knee on the white plastic floor of the gym
A flag waves on the stage, two men in uniform watch from the side

ALL STUDENTS: "I pledge allegiance to the flag,
Of the United States of America"

Teacher: A student of mine was held in an ICE detention center before he came here
Recently he brought a toy plastic gun to school in his backpack
The Principal suggested we suspend him for the rest of the year
I said, "How could you not understand that for him, violence is normal?"

ALL STUDENTS: "This land is your land, this land is my land,
From California to the New York Island,"

Teacher: Growing up as a Mexican in California
I felt like we were seen as an immediate threat
I felt like they don't like us
I never once had a teacher of color, not once

ALL STUDENTS: "Oh, we are thankful, grateful, positively joyful!
Thankful for the U.S.A.!"

Teacher: The other day, I had a student
Who said, "Ms. Maestra"
"When I go home I'm so hungry"
What do I say?

ALL STUDENTS: "To the Republic for which is stands...
With liberty and justice for all"

Maple Leaf School district is a suburban school district in a fairly affluent area near Seattle. Historically a predominantly white area, the expansion of businesses such as Microsoft and SpaceX have brought many (im)migrant families of Color to this region. The area, and

surrounding schools, remain predominantly white and upper middle-class, although the two schools that Brenda and Silvia worked in were both designated Title I schools. The DLBE program began in Maple Leaf roughly twelve years ago at a single school, and has since expanded to three elementary schools for Spanish/English DLBE and a middle and high school. The model of Spanish DLBE utilized in Maple Leaf makes use of self-contained classrooms starting with 90/10 language allocation in Kindergarten (90 percent Spanish, 10 percent English) and transitioning to 50/50 at third grade. According to teachers and staff, the program is also described as a “50/50 model” because 50% of the students are supposed to be “native Spanish speakers” and 50% “native English speakers.” This has been problematic in the district; because of the push made by White, affluent families to secure spots in DLBE they now employ Spanish language testing for all students to prove their “nativeness” prior to entering the program. As illustrated in the ethnographic poem, Maple Leaf’s approach and culture tended to reproduce and center whiteness, marginalizing the experiences of youth of Color in the program and schools.

Brenda

soy inmigrante, érase una vez indocumentada
mi conciencia habla inglés, aunque yo no quiera
pero mi corazón y mi alma hablan español;
el lenguaje que he aprendido amar, pues ya qué?
dialecto no se hablar
soy una sonrisa y también una lagrima
contigo me río y te digo:
no te preocupes! estoy bien. de las duras penas saque la fortaleza.
pero mi almohada, mis lágrimas en la noche la saturan
y te escondo mi verdad, mi dolor, mi rabia y mi desesperación
hasta el punto de sentir mi esencia desvanecer

Maestra Brenda was a fourth grade teacher in Castlegar Elementary in Maple Leaf. As she discusses in her poem above, Maestra Brenda identifies as an immigrant, Mexicana woman who grew up in California. Brenda was in her early thirties at the beginning of this study, and

had transitioned from another career to teaching because of the possibility of becoming a bilingual educator. Maestra Brenda was married, lived in the area north of Maple Leaf Elementary and commuted to work everyday via car. Brenda served 17 fourth grade students in a self-contained classroom at Castlegar Elementary. The majority of these children had been in the same DLBE class together since Kindergarten, and had developed strong friendships largely along racial lines. Her class was roughly 50% white and 50% Latinx, and Maestra Brenda was often conflicted about her role serving white families and students. Maestra Brenda was the only DLBE teacher at the fourth grade level in her school, and did not have a DLBE colleague with whom she could co-plan. Castlegar was a well-resourced title 1 school that had a white, female Principal and South Asian, female Vice Principal; the school had an emphasis on college-readiness and each classroom had a University or college name. The study body was largely Latinx, white and Asian (in that order) and served 350 students total. The Veteran's day poem above is based upon an assembly I observed at this school.

Silvia

“Why are you so quiet”
I used to hear it all the time
my thoughts were restless on the inside.
I think a lot about what you think and why you think it.
I think a lot about what I think and why I think it.
Maybe too much benefit of the doubt is given in my head.
But I like to see the good in others.
Qué hacemos lo que podemos con lo que tenemos.
I'm still learning how to use my voice.
Sometimes I am too loud to my own ears.

Sometimes I am too angry to my own ears.
Lead with love is what my mind says
My heart says lead with truth.

Maestra Silvia is a fourth grade teacher at Hilltop School in Maple Leaf. Silvia identifies as a Latinx woman from an (im)migrant family. Silvia grew up in a rural community on the Eastside of Washington State, and she and her family engaged in agricultural work in this area. At the time of the study Silvia was in her early twenties, unpartnered, lived in the Seattle area and commuted daily to Maple Leaf via city bus. Silvia served 18 students in a self-contained fourth grade DLBE classroom. Unlike Maestra Brenda, Silvia had a DLBE teacher colleague at the fourth grade level with whom she collaborated frequently, and given the availability of multiple classrooms, her students were less of a cohesive cohort. Silvia's class was more racially diverse than Brenda's including Black, Asian, Latinx, Multiracial and white students. The overall demographics of Hilltop school were similar to that of Castlegar with Latinx, white and Asian students being the largest demographic groups. This school was served by a white, female principal and Male, Latinx Vice Principal. Although Silvia experienced similar frustration to Maestra Brenda around whiteness at the district and school level, she was happy that her classroom was majority students of Color.

Westside

Stress is having something to think about
All the time
Que sigues pensando y pensando
En la mente

A room of 30 chairs tucked in every possible corner
A line that spills around corners and gives way into lost endings

Mi abuela que está enferma en México

Whispering trickling into the gaps of a lesson
Echoes of fights in hallways, gym rooms, locked bedroom doors

Wondering if my Dad will be there when I get home
A loveandhope so sharp it squeezes my heart

Stress is having something to think about all the time
Un río de cariño y preocupación
Que nunca para de fluir

Westside school district is a suburban school district in an economically marginalized area near Seattle. The school district includes many areas home to (im)migrant families and families of Color; simultaneously, the area is changing and beginning to gentrify as the cost of living rises in the Seattle area. The majority of the elementary schools in this district (including those in which the teacher collaborators served) were designated as Title 1 schools, and the district serves many multilingual families, with over 100 different languages spoken. The district offers DLBE in Spanish and Vietnamese at six elementary schools, two middle schools and one high school. Although many white families are joining DLBE programs as they move into the area, the majority of DLBE students are multilingual students of Color. Westside utilizes a two-teacher model in most schools that pairs an English-medium teacher with a Spanish-medium teacher and provides students with half-day instruction in both languages. This model has been

widely critiqued by the teachers I spoke with because of issues with teacher partnership, and perceived lack of time for students to develop Spanish or Vietnamese. Overall, the class sizes at Westside were larger, resources fewer and student populations less stable, with many families moving into and out of schools throughout the year. As described in the poem above, the culture and approach in Westside involves tension between lack of resources and a deep sense of love and community built between teachers, families and students.

Lynn

Walk into a classroom.
Who do you see?
Me.

Someone who looks like me.
Yelling at a student.
Working with a student.
Showing up for a student.

Prioritizing their job security over student voice.

Who am I to judge that?
What do I know?
I know some things.
I am learning some things.
Am I the same?
As this teacher that looks like me.

Yes.
No.
Maybe.
I hold the same privilege.
I “fit” in this profession.
No one will question why I am here.
I could walk into the wrong school building and belong.

As described in the poem above, Lynn identified as a White, female teacher and was also an elective bilingual individual who learned Spanish in school. Lynn grew up in North Seattle in a middle-class household and had worked as a paraeducator for several years before deciding to

become a teacher. At the time of the study she was in her late twenties, unpartnered and living in an urban area near Westside district. Maestra Lynn served 25 Kindergartners at Diamond Hill Elementary. Although all other grades in this school were utilizing a two-teacher model for DLBE, Kindergarten was self-contained, and Lynn taught in Spanish and English following a 50/50 language allocation model. Maestra Lynn's students were majority students of Color, including Black, Latinx and Multiracial students and a few White students. Diamond Hill as a whole is majority students of Color, including many students who are multilingual (speaking languages such as Somali, Oromo, Mandarin etc.); AAPI students tended to join the Vietnamese DLBE program and multilingual students of Color were often found in the "mainstream" English track. This school had experienced instability in administrators over the past few years, and Lynn's first year teaching had two new administrators: a White male, and a Afrolatinx woman. The school as a whole was focused on Positive Behavioral Interventions and Support (PBIS) in the year of observation and student behavior was centered in many school events.

Yaritzzi

Soy coco, o sea coconut
Pero en realidad soy fruto
Un fruto del esfuerzo de mi familia
I reap the benefits they sow
Miss Durán they say
Maestra Durán dirán
No somos de aquí, no somos de allá
El lenguaje bilingüe es un fruto
Un fruto del esfuerzo de nuestros papas
El lenguaje fluye en sus venas
Miss Durán dirán
Ser maestra, saber importancia de ser bilingüe
Entender el doble esfuerzo

Maestra Yaritzzi identified as a Latina woman from an (im)migrant family. Similarly to Silvia, Yaritzzi grew up on the Eastside of Washington state and her family engaged in

agricultural labor. At the time of the study Yaritzi was in her early twenties, engaged, and had entered her Master's program following the completion of her undergraduate degree. She lived to the South of Cedar Elementary and commuted there daily via car. Maestra Yaritzi had 60 fifth grade students in her classroom, shared with a white, Female partner teacher who taught in English and did not speak Spanish. The majority of Yaritzi's students were multilingual Students of Color, Latinx, Asian and Black. A small percentage of students at the school were white at the time of the study. Cedar Elementary was served by a Latina, female principal and a white, male Vice Principal. Cedar Elementary was transitioning to a 100% DLBE school, causing some tension among English-speaking staff.

Melissa

Stranger

Mujer joven, chaparrita, e inofensiva.
Es verdad, no soy conflictiva.
A boca cerrada no entra mosca.
No soy hipócrita ni conformista.
Soy pacifista.
Poca esperanza.
Parece ser que la solución no se encuentra en la previa stanza.
Camaron que se duerme se lo lleva la corriente.
Insegura, poco expresiva.
Cuando lo notan, no quiero estar viva.
Calladita te ves más bonita.
Cansada de estar avergonzada.
Pero sobre eso nadie debe saber nada.
Saber es poder.
Mi piel color miel me favorece.
Al no ser obvio a que parece.

Melissa self-identified as a young Latina woman, living in a multigenerational household in South Seattle. Melissa grew up in South Seattle, and was the only collaborator to have attended a DLBE program as a child. At the time of the study she was in her early twenties and

lived near Seaside elementary, where she served as a second grade teacher. Melissa had 45 students split across two groups, and partnered with an older, White woman who had been teaching for 30 years. Although Seaside elementary was transitioning to become a fully Spanish DLBE school, not all families at the school specifically chose the DLBE program, but rather enrolled because it was their neighborhood school. Melissa's class was all students of Color, many of whom were multilingual and spoke languages in addition to English and Spanish (i.e. Farsi, French, Haitian Creole, Mixtec and others). This context led Melissa to feel conflicted regarding her role in teaching Spanish and the programmatic expectation for her to use only Spanish in her space. Seaside had experienced a large amount of teacher turnover in the past few years, and families frequently joined and left the school. Many DLBE teachers at the school expressed frustration because of the added burden of teaching in "intervention" groups that was instituted that school year.

Data Collection

In the period between September 2019- March 2020, I spent one day of each week in a different teacher collaborator's classroom. This amounted to over 100 hours of participant observation with each collaborator (over 500 hours total) (Hammersley & Atkinson, 2005). Typically, I would arrive before school or during lunch, spend time talking with the teachers and assisting them in their preparations. Then, as they took the lead in front of the classroom, I would jot notes in a paper notebook related to the emotional landscape of their teaching, their language choices and other significant events. I would also assist students and work with small groups as invited by the teacher in order to gain a felt sense of the classroom environment and provide the teachers with support.

I followed each teachers' lead and typically asked explicitly how I could help (if I could) and how I could show up for them on that particular day, using flexible roles and transitioning between participant, participant observer, observer participant and observer (Paris, 2011; Green, 2014). The teachers and I debriefed following each visit, and I frequently engaged in informal interviewing, asking questions regarding their actions, decisions and related emotions (Merriam & Tisdell, 2016). I also made space for the teachers to ask me questions, seek support or share challenges. These debrief sessions became important means for relationship development, shared vulnerability and coalition building. After every visit I created typed versions of the field notes I had written in my paper journal, expanding notes and adding descriptions. All field notes and photos taken were stored on a shared google doc that the teacher collaborators could access and edit.

Between September 2019 and June 2020, we also completed 4 semi-structured recorded interviews (approximately 2 hours each) in which we delved deeper into personal histories, teaching experiences, and decisions (Merriam & Tisdell, 2016). We frequently discussed teachers' emotional responses to classroom events as windows to or indicators of (in)justice; particularly in the second semi-structured interview in which the teachers and I created and shared visual representations of emotions in teaching lives (see Appendix A). In order to create space for mutual, collaborative conversation, interviews were co-directed (teachers were able to choose questions they were most interested in answering), and I offered space for teachers' questions and comments. Quotes from interview transcripts were co-selected and shared in critical reflection group meetings as a means for highlighting shared experiences.

As mentioned above, I shared all field notes and interview transcripts with the teachers via google docs, which gave them access to contribute additional ideas or make corrections.

Teacher collaborators added voice memos, journal responses and photos to the data folders as they were able. In many cases, these reflections related to ongoing struggles (e.g. language use with students) or painful experiences (e.g. microaggressions in the workplace). Collectively, these data sources enabled me to gain a clearer picture of the teachers' embodied contextual experiences and their decision-making processes in their everyday work.

In addition to the previous methods, we also engaged in shared conversations in 'critical reflection group meetings.' For these meetings, we typically arranged a time to come together in coffee shops or classrooms, (or on zoom after March, 2020), shared food and informal conversations, and delved into emergent themes in our collaborative research (Cochran-Smith & Lytle, 2009). Typically lasting between 1.5-2 hours, these meetings took place about every 1-2 months (six total) between October 2019- June 2020. At first, I arranged two separate meetings for teachers in each district because of travel logistics. Then, in March of 2020 as we began to meet on zoom, all five teacher collaborators came together for our meetings. In the final two meetings we co-created a list of emergent equity issues the teachers had identified during the past year and shared emotional responses to these issues (see Appendix B). Throughout our meetings, the teachers brainstormed possibilities for resistance and challenged each others' thinking. The critical reflection group allowed me to not only document critical consciousness, but also to collaboratively generate opportunities for the emergence of such a consciousness.

It is also important to note that my data collection was impacted by the beginning of the COVID-19 pandemic in March of 2020. I experienced this event with my collaborators, as I was observing in schools the week prior to closure, listening in to phone calls from parents asking about Clorox wipes and anxiously discussing students' absences with my teacher friends. Following the school closures in March, I ceased participant observations for a variety of

reasons: three of five teacher collaborators were only able to teach asynchronously, all of the teachers were spending an inordinate amount of time in meetings, prepping for online teaching and getting technology to students, and we all needed space for self-care. Although I continued to connect with teachers and offered space for us to just be together with these messy feelings and impossible circumstances, “collecting data” or imposing my presence just did not feel right. Also, because of the COVID shut-downs, I was personally experiencing heightened anxiety and trauma-related responses that made focusing, engaging with zoom and formal research quite difficult for me. This change also meant that I was unable to engage in additional interviews with school members like principals, co-teachers and/or families as I had planned. This is a limitation of my study in that I did not gain the perspective of others in the school environment around the teachers’ decision-making, subversive teaching or emotional experiences.

Data Analysis

Data analysis for this dissertation was iterative and began during data collection. I regularly engaged in overview reading as a means for identifying developing themes, completing a thorough overview read of all field notes and interview transcripts in December 2019, May 2020 and September 2020 (Angrosino, 2011). Following the first overview read, I began thematic coding of data mainly focused on salient emotions (e.g. frustration, loving support, humor/joy and critical awareness). The teachers were able to access this thematic coding and we delved more deeply into their understanding of the meanings of these emotions in the second semi-structured interview (see appendix A). After the second and third overview readings, I completed two more rounds of coding, redefining the codes further in relationship to my emerging theoretical framework. Analytic memos and ongoing conversations with collaborators supported the creation of my final coding scheme (Saldaña, 2009).

The final round of coding was completed in December 2020, and included three main codes (Outlaw Emotions, Critical Consciousness and Coalition Building) and 27 subcodes (see Appendix C). Although I originally intended to invite the teacher collaborators to code data with me, the ongoing pandemic and associated stress of online teaching put our collaboration efforts on hold. I independently coded all field notes, transcripts and related documents, sorting data into tables for each code. I first coded all data for each individual collaborator and then collated data from all collaborators and the collective critical reflection group meetings into a single document. After completing one final overview reading in December of 2020, I formulated an outline of the study findings.

In addition to traditional coding, the creation of ethnographic poetry was also a significant part of my data analysis procedure (Zani et al., 2019; Chaparro, 2020; Wright 2018). In October of 2020, I began to create poetic transcriptions of significant moments from interview and group transcripts (Leavy, 2015; Cahnmann-Taylor, 2016). As I listened to the recordings, and played with representational spacing, line breaks and emphasis in the poems, I used the participants' insights to further refine and define my data codes (Chaparro, 2020). I also worked to create thematic poems that brought together the words and perspectives of multiple collaborators related to a given theme (Zani, 2018). Finally, I engaged my research collaborators in (re)reading and reflecting on these poems, seeking their input, reactions and feedback.

Research Questions

This dissertation study is centered on an exploration of *embodied critical consciousness*, including its contextual emergence, relationship to emotion and influence in teaching practice. Supported by a design involving longitudinal ethnographic methods, attention to power and identity and development of relationships, the study sought to investigate and honor the felt

experiences of five novice DLBE teachers and their ongoing critiques regarding the context of their work in DLBE programs. These research questions have changed over the course of the study, and reflect several key collective insights including the power and value of shared dialogue. Bringing together research in DLBE centered on critical consciousness (Cervantes-Soon et al., 2017), research in teacher emotion (Benesch, 2020) and a feminist epistemological framework (Hesse-Biber, 2014), this study is based on the following questions:

How does critical consciousness emerge in the contextual experiences of novice DLBE teachers?

- How do learning opportunities provided in the TEP (particularly the endorsement program) shape this experience?
- How does the context of teachers' work (school, district, state) and its existing culture (e.g. policies, practices, expectations), shape this experience?

How do novice DLBE teachers experience critical consciousness?

- How does emotional knowledge shape the experience of this consciousness? How is emotion related to the multiple identities these teachers hold?
- How is the experience of critical consciousness complicated by investments in power/whiteness? How is this experience supported by marginalized perspectives or a differential consciousness?

How does this consciousness shape their everyday classroom work?

- How does critical consciousness relate to the navigation of (in)justice in everyday teaching?
- How does critical consciousness relate to shared dialogue and relationships with colleagues? To what extent does this consciousness arise in critical reflection group spaces?

Findings Part 1: Critical Consciousness Rising

In this section, I will discuss findings related to the question: *How does critical consciousness emerge in the contextual experiences of novice DLBE teachers?* This chapter illustrates how an embodied critical consciousness emerged for the teacher collaborators in a variety of contexts including their Teacher Education Program (TEP), and their classrooms and schools. I explore the situations in which teachers expressed critical awareness and the particular power dynamics relevant to this emergent awareness. First, in my discussion of teachers' experiences and assignments completed during their TEP, I aim to highlight the entanglement of personal histories, identities and critical awareness, suggesting that embodied emotional knowledge was central to teachers' emergent consciousness. Second, as I outline the contextual experiences of teachers within the raciolinguistic cultures of their classrooms, schools and districts, I highlight the reciprocal connection between felt experience and critical awareness. This section begins to address the role of both raciolinguistic subjectivity and emotion in critical consciousness, but focuses more on the contextual appearance of this consciousness. Chapters 2 & 3 will delve into both identity and emotion more fully.

Identity Work in the TEP

In the 2018-2019 academic year, the teacher collaborators were part of the first cohort of the BECA (Bilingual Educators Capacity) Fellowship program embedded within a Teacher Education Program (TEP) at the University of Washington. This program was initiated as part of ongoing efforts to diversify the teacher workforce, provide funding and support for qualified bilingual teachers and to promote ongoing transformation in the TEP program through an increased focus on the intersection of race and language (Varghese et al., In Press). The first cohort of BECA candidates included 12 students, 11 Spanish/English speaking candidates (4

white and 7 Latinx) and 1 Vietnamese/English speaking candidate. I had contact with the candidates across the entire year of this program, and I taught three courses (Identity and Equity in Summer 2018, Culturally and Linguistically Responsive Teaching in Winter 2019 and Bilingual Methods in Summer 2019) that provided opportunities for students to engage in critical self-reflection and consider their future identities as Bilingual Educators. The data in this section was gathered through document collection of teacher assignments from these courses and field notes starting in Summer of 2019.

First, embodied critical consciousness was emergent in teachers' responses to assignments that supported critical reflection on their identities, personal histories and the connection of these identities and histories to systems of power. For example, in our *Identity and Equity* course, teacher candidates were asked to "notice the self" in relation to key social identities including race and language. In Silvia's first assignment for *Identity and Equity*, she utilized poetic anecdotes to illustrate her felt awareness of how others perceive her, and associated emotions. She wrote¹⁰:

"Wait what are you?"

"What do you mean?"

"Like, where are you from? Are you...Mexican?"

Oh! I'm Mexican. Well, I was born here but both my parents are from Mexico

...

"Wow you're a good dancer!"

Si, si lo soy porque mi papa tambien lo es. El me enseno a bailar, me enseñó el dolor y el valor del sacrificio. De él aprendí lo que es tratar y fallar, tratar y fallar. De el aprendí que detrás de un mascara de fuerza hay un humano.

Los inmigrantes son humanos.

Tienen el derecho a demostrar debilidad.

Lo sabias?

¹⁰ I have reproduced classwork exactly as it was written by the teacher collaborators

In this assignment, Silvia demonstrated her critical awareness of her own racialization and its connection to expressions of power in microaggressions such as “What are you?” Also, she drew on shared emotional knowledge she gained through her relationship with her father that spoke back to dehumanizing narratives regarding (im)migrant identity and Latinx racial stereotypes. In this way, Silvia’s critical consciousness was emergent through her efforts to consider her own history in connection to systems of power.

Similarly, Yaritzi and Brenda spoke critically of their perceived identities as neither American nor Mexican in their poems (See appendix D for complete poems). Yaritzi utilized the phrase “Soy coco, o sea coconut [I am a *coco*, or rather a coconut]” and Brenda shared “no soy Americana y mucho menos Estadounidense aquí crecí, pero nadie me invitó [I am not American and much less from the United States, I grew up here, but no-one invited me].” At the same time, in their poetic works, Yaritzi and Brenda claimed their border-crossing identities and owned the wholeness of their intersectionalities, speaking back to these narratives. For example, Brenda stated, “pero está bien, porque SI estoy bien entre sonrisas y lágrimas y todo lo demás mi identidad es todo esto y mucho más [But it’s okay, because I AM okay, between smiles and tears and all of the rest, my identity is all of this and much more].” These examples also indicate that embodied critical consciousness involves not only recognizing connections to systems of power but also speaking back and (re)claiming self.

These assignments also enabled the teachers to consider privileged aspects of their identities and what this might mean for the future teacher. For example, Lynn, White teacher, wrote the following stanzas:

No one will question why I am here.
I could walk into the wrong school building and belong.

Should I be here?
What harm am I causing?
Can I break the system from inside?
I still don't even see the whole system.
But I see parts of it.
Remember why I want to be here.

This indicated her understanding of the privilege she gained entering the profession of elementary school teaching as a White woman, and her ongoing need to ask herself critical questions and acknowledge potential harm. Silvia also acknowledged light-skinned privilege in her final work for Identity and Equity writing:

I hold privilege in my walk
I hold privilege in my talk
When I speak
My words come out the way I want them to
I can speak
I hold privilege in my skin
A light-skinned Latinx
I don't pretend to know what I don't know
I don't pretend to experience what I have not yet
Or never will

This illustrates that even as Silvia understood her capacity to develop and draw upon solidarity with other Latinx teachers, families and students, she recognized that her skin-tone and English-speaking ability offer her privilege in a racist system. Thus, critical consciousness emerged from opportunities to consider both privilege and oppression, but different emotional navigation was associated with each type of reflection.

In addition to this identity work completed in their Identity and Equity course, the teachers also had the opportunity to connect their identity to their future teaching philosophy in our Bilingual Methods course. For the final assignment in this class, teachers were asked to consider how they would like to use language in their future classrooms and the connections between this language use and their personal histories and identities. This offered another opportunity for the emergence of critical consciousness as teachers considered connections between language use and power dynamics in their DLBE classrooms. In her final presentation Silvia told a story about how she was moved to tears when her bilingual Mentor teacher responded to student “misbehavior” through an expression of love. She said, “I don’t ever remember a teacher saying that to me when I was a kid”; she suggested that part of breaking down existing systems of power is building relationships of love with students, particularly with students of historically marginalized backgrounds.

Similarly, Brenda told a story about her first year in school, “I remember being 5 and not knowing English and needing to go to the bathroom and not knowing how to ask and crying.” She further asserted, “I don’t want my children to feel that way, I want them to have joy in the classroom.” She connected joy and justice to fluid language use in the classroom, including translanguaging as practiced in her family growing up. In these cases, critical consciousness emerged through the emotional exploration of past experiences with racial and linguistic oppression in schools, undergirded by future commitments to transforming the emotional quality of schools, specifically through language use.

In these cases and others, critical consciousness was deeply related to emotional alliances or relationships of solidarity between these teachers and their future students. For example, Yaritzi wrote in her reflections regarding this assignment that,

My role in promoting equity in a dual language setting is really important because many of the students I will be serving are from a latinx background and therefore in order to support them I want them to have autonomy. I want my students to feel that they belong and are cared for...Student's knowledge will be the one feeding knowledge and giving knowledge.

This illustrates a transformative stance that the other teachers' shared regarding their relationship to students and their role in promoting students to feel at 'home' in school spaces.

For two of the other collaborators, critical consciousness emerged in these assignments in distinct ways. For Lynn, embodied critical consciousness involved tension and questioning that made her position or role in the classroom less clear. In her final assignment, Lynn stated, "I feel lucky to be a part of that [Spanish/English DLBE classrooms], but I'm also feeling a lot of conflict about doing that as someone who grew up as a monolingual English and learned Spanish as a second language." Similarly, in her journal reflection on this work, she wrote: "My role in promoting equity in DL requires me to continue to learn about and consider my positionality as a white English speaker from the Northwest." In both of these examples, critical consciousness emerged for Lynn as she reflected on her own positionality and considered what that would mean for her students; it is important to note that she maintained tension around her approach to language in the classroom.

For Melissa, critical consciousness also seemed to cause some tension or ongoing questioning. In her journal she wrote,

I have always been inquisitive. That's what teachers have described me as: "inquisitive nature." However, I have come to learn that asking content-based questions is very different from being critically conscious. I have yet to come far to develop a keen, critical, eye. Although, I don't always notice or question in a critical manner right away, but when others point a critical detail out, I am consistently awestruck this quarter.

She was also the only class member to approach her final presentation as a 'teaching demonstration,' rather than an identity exploration and she illustrated her linguistic philosophy

through pedagogical moves she provided in a sample lesson rather than through a description of her commitments. This indicated that for Melissa, critical consciousness was not necessarily emergent through these class activities. Although, as I will describe later, Melissa's experiences in the classroom provided a variety of opportunities for its emergence.

Critical consciousness was also emergent through a particular experience that arose for teacher collaborators during the endorsement program coursework. As part of the Bilingual Methods coursework that year, teachers were required to complete a "practicum" that involved teaching in a DLBE summer school program with practicing elementary level teachers. After their first practicum day, the teachers expressed disappointment and frustration because they felt that the practicum had been disorganized, lessons they prepared could not be taught and they were not able to connect with teachers prior to jumping into instruction. The teachers organized a collective message sent to the program coordinator detailing these concerns. The next day during class as the students debriefed the experience with the coordinator, they highlighted material consequences and impacts (including student loans, need for child care, long commutes etc.) incurred by this additional coursework. This indicates that their shared experience and related emergent critical consciousness allowed a sense of situated solidarity to be formed and collective action to be taken (Nagar, 2014).

It is extremely important to note that although the TEP marks the point at which I was joining my teacher collaborator's learning journeys, their emerging critical consciousness and situational awareness of power had most likely emerged across many different times and spaces. What made these moments unique was their potential as specific invitations to leverage these past experiences in the formulation of teacher identity and practice. Teacher collaborators

commented that this critical self-reflection work was a transformative experience for them. For example, in our third interview Brenda said

But I do think that UW was, like, in a way, it sounds traumatic, but it was kind of like a life changing experience because **it was the first time that I could ever... where I was asked to learn about myself.** You know, it's sad that I had to pay for that (laughs). But like growing up in California it's so different being here in Washington. Here I'm like a little celebrity because I'm brown and I speak Spanish. In California, I'm like a little virus. It's just so different. Growing up all I could do was learn about other people, and that was what I was supposed to do. Learn about other people so that I could be that. It was never to learn about myself, so I think that UW really opened up for me, just to be able to be more confident also in my own identity. And also to be more proud of who I am, of where I come from. **And it's crazy because it's like I feel like those feelings were there, but I couldn't put words to it or I didn't know what they were.** So that was really a very important time for me.

In this quote, Brenda acknowledged that her critical awareness had been a constant presence related to her embodied experiences, and assignments and discussions in the TEP provided an important opportunity to “put words” to this awareness.

This section illustrates that critical consciousness emerged through classwork, particularly assignments in the TEP that invited teachers to explore their raciolinguistic subjectivities. This work was emotional, and the process of exploring privilege and marginalization had different emotional qualities. Also, teachers of varying identities experienced more or less ‘ideological clarity’ around language use and teaching philosophy arising from their emergent critical consciousness (Bartolomé, 2004). Finally, critical consciousness offered the possibility for teachers to develop relationships of solidarity, both with students and with each other. In the next section, I consider the ways in which critical consciousness emerged through contextual experiences in teachers' classrooms, schools and districts. In particular, I look at the ways in which encounters with power embedded in the

raciolinguistic culture of these schools were related to the emergence of embodied critical consciousness and associated emotions.

Raciolinguistic Culture and Emergent Critical Consciousness

In this section, I present findings related to the following research question: **how does the context of teachers' work (school, district, state) and its existing culture (e.g. policies, practices, expectations), shape the experience of critical consciousness?** Engaging with field notes, interview transcripts and poetic transcriptions, I illustrate that the raciolinguistic cultures of the schools and districts in the study, which tended to privilege and reify whiteness and English-dominance (Flores, 2016), were key factors in the emergence of critical consciousness for the teacher collaborators. In particular, interactions and experiences with policies, colleagues and administrators often linked to an emergent embodied critical consciousness and deep emotional knowledge of existing inequities (as will be discussed further in Chapter 2).

Encountering Restrictive Language Policy

In both Maple Valley and Westside school districts, teachers were provided a clear mandate such as “stay in the target language unless there is an emergency,” or “speak Spanish during Spanish time, and English during English time.” Languages were separated by subject and/or time of day and teachers were meant to adhere to these guidelines even as students engaged in dynamic language use (Valdés, 2018). These mandates were communicated by dual language administrators and coaches, who were present in classrooms only infrequently, but whose ultimate evaluation of the teachers determined if they could continue to hold their positions. This meant that language policy held immense power in the classroom spaces, and even when administrators were absent teachers were concerned they would be “found out” for transgressing language boundaries. Language use became equated with job performance and success at the same time that teachers questioned these realities and developed critiques. Thus,

embodied critical consciousness emerged through these contextual experiences with restrictive language policy.

In the Maple Valley school district the daily schedule was designed through an exact count of the minutes spent in each language, and at the fourth grade level both Brenda and Silvia were expected to spend exactly the same amount of time teaching in English and Spanish every day. This expectation erased the teachers' ability to flexibly determine the language appropriate for an activity or unit and at times forced odd teaching moves to ensure minute counts were met. For example, Brenda was told by her coach that instead of switching languages by unit or week in Literacy, that she had to include both languages every day and needed to switch from an English whole-group lesson to Spanish-medium literacy centers. Brenda shared how this felt in our first critical reflection group meeting

the kids and I get confused. I'm like this is stupid. Like our centers are in Spanish but it's technically within English time. So they ask me directions in English and I'm like 'yes go read lo que dice aquí...' It's a huge mess but I have to do it that way because otherwise I'll be over [my minutes].

Similarly, Silvia and her fourth grade colleague were told that they could not utilize both languages in literacy to work on the same project, forcing curricular alterations and removing linguistic connections. In both classrooms teachers were told to embrace translanguaging from students, but not to engage in this language use in their own speech. The district coach told Brenda that she should not translanguage in her teaching "because Spanglish is not a language." Brenda recounted that interaction in our first critical reflection group meeting

she's like 'that's not a language'. I was like, 'oh, I think so'. And then ...she's like 'Oh don't say that'... She's like, 'that is something that people are trying to make it seem like a language...you can speak English or Spanish you can speak both, but kids should never be taught to say a sentence for instance in both'. And I'm like, *but I do that*. And it doesn't mean that I'm dumb. Or that I'm incompetent in either. It's just normal to me now to do that.

As the above quote demonstrated, experiencing this strict language separation and its enforcement in the classroom was an impetus for the emergence of an embodied critical consciousness for Silvia and Brenda. This moved beyond a theoretical critique as discussed in our Bilingual Methods class towards a felt understanding involving emotion. For example, as we discussed her school's policy to utilize separate colors for each language on class charts and separate times of day for each language, Silvia stated, "...it doesn't make sense to me like why are we keeping the languages apart, supposedly we're to be fluent in them. I mean we're using them at the same time you know. Yeah, it just bothers me." Silvia and Brenda also connected these practices to whiteness in the culture of dual language. They shared their critical analysis of this practice in a group reflection meeting as they talked about the experiences they had with their instructional coach:

B: Because everything I do is wrong, and like it's so like white-washed, it's like 'you're over five minutes in Spanish.'

S: We literally sat down and calculated every minute and...

B: she did that and she said she'd send the schedule to who knows who. All the way up here cause you're over five minutes and five minute times five is twenty five. And I was like, I don't care.

And in a second meeting:

B: I know, that's the first thing that she [the coach] asks me. She'll be like, how are your minutes? And I'm like, I don't know!

S: Really?

B: I don't track them.

S: I'm feeding them and giving them water, they're doing okay... (laughs)

The frustration that both Brenda and Silvia experienced in relationship to this practice afforded them valuable emotional knowledge of the relationship between strict linguistic separation and whiteness (Cervantes-Soon et al., 2017). Although as first year teachers on conditional contracts, Brenda and Silvia did not feel able to push back against their coach's suggestions for language

allocation, both resisted this practice by refusing to count language time and being more flexible with language allocation when she was not present.

In Westside, because of the wide-use of the partner teacher model, each teacher was supposed to speak only their designated language at all times. Both Yaritzi and Melissa were expected to utilize only Spanish in their classroom instruction but experienced a disjuncture between this mandate and their students' linguistic identities. For Yaritzi, her school was in the process of moving towards being completely dual language, and fifth grade that year was the last grade to include an English-medium classroom. Because this classroom was over-enrolled, parents were given the option of either switching schools or joining the DLBE program-- thus, Yaritzi had 8 students in her class who were completely new to learning in Spanish and did not speak Spanish at home, all of whom were students of Color. Yaritzi explained,

It was rough at first to be okay with myself doing it (translanguaging) just because I know that like Spanish is super important for the students who speak it at home. For a native Spanish speaker, that's like a way for them to take their own power and their own knowledge back. But then, realizing that one of my classrooms doesn't fully understand when I'm teaching them. It felt like I needed to teach in Spanish and English for them just to accommodate all my learners. So at first it was like, oh, it was rough, because I was like, I shouldn't... I shouldn't be doing it. But then after it was like, no, this is what they need.

This demonstrated her critical awareness of the ways in which language separation policy flattened and elided significant differences of student populations in DLBE classrooms.

Melissa had a similar experience, noting that for her multilingual students of Color, strict language separation did not necessarily support their learning or needs. At the end of the year she stated "I feel like it's my job to figure out what the family needs and work with those needs, regardless of time allocation allotted to languages-- so sometimes it means bending the rules."

This demonstrated her emergent critical awareness of the ways in which the linguistic policy in

her DLBE program and its enforcement did not support students and families or position teachers as experts in determining language use. Melissa further explained that her critical awareness had grown through her experiences in the classroom, sharing “All the challenges that I’ve faced have helped me become more critical... and I’ve been more critical of the system because I’ve seen the outcomes of it within the students.” She ultimately felt that administrators were ignoring students, families and teachers in the creation of unjust policy.

Being a Dual Teacher

Another aspect of context that supported the emergence of embodied critical consciousness was the positioning of the DLBE program within the schools and the treatment of the program by other teachers and administrators. In the Maple Valley school district, Brenda and Silvia worked in schools that had English-medium classrooms at each grade level alongside DLBE classrooms. In Brenda’s case, she was the only fourth grade DLBE teacher in the school, and this made it difficult for her to collaborate with colleagues, co-plan and find needed resources. Silvia had one fourth grade DLBE colleague with whom she could co-plan, but still needed to create units with a fourth-grade team and work with specialists focused on English-language acquisition who did not speak Spanish. Both Brenda and Silvia had administrators who did not speak Spanish and relied on teachers to do the work of translating parent communications. These experiences created an embodied critical consciousness of the marginalization of the DLBE within the school, rather than being claimed as a part of school identity shared among staff and students. Brenda explained,

Honestly, if a school’s going to call itself a dual language school in whatever language, let’s say it’s a dual language school in Spanish and English, everybody that works for that school should speak English and Spanish. Even if there are monolingual classrooms, those monolingual standalone teachers should also speak Spanish. Because it’s like a farce to say that ‘Oh we’re a dual language classroom or a dual language school.’ What

you are really saying is you're a monolingual school, but there's a special program that's confined to special rooms, and in that room, you'll receive Spanish instruction.

This critique arose from Brenda's embodied awareness of the marginalization of Spanish, and her racial, linguistic and cultural identities within the school culture.

In the Westside school district, although there was a move to create all DLBE schools that included Spanish-speaking administrators and staff, there was still tension and ongoing marginalization of the Spanish-language DLBE teachers. For example, in Melissa's school, she experienced ongoing conflict produced through the shifting and displacement of English-medium teachers and creation of DLBE for all families. Melissa explained, "I did feel the culture of the school to have that element of surveillance and guarding what once was. Because dual language is just like five years old and our school has existed long before dual language was there." This embodied critical consciousness related to other critiques made by Lynn and Yaritzi. Lynn said,

I feel in some ways, dual language is this weird band-aid to schools, and I think it's seen as this like, "Look at us, we're teaching students in multiple languages." I think a lot of times people think that dual-language-- If students are learning multiple languages, that automatically means they're an anti-racist school

In this way, the teachers suggested that instituting a DLBE program can give administrators an "alibi" and allow them to avoid deeper considerations of systemic change and ongoing impact (Leonardo & Zembylas, 2013). Yaritzi said,

I feel that my school, we're all about dual language. At the same time, when we consider who we're hiring, we're not taking into consideration the fact that we should hire those who our students will be able to connect with.

This indicated her critical awareness of the impact of the common implementation of the DLBE program as a "language-enrichment program" rather than a "race radical" or anti-racist focused program (Flores, 2016).

Lack of Curriculum and Needed Materials

This culture and the ongoing need to navigate restrictive language policy intersects with the material realities of dual language classrooms and the lack of curriculum and classroom materials (Amanti, 2019). In all cases, teachers were provided with only some curricular materials including many materials written in English for monolingual classroom spaces that teachers were expected to translate and adapt. The teachers also generally lacked culturally relevant texts in Spanish that they could utilize for literacy instruction and needed to translate, create and buy texts for students to read. All of the teachers spent a large amount of their daily and weekly time creating materials for their students and translating school communications for families. Also, as Amanti (2019) described, much of this labor was unseen and unacknowledged by colleagues and administrators or misunderstood as simple and straightforward. This was linked to a systemic devaluation of the teachers' unique funds of knowledge and cultural identities which they felt were exploited for the sake of improving the schools' image.

These contextual experiences led teachers to develop an embodied critical consciousness regarding the dearth of meaningful support for DLBE programs and teachers, and marginalization of their efforts. For example, Maestra Brenda shared curricular resources with her English-medium fourth grade colleagues but always had to translate items originally created in English or spend time looking for equivalent resources in Spanish. She explained

I feel like the idea of dual language is great but in practice it sucks. Nobody knows what we need to do. We don't have the resources that we need. We don't even have the supporting staff that we need. So it's kind of like, 'OK well, what do you want me to do?' So I think... you end up like just scouring the internet and talking to people to see if you can get resources in this and that. And it is all work that is not really seen. People will say stuff like 'oh well you have to spend a lot of time translating, right?' But I feel like that is also a misconception and that it's not just translating... it's different because it's like you're trying to put another culture into other words.

Other teachers also mentioned that this ability to ‘translate’ was taken for granted and exploited in the school at large, where additional resources were not purchased or created for DLBE teachers and teachers were expected to translate school communications.

Translation related not just to creating materials in Spanish, but also to expectations that teachers could adapt and utilize curriculum made for English-medium classrooms in DLBE contexts. For example, Maestra Melissa was given a literacy curriculum created for English-medium classrooms that had not been translated into Spanish, which became impossible for her to use because of its lack of attention to language. Similarly, Maestra Lynn was given a guide for teaching English word-work in a monolingual classroom for her Kindergarten students, but no curriculum for Spanish nor an adaptation of the English curriculum to a DLBE context. These experiences supported shared critiques and critical awareness of this inequity. Maestra Melissa and I had the following conversation regarding her experiences:

S: So when I think about my educational experience and how I went to elementary when I was in the year 2000 early 2000s and then just like we were talking right now about in the meeting, how is it possible that we still don't have a curriculum? If I went through dual language and I'm an adult now and they're still not a curriculum... so it's the same! We still don't have a curriculum. I don't know if they had one back then but yeah.

R: Yeah and I mean it just speaks to how

S: low priority?

R: It's really like school sometimes will be like ‘oh look at this great thing we're doing’ but we're not going to back it up

S: So what I feel is like dual language was implemented to maybe diminish the behaviors?

This indicated her growing embodied awareness of the role DLBE was meant to play in her school, and connections between a lack of systemic support and ongoing racism and linguicism.

As the teachers also pointed out, this material inequity also communicated messages to their students regarding the power and meaning of Spanish in the school and classroom. The teachers frequently lamented the fact that colleagues would share ‘cute’ or ‘fun’ materials

created in English that they did not have time to reproduce in Spanish, and could not use. In our third critical reflection group meeting, Maestra Brenda explained

They're so cute in English, you're like I want it. But then in Spanish, it's like a piece of paper. And that also sends a message like why are these posters so cute and colorful? And the ones in Spanish are just your handwriting.

Maestra Melissa also explained that because of the lack of materials, it was much more difficult to provide students with accessible texts at multiple levels. For an informational writing lesson, Melissa attempted to make a connection to language students had learned in Spanish, and she explained,

we don't have books on glaciers [in Spanish], which is another thing. I looked everywhere I looked at UW, I looked at like Seattle libraries, King County online, like free resources. There's like two books on glaciers anywhere that I could find and at like level M. So they're just going to have to use these.

This reality sent an implicit message to students regarding the power of Spanish in the classroom and society at large; despite the huge efforts on the part of teachers to make instruction in Spanish accessible and engaging, the materials suggested to students that Spanish was not as interesting, important or possible for them to learn.

Interactions with Colleagues

In addition to interaction with language policy and embodied experiences with the lack of material support for DLBE, interactions with colleagues were also relevant to the emergence of critical consciousness. In particular, these interactions surfaced awareness of the ways in which others were upholding the status quo, (re)producing whiteness and limiting the power and scope of DLBE as an anti-racist program. Also, teacher collaborators became critical of the raciolinguistic culture of DLBE, (re)produced in these moments that prioritized and highlighted

the continued dominance of standardized English and white supremacy (Cervantes-Soon et al., 2017).

For Maestra Melissa and Maestra Yaritzi, critical awareness was built through ongoing interactions with their partner teachers who were both older White women, and experienced teachers. In their teaching arrangement, they both shared a larger group of students (45 for Maestra Melissa and 60 for Maestra Yaritzi) with their co-teacher and switched groups with them half-way through the day. Neither of these co-teachers spoke Spanish, and both taught literacy in English to the students on a daily basis. These co-teachers also tended to lack a culturally relevant approach to their instruction, and to focus on “individual responsibility” in their response to student behavior rather than a systemic or humanistic approach. This was extremely impactful because the teachers were meant to partner in their support of students, family communication and approach to classroom management, but their differences in identity and related teaching philosophy made this quite difficult. Below is an ethnographic poem created through conversations with Maestra Yaritzi that highlights her experiences

Opposed to her

I just felt like
There was a lot of sense of respect
Like different kinds of respect
Towards me and towards her.

And there was more
Like for me, my students of Color,
I was very more **aware** of them
And more aware of what their families were going through

When I call home,
I made sure that like parents knew the positives
But also the negatives of the kids
And then a positive at the end

But for her,
When she would call home
It would just be like
Negative, negative negative

So the parents
Just became like frustrated
Like 'I don't want another phone call'
And I was like 'oh no I totally understand'

It just felt like a lot of my Latino students
Were very much more attentive
to **me**
As opposed to her

This poem demonstrates Maestra Yaritzi's awareness that her co-teacher's impacted her own approach to family engagement and classroom management. Maestra Yaritzi experienced ongoing tension defining and enacting her teaching philosophy in *opposition to* her co-teacher while also needing to continue to collaborate with her.

Maestra Melissa had a similar experience with her co-teacher, magnified by the fact that her partner had been teaching for over 20 years and had experienced the transformation of her school towards DLBE-centered programming, including the displacement of White colleagues. This co-teacher tended to use punitive discipline methods with their students (who were almost all students of Color), and then highlight her level of ‘control’ to Maestra Melissa. For example, on a visit to Maestra Melissa in February, I observed her partner teacher enter the room during the lunch break and tell Melissa “ in our morning meeting, the AM group said that they ‘don’t feel safe’ in your classroom, but they feel safe in mine” while smiling. She then went on to suggest that she could talk to the students for Melissa, and “get them to behave.” Melissa later told me that she felt extremely frustrated working with her partner, and sensed that she was being “policed” and “looked down on” by her partner because of her positive behavior management techniques. Melissa also developed critical awareness around the ways in which this pattern made it difficult for her to intervene in a school culture that supported “subduing” students of Color for the sake of order.

For Maestra Brenda and Maestra Silvia in Maple Valley school district, critical awareness arose around a lack of attention to identity and power. For example, Brenda and Silvia frequently discussed the ways in which their district approached professional development, and held conversations about race, language and “social justice” while reinforcing the status quo. In our first critical reflection group meeting, Brenda and Silvia discovered they had similar experiences being asked to share their “biases” in equity-oriented trainings. Below is an excerpt of their conversation:

S: We had like a caucus thingy did you guys have that? With like our staff members. We had like conversations about race...

B: Oh, yeah

S: And then and then they asked us like what something like a bias that you have. And I told my group I was like uh 'I feel like I'm biased against little white boys.' And then the question was like 'How are you gonna try to work through your bias?' And I was like well my bias first of all was that like one day they're going to be more powerful and like more privileged than... They already are more privileged than I am. And so they don't need me as much as maybe other my other kiddos might. And so, I don't know. That's just not something that's going to change

B: Yeah for sure. And it's funny that you mentioned that because I was telling Rachel about this the other day. We had that conversation and mine was like... I said that my bias is against white students in dual language classrooms because I feel that they shouldn't be there... and the thing is the group that I was with was a white lady and a white man. And they're like (mouth open). And then I caught myself being like 'I mean I care about them', like I was trying to soften it...

In this conversation, Brenda and Silvia built on shared experiences with conversations that were meant to be “social justice oriented” but lacked critical awareness of race, particularly raciolinguistic subjectivity in the context of DLBE. This experience led Silvia and Brenda to consider what it meant to make critical choices regarding efforts and attention towards students of different backgrounds, and embodied critical consciousness of the lack of attention to power in these conversations. Brenda stated

I don't like those PDs because it's like...like it's not my job as a Brown person to fix what the white people did. I don't have anything to fix. I really don't, like I don't. I'm sorry but I don't... I'm actually not sorry. **I just don't.** I didn't make this problem, I'm a part of this problem because that's how you made the world to be and now you're asking me to sit in a PD with you and tell you how I'm going to fix my biases against poor white kids?

In this quote, Brenda was building on her embodied consciousness to express resistance, and both Silvia and Brenda agreed that in the future they planned to emotionally disengage from these conversations as a form of self-preservation.

Interactions with Families and Students

Finally, embodied critical consciousness was also emergent in the teachers' ongoing interactions with families and students of different backgrounds. This was particularly salient in

Maple Valley school district because of the class compositions that included White, English-speaking students alongside Latinx students and other students of Color. For Maestra Silvia, the ways in which White families treated her produced critical awareness of their power and privilege. Silvia said:

Here I feel like white parents are more like they think of you as like you work for them and like you're supposed to do whatever is best for their kid and whatever they think is best for their kid. Like they just have you like it on a leash, you know? It's not supposed to be that way.

Similarly, Maestra Brenda found that White parents tended to make demands on the part of their children, even as these children engaged in disruptive and privileged behavior in the classroom. Following her experience with parent-teacher conferences in November, Brenda recounted a conversation she had with one of her white parents, represented below as an ethnographic poem:

I wanted to tell her

My daughter feels that sometimes you correct her more than the other students...

Yes because she is very resistant.
(If she's the one that's always speaking in English and the other kids are not, it stands to reason that she will be most corrected.)

Well, I know, but she's still like struggling, (this and that)...

Right, but the problem is, when she starts speaking in English, then all the kids do
(there's this huge presence of whiteness that she brings to the classroom, that she dominates the conversation)

I'm alarmed by this, I need you to send home extra work for her immediately (and so on)...

*** Sigh
(I don't understand what it is, I tell her at least five times a day, 'Speak in Spanish, you need to speak in Spanish' and then she doesn't... she just, I would literally tell her like five seconds ago to do it, and she just starts talking, across tables, and the classroom becomes hers... in English... and everybody else who was trying before, now is not. And so it's like, she brings with her such a huge white presence, that to me, I hate to say it... but I wish she was in an English only class because I love her as a person, but for the language, she's just taking.)

In this poem the disjuncture between Brenda's expectations and goals and the parents' expectations and goals becomes apparent. The white parent was narrowly focused on her daughter's achievement scores whereas Brenda was considering her impact in the DLBE space. As she recounted this experience, Brenda also highlighted her emergent critical consciousness in the parenthetical explanations of what she would have liked to have said to the parent, although these direct comments did not feel possible for her at the time.

Even in the Westside school district which included far fewer white families and students, these families tended to exercise disproportionate power, demanding attention, resources and teacher time. For example, Maestra Yaritzi had a white student in her class that was designated as “gifted”-- and she was pressured by her school administrator to provide additional instruction to this student individually, within the context of her class of 30+ students. Yaritzi said,

And so I'm like, what else am I going to give him? There's nothing else. This is what we're learning for a reason. So, it just felt like they wanted me to, like, do something else for him. And it's just like, no... I'll give him like higher level readings, but I'm not gonna switch the subject I'm teaching.

Here Yaritzi critiqued her principal's expectation and found space to push back against it as she negotiated her use of resources and energy. I will discuss this negotiation further in future chapters.

In Brenda's classroom, which had the highest number of white, English-speaking students, students themselves also exerted power and privilege through language use, engagement in content and demands for attention. Brenda described that in her classroom, many of these students were hesitant to engage with Spanish during Spanish instruction. In our third critical reflection group meeting she illustrated her critical awareness of this reality:

when it comes time to do Spanish, most of them kind of like drop down because then their skillset isn't the strongest and they hate that. So much to the point that they start talking over each other in English just to kind of get it in there. And not let other kids have a moment where they can be like, well, this is actually, this is my area of expertise. They're like 'no, you're wrong, you're wrong'. Even though I'm like 'no he's not!' I feel like that dynamic is just very strange because it's a little bit, it's supposed to be half and half, I think, but it's little bit more white. You can totally feel it when you come in.

In this quote, Brenda related her white students' language use and engagement in discussions to the maintenance of their social power and privilege. Also significant in this quote, is the felt

nature of this consciousness-- Maestra Brenda says, "you can totally feel it when you come in." This indicates that this critical consciousness was interconnected to her embodied experience in the classroom, particularly as a Mexicana woman. This connection will emerge further in the following chapter regarding outlaw emotions and the experience of embodied critical consciousness.

Critical Consciousness Rising

In our critical reflection group meetings over the year, we began to co-create thematic lists of the equity issues that teachers were noticing. These were compiled, shared, edited and commented upon in our final meeting (See Appendix B). In this list are many of the topics that were discussed in this chapter including "issues with language separation," "unrecognized labor" and a "lack of systemic support." This list highlights the wealth of knowledge and critical understanding that my teacher collaborators gained through their embodied experiences in their schools and districts. Also, it indicates the contextual nature of embodied critical consciousness and its role in teacher sense-making over time. As I will demonstrate across the next two chapters, these understandings supported the teachers to make critical choices in their everyday teaching meant to support racial and linguistic equity.

This chapter has illustrated the ways in which embodied critical consciousness arose in various moments, encounters, reflections and discussions held during this study. Opportunities to relate to personal identities and histories were extremely significant in the teacher collaborators' ongoing formation of teaching philosophy and understanding of raciolinguistic inequities. Also, just living through these inequities in the context of DLBE teaching supported the teachers to further engage and experience an embodied critical consciousness that was tied to their emotions and identities. In the next chapter, I will delve into outlaw or unruly emotions, their connections

to identity and personal history and the ongoing navigation of these challenges in the teachers' everyday work. To conclude this chapter, I will share a final transcription poem that describes Maestra Brenda's critical awareness of the impact of white students and families in her DLBE space:

More damaging

Everything is so like grades driven still

So, if you have a kid
Who is white
And who speaks English really well
And who speaks Spanish really well

And you have a student
Who is Latino
Who might speak better Spanish, but not as
English is not...

Like you have one kid that's like a 'good' student
And one kid who is like the typical Latino student

And so it's like what you want,
I feel like a lot of it is
like what you want to accomplish is not really in line
with how you're delivering it

Because if what you really want here
Is to have kids who are proud of themselves
Then you can't really be next to another kid
Who's still like making you feel dumb

in your own space

I feel if anything
That's more damaging than it is helpful
And it's only helpful for one person.

Findings Part 2: Outlaw Emotions: Unruly Feelings

This chapter is focused on the question: *How do novice DLBE teachers experience critical consciousness?* I draw connections between embodied critical consciousness, outlaw emotions, and teachers' raciolinguistic subjectivities (Jaggar, 1989; Daniels & Varghese, 2020). In this chapter, I argue that outlaw emotions were produced in teachers' encounters with existing systems of power. These emotions offered important knowledge of power and its manifestations as well as opportunities for resistance. As mentioned in the theoretical framework chapter, my goal is to present both emotions typically seen as “negative” (frustration, sadness, pain) and those seen as “positive” (love, joy, freedom), as contributing to embodied critical consciousness. I also suggest that teachers' emotions are deeply connected to their raciolinguistic subjectivities, particularly as they are positioned in the context of DLBE programs. Through connections drawn between past and present personal experiences, emotions, and manifestations of power, I illustrate that raciolinguistic subjectivities are essential to understanding emotional knowledge and resistance.

I explicitly choose to highlight various transcription poems in this chapter as a means for inviting the reader to sit with embodied emotional experiences represented within them (Leavy, 2015). These transcription poems were created through repeated listening to audio recordings and attention to emotions conveyed through and underneath words expressed (Leavy 2015; Chaparro, 2020). When I recently shared these poems with my collaborators and solicited feedback, I asked: do these poems feel meaningful to you? And if so, why? Several collaborators said that the poems provided a window into the multitude of raw and intense emotions they experienced during their first year in the classroom. Melissa shared, “I’m glad you captured how I felt, especially the suffocation, because I really did feel suffocated last year...” Following

Chaparro (2020), I choose to highlight the complex reality of these feelings through my collaborators' words expressed in verse. My overall goal is to highlight the enmeshment of outlaw emotion, embodied identity and ongoing contextual experience.

Emotional Labor & Management

The Emotion Graph

I. Fall

Wow, who would have thought that I would be punished for being bilingual?
I didn't expect to be working on my own for everything
I have to spend more money out of pocket to buy stuff-- because there isn't stuff
They take advantage of our hearts

II. Winter

I just imagine myself standing in a lake and just having water up to here,
I can breathe but that's it that's all...
I'm so tired at the end of the day, that I'm just drained
So exhausted, it feels impossible to stay healthy

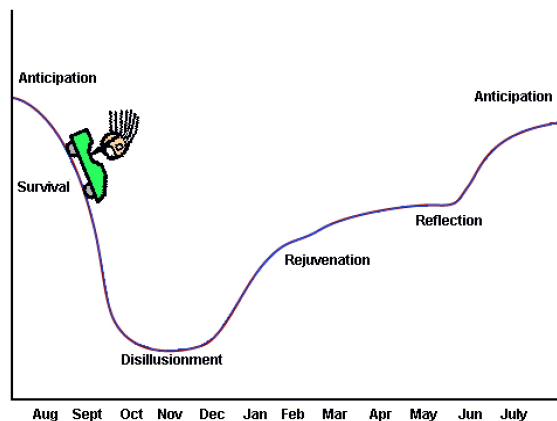
III. Spring

I see my fourth grade self in so many of them,
if it weren't for that I don't think I could do it
I see all the love that Spanish can carry
The happiness that it brings you has no value

Lo bueno no me lo puedes quitar

In our final interview, I asked teachers to look at a commonly utilized graph often seen in teacher training and mentoring work that illustrates teachers' emotions across the first year shown in Figure 2.

Figure 2: The “Emotion Graph”



Note: From *The First Year Teaching Roller Coaster* by David Ginsburg (2011).

<https://www.edweek.org/teaching-learning/opinion-the-first-year-teaching-roller-coaster/2011/08>

We critiqued this graph together, asking critical questions like: how could there be one path for teachers’ in this complex reality? What were the identities of the teachers represented in the graph? And, if we are not rejuvenated by the end of the year, have we failed? Finally, I asked them, if you could represent your emotional journey this year, what would it look like?

Responses to this question are found in “The Emotion Graph,” along with other poignant moments we shared. Although the poem is organized by “season,” the quotes arose from conversations taking place throughout the year. This representation is meant to question the possibility of representing emotional journeys as linear or feelings as singular. Also, it is meant to capture the intensity and immediacy of these embodied emotions, co-existent and multiply present throughout teachers’ days and weeks. In our conversations, one of the images conjured by my collaborators was that of “Casper the ghost,” she said, “feeling like I’m fading.” In other

words, she felt that over the year her emotional energy had been expended to such an extent that her essence was slowly disappearing. This indicated the intensity of the emotional experiences of these teachers across the year, and the extent to which their emotions constituted a key aspect of their work.

In the first section of this chapter, I explore emotional labor or the emotional work required of the DLBE teacher collaborators (particularly teachers of Color)¹¹ as they navigated, experienced and resisted “feeling rules” that upheld and (re)produced whiteness in their school environments (Hochschild, 1979; Ahmed, 2014). For the teacher collaborators in this study, navigating language policy, school norms around behavior, norms for “teacher” identities and teacher work, as well as demands and expectations of families and administrators was *emotional labor* (Hochschild, 1979). Further, emotions produced in this labor such as frustration, anger, sadness, disappointment, apathy and amusement were integral to the ways in which the teachers made sense of power in their environments and worked to navigate it. In many cases, these emotions were ‘outlaws’ or those that fell outside of the expected norms and revealed the problematic nature of these norms (Jaggar, 1989). In what follows, I highlight these various emotions in poetic transcriptions of teachers’ words and experiences and other related data.

¹¹ Although I draw on the experiences of all of my teacher collaborators in this chapter, I focus most on the outlaw emotions experienced by the four Latinx teachers.

Constant Struggle

do you expect teachers to be one way?
I know that the idea is that they should be like in a little circle and perfect
Stereotypically teachers at least from what I've been like taught,
you know it's like very graceful and like, I'm not like that at all.
Like in my heart I don't want to make you guys do
what you don't want to do if there's another option

am I a sucky teacher or what?
comparing yourself to other educators comes up a lot
I can't help but compare myself and be like
oh they have all these things
I barely know where the remote for the projector is

I did what I could with what I did have, right?
I started doing names on the board.
I'm not very proud of having to use that.
But I still haven't reached them how I feel like I can or need to reach them.
I've probably even been having nightmares about it

It's not it's not the way that I am,
and that's not the way that I would like to do things
But again you have this *constant struggle* of,
about who I am and what I want to do
and what I need to do.
Because at the end of the day like my principal is the one who is observing me
and she is a white woman.
In a white system

Throughout the year, my collaborators experienced many tensions between systemic expectations for their teaching and their ideals or preferred ways of being. As Maestra Brenda shared, this felt like a “constant struggle,” between “who I am and what I want to do” and “what I need to do.” This first poem, which is a compilation of multiple voices, highlights the complex nature of this ‘constant struggle’ as teacher collaborators externally questioned expectations placed upon their teacher identity, work and expression in the classroom and internally

questioned their own capabilities and actions. For the Latinx teachers in this study, this was particularly emotionally fraught as they questioned their capabilities and actions in comparison to the dominant teacher identity, represented by white, female teacher colleagues.

Throughout the year, and particularly at the beginning, classroom management was an area in which this struggle was particularly salient. For Maestra Silvia, this tension manifested in conflicts between her preferred way of setting norms and supporting her students, and her schools' expectations. Maestra Silvia excelled in building relationships and created a class space in which students could be their whole selves. She told me in our first interview,

There's moments when I'm thinking, like 'would I like somebody to tell me to learn like eight hours a day and always have to be doing something? No.' I'm a person and they are too. I just like them to learn when I see that they're ready to learn, you know? And if I feel like they're not, that's fine too.

Throughout the year, Silvia purposefully countered the typical white norms of "productivity" and urgency in her classroom by being flexible with time, providing space in her classroom for students to play and socialize and making room for emotions.

One sunny afternoon in October when I visited Maestra Silvia, she was required to have the students engage in 25 minutes of uninterrupted extemporaneous writing on the prompt "What is your favorite book?" as a formative assessment. Afterwards, Silvia wanted to give the students some space and freedom because of the stress of the assessment and decided to take the students outside to the school yard to read underneath the trees. At the same time, a reading specialist, a white female teacher, came to Silvia's classroom to complete reading tests with "ELL"¹² designated students and seemed frustrated about Silvia's decision. Silvia asked if she could come back another day as the students had just finished a test, but she refused and followed the class

¹² Throughout this dissertation, I purposefully utilize the term multilingual in place of "ELL" to describe students from an asset based lens. I include "ELL" in quotes here to acknowledge the official terminology utilized by the school to describe these children (Martínez, 2018).

outside. The students were excited and happy, talking and reading and some began to play. Although this was okay with Maestra Silvia, the White reading specialist redirected the students, told them to be quiet, and looked frustrated.

This moment related to other evaluative interpretations of her work in the classroom. During her first formal observation, the Vice Principal expressed concern because two of her students were talking during her lesson and Maestra Silvia had held off on redirecting them. Later, this same principal, and her district coach recommended that Maestra Silvia not be moved to a continuing contract, and Silvia's place at the school became insecure. About this Silvia said,

My principal told me 'oh that was like one thing that I saw that concerned me' and I was like 'Well I didn't think it was that big of a deal, you know?' But I imagine as you get more experience you start to realize things that are and things aren't like a big deal. But this also came from that, like that structural side of like do you expect teachers to be one way? Like you can have all the best intentions in the world but like if you don't do things a certain way like then you're not...I don't know sometimes I was like am I a sucky teacher or what?

In this quote, Maestra Silvia expressed outlaw emotions that countered her principals' interpretation of behavior in her classroom. At the same time, this experience provoked self-doubt and worry, particularly given Silvia's position as a first year teacher.

This self-doubt also arose for Maestra Brenda in relationship to behavior management. Brenda was very responsive to her students' emotions and energy levels, and would often give them breaks throughout the day to socialize, draw or read as they chose. Brenda was also flexible with their movement in the classroom, and wanted to support students to engage in ways that worked for them. When we discussed this in our second interview Brenda said,

But, I also wonder if it's because I really am kind of okay or then I doubt myself that it's because maybe... my management is not so good that they're like wiggling around. But I don't want to get lost in that because I don't want them to sit down all day, I don't want to sit down all day....And I'm of two minds where I feel like I'm, I feel like I'm doing OK. But then there's always these feelings of doubt that push that out, it's like no you're not.

As Brenda described, there was a complex emotional struggle between efforts teachers made to push back on harmful, white supremacist norms and pressure to meet these same norms of what teachers should act like and do in their classrooms.

This struggle was front and center for Maestra Melissa in a particular moment that she experienced in January. Melissa was teaching her morning class when a student tried to leave the classroom to go to the bathroom and could not open the door. The class discovered that the door was locked and Melissa was unable to open it with her key. When Melissa called the office, they told her to “keep teaching” and wait for someone to come to fix it. The students were upset, angry and frustrated and many who were trauma survivors became triggered-- suggesting they could climb out of the windows or break the glass. Melissa later told me that this was one of the most stressful moments she experienced during the year, and that she received no recognition from her administrators that this moment was difficult for her multilingual students of Color. This moment was indicative of the ongoing stress caused to the teachers of Color in this study as they worked to humanize their treatment of students at the same time as the system rewarded and encouraged dehumanization and control. Thus, a constant, overwhelming struggle.

The next poem, “White norms,” elaborates on this reality. This is a poetic transcription of Maestra Silvia’s thoughts shared during a critical reflection group meeting between Silvia, Brenda and myself. Maestra Silvia highlighted the emotional experience of being asked to enact white norms, and realizing that she had a repertoire of white norms to select from because of her own experiences in her schooling and her TEP.

White norms

My kids never walk through the hallway perfectly
Because I don't like to enforce
I don't like to enforce it
But it's obviously easier to learn that way

And then...
It's just hard to separate it because at the end of the day like
school is
The way it is

The norms are white norms

Like calling them to the carpet being like "shhh"
"Waterfall, waterfall, shhh"
All of that is just like
That's how white people taught us how to learn

So it's always like you never really feel like you
I mean I never really feel like I did
Like I gave the authentic...

Like I taught them authentically the way that they deserve to be taught

Because at the end of the day
I'm teaching them the way that
I was taught to teach
By white people

This conflict arose for Maestra Melissa and Maestra Yaritzi as well, particularly because they were working with white, female partner teachers who made use of these norms in their own classrooms. Maestra Yaritzi expressed that she felt discomfort, "getting kids in trouble... I hate getting them in trouble, or keeping them in during recess, I hate that... I hate yelling at them too." Yet, keeping students in from recess was a tactic that her partner teacher utilized and students expected. Similarly, Maestra Melissa told me that before the Winter break, she began to

write students' names on the board for behavior because it was a strategy other teachers used, and the students mentioned frequently. Our conversation is below:

M: So another thing that I've been like... **I've probably even been having nightmares about it.** When I was observing first grade with the teacher that most of the students had, she was using names on the board. And when at the beginning of the year I would have students like begging me to put names of students on the board, I was like Nope, I'm not gonna do it, not gonna do it. But like the week before break. Like they kept saying it's going to be so chaotic like this week before break, is terror. Like everyone kept saying, like we even had a staff meeting

R: Oh my goodness, that's wild.

M: So I was like... So I started doing names on the board. And like they responded so incredibly well to it. **I'm like, noooo!** Now I'm like should I keep you should I toss it? don't know, I need to think about that. I still need to chew that one over.

Rather than feeling satisfaction or pride that students 'responded incredibly well' to this new strategy, Maestra Melissa felt terror and frustration. These outlaw emotions illustrated her embodied awareness of the way in which whiteness was related to these behavior management strategies at the same time as she felt trapped into their implementation.

As a white teacher, Maestra Lynn grappled with her awareness of white norms within her own teaching, especially as related to her comfort in classroom management. During our first interview in October of 2019, Lynn and I discussed the struggles we both had with feeling comfortable imposing "order" and our own self-questioning around this. Below is an excerpt of this conversation:

Lynn: Some people were talking about the practice of using lines and having kids be silent in lines which of course is an ongoing debate of the whole like prepping for prison and all that. And I see total challenge like I have no like 'oh this is my viewpoint'. But it's interesting because, as a teacher I find myself wanting them to work on their quiet lines like I want them to be able to have that skill. And is it just because I...?

Rachel: Yeah, when I was teaching my first year my school really wanted to emphasize that, and so I felt like I needed to do it. And I went home and I went to my elementary school to visit and like all of the kids were just walking through the hallway. They were not in line and they were talking and the teacher was like in the middle of a crowd of children. And I was like whoa I don't remember that this was my reality, but it probably

was. Like why is my school doing this? But at the same time when I was, when I was teaching I was like ‘Oh well I mean this is what my administration is telling me to do.’ And also it feels like to me, as a first year teacher, it feels like being in control.

In this conversation, Lynn and I questioned our own desire to feel ‘in control’ of our young students of Color. We also identified how our internalized ‘white norms’ compelled us to exert control over students of Color, while in my own predominantly white elementary school, ‘quiet lines’ were not used in hallways. This suggests that for white teachers such as Lynn and myself, outlaw emotions could be related to self-questioning and the critical examination of our emotional patterns in relationship to whiteness.

In addition to these tensions, the Latinx teachers in the study also had to navigate dominant expectations around their own identities as teachers of Color which produced additional emotions. For example, Maestra Brenda mentioned that other English-speaking teachers tended to assume that she could just translate automatically and easily and that she would know all of the academic terms in Spanish. Brenda said, “they make me feel incompetent in my own language.” Similarly, Melissa and Yaritzi contended with dominant expectations that they would be able to connect with all students of Color because of their identity as teachers of Color. Melissa talked with Yaritzi about this and told me:

Yaritzi and I were talking about this the other day. She's like I don't understand like these students are Brown, I'm Brown and there's still something missing like a connection to make. And that's what I'm feeling right now. I'm like ‘What am I missing?’ I just feel like the community is still not there. And there's so many cultures.

This quote speaks to the ways in which white norms created racialized roles for teachers of Color and flattened the complexity of relationship and identity work.

Brenda also experienced this reality and many associated outlaw emotions. For example, on the day of her Día de los Muertos celebration, Brenda’s administrator entered her classroom

with a photographer without prior permission from Brenda and watched her teach a lesson regarding the celebration to her students. Brenda described how she felt about this,

... it made me, honestly, feel *so* uncomfortable because I was like...they think I'm dumb. They really think I'm dumb. They think that I'm going to think that they're here because I'm doing something great. They're here cause I'm a Brown teacher talking about a Brown holiday. I felt like a monkey. "Do, do, doo, so cute look at me and my Brown stuff speaking English" and it just makes you so uncomfortable.

In this case, rather than feeling the expected response of pride or success at having gained recognition from an administrator, Brenda felt angry and sensed she was being tokenized. This embodied experience supported her larger analysis of the position of teachers of Color in the DLBE program.

As my teacher collaborators continued to navigate this reality, another aspect of their emotional work was the need to manage and hide emotion, particularly for the benefit of others. At times, the teachers felt that their emotions had to be tamped down, compartmentalized or pushed aside. This experience is represented in the following poem, "Just Swallow it," which is also a poetic transcription of Maestra Melissa's words from our third interview.

Just swallow it

I think there are moments like that
where I'm feeling
Like *really, really frustrated*

But I don't want to like...
I don't know, I don't want the students...
I don't want this to be like negative reinforcement
Or whatever the other word is

I don't know what the word is
The point, I don't want them to
I don't know how to say this
I don't want like my frustration to outweigh my proudness for them...

So there are,
there are many more times when I'm frustrated,
Then when I'm like orgullosa of what the students are doing
But I don't want that to **outweigh**...

Because I want the students to be successful
And if I'm always expressing frustration
Towards them, like
I don't know if that will be helpful

So I do find myself keeping **in** a lot of emotions
Swallow it! Just swallow it!

As Maestra Melissa brought up in this poem, emotional management was particularly salient in the teachers collaborator's interactions with students. This kind of emotional management arose most frequently because of the intention teachers had to love and care for their students and make them feel safe and supported in the classroom. For several teachers, emotion management was related to their own sense of failure or struggle as a teacher. For example Maestra Silvia shared,

I'll feel frustrated sometimes but I keep it in. Like I don't take it out on my kids. But I just feel like I get frustrated with myself which makes it hard **for me**. And I'm just like uh... like I need to deal with this, you know like uh just like they never see me get mad because I'm just like I don't show it you know. It's like having a hard day because I'm having a hard day. But I don't like to tell them or anything...

Similarly, Maestra Melissa expressed that her emotional management was related to her ongoing work to support and connect with all of her students. She expressed disappointment that she had not felt that there was time to genuinely connect with all of her students, and said,

I'm not like making the connections like with those other students that I.. Like for instance there's a student here... His name is S (Latinx child). He always has so much to share! It's like, ahh! You remember he was here that day so I could like talk to him because I know that during class I'm not really there for him. It brings up so many emotions just like, I'm just like ahh! (crying)

Here we see that Maestra Melissa experienced inner frustration and disappointment because she felt she was not able to give deep attention and care to her Latinx student, which was one of her central goals as a teacher. Maestra Brenda also shared that she managed frustration when her Latinx students were not as engaged in critical conversations as she thought they would be. She shared,

When we talk about topics like that have to directly deal with racism and the many forms that it manifests itself, those are probably the only times when I've caught myself when I do get frustrated with them, when they're not listening. And it's especially so with Latino students who are kind of like "mmhhmmm (not paying attention)" and a couple of times I have told them like, 'I don't understand. Can you help me understand why this doesn't seem important to you?' But then I have to check my emotions and my thinking because they're only nine.

As Maestra Brenda stated, this was difficult for her to navigate, particularly because of her sense of purpose as a teacher and desire to inspire critical consciousness in her students.

The teachers also expressed that emotion management was a large part of their work with colleagues and on grade level teams. In these situations, the teachers often found themselves

concerned with the disconnection between meeting topics and their own priorities and managing a great deal of frustration. Maestra Yaritzi said,

When it comes to like our team meetings where... I'm not like actively throwing out ideas just because I know like even if we plan something like we don't go through with it... So it's just like I really have to manage my emotions. And like when I respond to something, I'm not like using a stern voice or in upset mode. I just have to be very neutral.

This neutrality that Yaritzi described was also directly related to the raciolinguistic subjectivities of the teachers in their school environments. As Brenda shared,

I fear that if I say something like, 'hey, sometimes I feel kind of bad when I don't really even get to talk.' ... because I have a feeling that they're going to take it badly and maybe start crying. And I don't want to deal with that. So then I don't say anything.

This need to manage emotions for the sake of white colleagues and administrators came up many times, and also impacted how the teachers saw the future of their careers in the district. Maestra Silvia stated that she had thought about eventually becoming an administrator, but that she felt that it would be too difficult. She stated, "Just like we [people of Color] can't say what we're thinking, not like **ever**, not even how higher up you go, right?" As this comment indicated, experiences managing emotions also supported teachers to develop embodied critical consciousness regarding power in their school environments.

This embodied awareness was also supported by the complex outlaw emotions produced in teachers' experiences with language policy in DLBE. These emotions are expressed in the following poetic transcription of Maestra Brenda's thoughts:

Rosetta Stone

But for admin I feel like
We have become a commodity.

And for white parents, I also feel
That we're a commodity for their kids

So their kids can get a leg up
And take like something from us

Honestly,
with this case being our language

They don't care about the cultural aspect of it
They want the language

They want them to learn Spanish
To use it as some type of asset growing up for their own betterment

I'm like a Rosetta Stone for them.
Just teach them Spanish. Everything else doesn't really matter.

It really does feel that way
And it's like again being in that position of having things taken from us

It's like our language keeps being taken
So many times

Now it's a very strange way where it's marketed as like a positive
Positive sharing of language

But it's really like taking our language
It's just so weird.

As Brenda demonstrated, experiencing the linguistic culture and language policy of the DLBE program was emotional work. This emotional work was deeply interconnected with teachers' raciolinguistic subjectivities (Daniels & Varghese 2020). For example, Brenda stated "It really

does feel that way, and it's like again being in that position of having things taken from us," acknowledging the role of her positionality in these outlaw emotions. Brenda also pointed out that tension arose from the "positive" marketing of DLBE and the expectation that Latinx students and teachers be proud to share their language and see it in school, even as it was appropriated for the benefit of white students. This reality led to complex emotional navigation for all of the teachers, embedded in their raciolinguistic subjectivities and the context of their work. Thus, critical consciousness around language policy was not based solely in cognitive awareness or beliefs, but in embodied reactions to power within the classroom environment.

The influence of contextual and embodied experience was particularly salient for Maestra Melissa. Throughout our work together in the Bilingual Methods class, Melissa expressed a commitment to speaking in Spanish in her future classroom. She wrote in her critical reflection journal for the course:

When I begin teaching, I will work hard to not code-switch when I am teaching in Spanish, but may do so when teaching in English or enacting the bridge at the end of a unit. Nevertheless, students will have the freedom to engage in translanguaging.

This commitment illustrated her intention to uphold what she believed were important boundaries between her languages while also allowing students to use language flexibly. Once Melissa entered her 2nd grade classroom at Seaside school, she began to (re)shape this understanding in response to her contextual experiences with majority multilingual students of Color. As she recognized that students were learning both English and Spanish as additional languages and had only half-day instruction in each, her language use became more fluid over time. At first she expressed feeling guilt and shame at this language use. She stated,

I feel super guilty when I do have to use English in the class, I'm like uhhhh! I feel like a complete fraud. I'm like, No! I was hired to speak Spanish and I told the students...when

the principal hired me I was hired to speak Spanish. And I'm like it's my job to speak Spanish to you.

This feeling of guilt was related not only to her interpretation of her job, but also her identity as a Mexican American woman who attended a dual language program as a child. Her commitment to Spanish combined with her understanding of the purpose of her job as the Spanish teacher in a two teacher model made her feel that she was betraying her teaching philosophy when she began to use Spanish and English together in her classroom.

At the same time, these emotional experiences supported her to develop an embodied critical consciousness around the position she inhabited in the system. Many of the multilingual families at her school had not “opted in” to DLBE, and Melissa mentioned that during conferences some of them learned their students were in DLBE for the first time. While Melissa felt that it was important to give students of Color access to Spanish and other languages, the fact that it was required complicated her feelings. She stated,

In being expected to only use a target language, it felt like a burden, or like a punishment on me. And I was like, “wow, who would have thought that I would be punished for being bilingual and for wanting and having that instinct or that impulse to want to use both languages?!” I’m like darn! I can't get a win.

In this quote, Melissa expressed her outlaw emotions, highlighting how she felt “punished” for her bilingualism rather than feeling compliant towards ongoing rules of language separation. This also related to her identity as a teacher of Color and her embodied understanding of connections between forced language learning in school and oppression. This supported Melissa to gain embodied critical consciousness regarding the impact of strict language separation.

Language policy had other emotional impacts for teachers; Brenda and Silvia experienced frustration around the comfort students felt with “English time” and the emotional

burden of needing to interest and invest students in Spanish. In a critical reflection meeting, they discussed how this language switch felt:

S: ...When I say we're switching to English, my kids are like “yayyyy!”

B: I hate that! I give them the dirtiest looks.

S: I know, me too.. I'm like OK. Every time, they're always happy, and I'm like... I'm about to get them in trouble tomorrow. I'm tired of that.

B: I hate it. I feel like that really annoys me, and sometimes I get so annoyed, I tell them I'm like, stop it. Like, I don't like your disrespect, that you're trying to say that you have some kind of relief because you're not speaking my language anymore. Stop it. It's like it's just not... I don't know. And it's just it's like it's like a relief, like they're done with this horrible thing. Speaking Spanish.

S: But it's not their fault. It's like they're surrounded by that... like if the school really believed that the both languages, they would see it and they would feel it and they wouldn't feel like it was a chore to switch.

Rather than feeling ease and comfort as they moved towards the more well-resourced language, Silvia and Brenda felt annoyance. These outlaw emotions supported them to critique the overwhelming dominance of English in their schools and societal environments. This conversation also indicated the ways in which emotions became associated with language within the DLBE classroom space and tended to reinforce English hegemony. This created an emotional toll for the Latinx DLBE teachers in this study as they worked to promote their language and culture in the context of monoglossic U.S. schools.

For Lynn, a white teacher who learned Spanish as a second language, negotiating language policy produced emotional tension that supported her ongoing critical awareness of language in her classroom. Lynn's reflections on her own identity and her role as a bilingual teacher brought up many complex emotions for her. She stated,

Identity wise I mean I do feel strange.... Like it's not, it is not my language identity. Like my language identity is that I am an English speaker who learned Spanish. I still don't necessarily identify as a bilingual speaker...

This realization produced feelings of shame, guilt or worry around her use of Spanish in the classroom and the ways in which she tended to default to English. These emotions also made Lynn attentive to the power dynamics involved in her choices. She stated,

It's a very intense noting of the power that I have. And how I'm using it and how I'm also sometimes choosing to... not ignore it, because I'm very aware of it when I...But I mean, I don't know that's that piece of like I am nervous that this is the role that I hold because in some ways it feels like...how could it look different?

Here Lynn noted that she held a great deal of power and privilege in her classroom, which led her to doubt and question her role. It's important to note that this type of self-questioning related to embodied critical consciousness for Lynn as she worked to embrace discomfort and consider power (Palmer et al., 2019).

Self-doubt and questioning took on different meanings for the Latinx teachers. The following poem is based on a statement made by Maestra Melissa during one of our final critical reflection group meetings in Spring of 2020. In this poem, Melissa highlighted two of her salient emotions experienced throughout her first year in the classroom:

Empty Cup

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

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

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

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

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

Because I did really feel suffocated this year.
I was like, "Wow, I can't even advocate for myself, how am I going to advocate for my students?
How can I pour from an empty cup?"

As Melissa describes in this poem, she experienced feeling constrained through the lack of
meaningful support for DLBE at her school and exhausted by the extreme amount of work she
was completing to try to provide responsive instruction in Spanish to her students (Amos, 2016).
Her words also indicated a connection between the surveillance of new teachers and the extreme
exhaustion that the teachers experienced as an emotional component of their work.

Silvia and Brenda experienced punitive observations as a form of surveillance in the
Maple Valley School district. Their contract renewal was contingent upon the approval of their
principals and other school district leadership, and both teachers felt that their instructional coach

was there to “check-up” on them rather than provide them with support. They had the following conversation about this experience:

S: I feel like, oh is she going to criticize me for being myself right now? Because she already does, about other things... she's holding up white supremacy and she doesn't even realize it.

B: I hate when she's in my class

S: **She's a cop**

B: I just hate it. Because I feel like I already think... I am super critical of myself and I already think that I'm doing a lot of things wrong. And, then I know that when she's there, I start talking differently, ‘I’m like you please sit down? Please sit down?’ When in reality I would be like “sientate ya!”

This conversation demonstrated how this coach’s surveillance was *felt* by Silvia and Brenda, limiting their classroom actions. Later in the year when Brenda found out her contract had been renewed and Maestra Silvia’s had not, the coach visited and said that a district admin had praised the coach for her good work. She told Brenda, “you’re doing a great job, not like other people at *Hilltop...*” Rather than feeling pride and satisfaction at having earned the support of her coach, Brenda felt frustrated, conflicted and angry. These outlaw emotions allowed her to gain significant knowledge regarding the culture of “teacher success” in Maple Valley and the marginalization of community care.

Across both districts, the teachers also experienced the use of data gathered in assessments and other aspects of student work as a form of surveillance. Maestra Brenda observed this in regards to both test results and data on office referrals in her school. In our critical reflection meeting she shared:

I want them to stop showing us graphs... about academic achievement and about how many times we refer kids to the office, because I already know that my box, the Latino box in academic achievement, is this big (shows small size with fingers). And in referrals to the office it’s the biggest one. Like I already know that. Like, how is it different from the beginning of time? I know that. I wish that they would stop that and like and they would be honest about it. It's kind of like it's not just a referral, it's like these are like

actual racial biases that we have. These numbers speak to our own racial biases that we have, it's not just because a kid is doing something wrong.

In this quote, Brenda shared outlaw emotions that were related to her critical awareness of bias in the system. She was shown the academic achievement of her class on a standardized test in comparison to other classrooms in attempts to make her feel motivated, but instead she feels anger for this form of representation. Particularly alongside behavioral referrals, Brenda sees this representation as a (re)production of racism.

Yaritzi, Lynn and Melissa did not experience punitive surveillance from their administrators, but rather struggled with a general lack of contact and support. In Westside, administrators often dismissed requests for support from new teachers. For Lynn, this was extremely draining because she found that her calls for additional support for her Kindergarten students were frequently ignored. She stated,

[From] my perspective it's like you take two and half weeks to respond to my emails. I've called the office multiple times and had no answer. When I talk to you in the hallway it seems like you need to move on to another thing and you don't really care to talk to me. I'm sorry if that is not the message you were trying to communicate but I need you to hear me and that I'm doing my best and I need you to be the supervisor...

In this quote, Lynn spoke to the emotional toll of repeatedly asking for support and not receiving a response. Similarly, Maestra Melissa experienced dismissal and a lack of care from her administrators. She told me “I basically have not talked to the principal all year,” and received very limited response to her requests for support as she struggled with behavior management at the beginning of the year. Her attempts to ask for curricular support also went unanswered. For example, when she asked a district administrator in January if she could potentially have guided time to work on biliteracy units, the administrator responded, “I’m not available until April, so we’ll have to see.”

As Maestra Melissa described in “Empty Cup,” this reality placed the teachers in the position of feeling independently responsible for bringing about a responsive and anti-racist DLBE program. In addition, the teachers were also in many cases independently responsible for creating materials for their classrooms in Spanish. This put the teachers in a precarious position that produced many emotions because the teachers were aware that they were overburdened with work, but at the same time they knew that if the items were not created, the students would not receive instruction in Spanish. Lynn and Yaritzi mentioned this double bind in a critical reflection group meeting:

L: it's a weird tension... like it would be both offensive and not OK to not send something home in both English and Spanish. But then at the same time, nobody gives you any extra hours or time, or acknowledgement of the amount of times... **anytime** you send anything home... So that's more work than other teachers who are sending out resources just in English, you know?

Y: And then you have teachers ask me, oh, can I use that after you? Can you send it to me for use ...

L: Yeah, no it's frustrating.

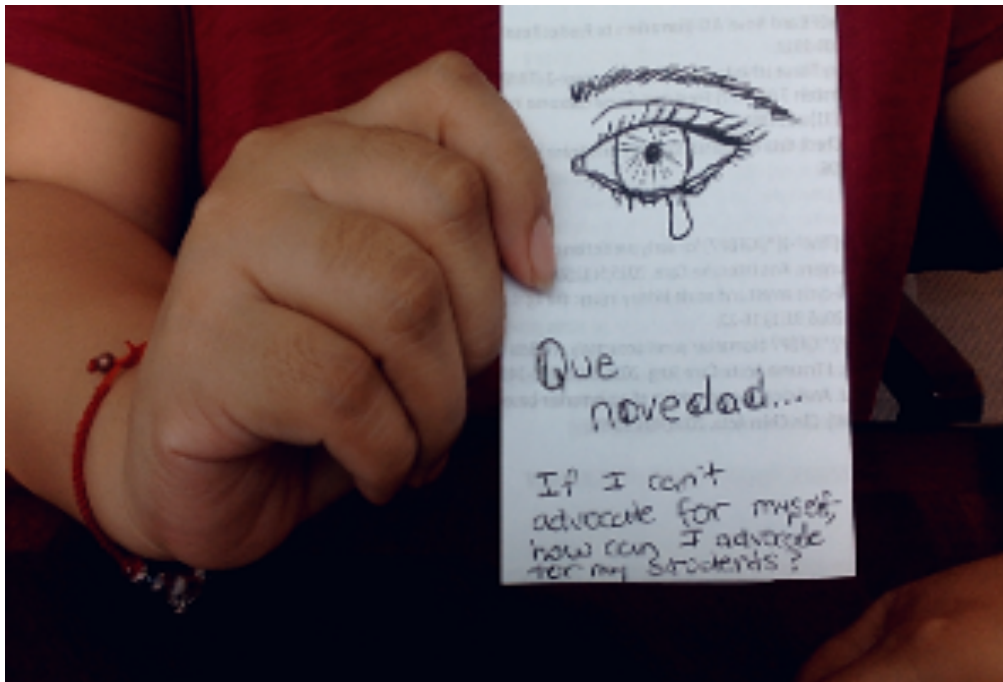
In our final interview, Brenda also related this reality to her raciolinguistic subjectivity and complex emotions produced in this process. Brenda stated,

I know that I work more than I should, but I also think that that's part of my personality and having a really hard time letting go and being like, it's OK if we're just gonna do Math in English for the rest of the year. And some teachers might think that it's because... somebody from the dual language powers that be are going to come and tell me something. But it's not, it's just that I feel sad that what's being cut is like *my language*....you know? It's like, it's because it just gives me the idea that like well, why aren't there resources? Well, because Spanish is not as powerful or it's not as important. That's it... that's why we don't have them. So it's going to be cut, and it's my language being cut and I think that's hard for me to grapple with.

In this quote, Brenda described this precarious reality of realizing that she needed to set boundaries in her work to be able to sustain herself and yet, being personally harmed and impacted by those choices.

In the reflection group meeting in which Maestra Melissa shared the thoughts represented in “Empty Cup,” Maestra Brenda also responded to Maestra Melissa’s ideas. She created the following drawing shown in Figure 3:

Figure 3: “Qué Novedad”



Note: A photo taken by Maestra Brenda of her drawing created during our critical reflection group meeting 5.

About this she shared:

“Que novedad.” I don't know how that translates into English. I guess, what else is new? I want to say that that's just my overall feeling. To be completely honest with all of you, I do feel that I've been questioning a lot being a dual language teacher because I love what I do, and I love my kids, and I love what dual language is supposed to represent. What I don't love is that, once again, I feel I'm doing more work for less. I feel I went through a program that was designed for us to finally get back to our languages, not just Spanish, but our languages and really honor that, and bring that to the forefront, but it just feels

like a lot of work all the time, every day... It makes me angry, and it makes me feel undervalued as a person

This indicated her ongoing emotional awareness that her position as a DLBE teacher was deeply related to her raciolinguistic subjectivity and ongoing marginalization. This was extremely challenging for the teachers, because of the embodied realization that this marginalization also limited what the teachers were able to do for and with their students. As Maestra Melissa said, “if I can’t advocate for myself, how can I advocate for my students?”

Love, Joy & Emotional Freedom

Because of the conditions in which my teacher collaborators worked, love, joy and other emotions were also outlaws, at times offering the teachers unique knowledge of the ways in which relationships of power could be resisted and/or transformed. Considering the ways in which the culture of school systems dehumanizes and marginalizes multilingual students of Color, actively and authentically loving students and their shared cultural ways of being was a form of resistance (Valenzuela, 1999). Also, my teacher collaborators found that this love and hope was sustaining and these connections were essential to their ability to survive and continue teaching. Finally, at times the teachers expressed emotional resistance by intentionally expressing love, attention and care to particular students and families, working to decenter whiteness and persist in the face of the many difficulties they encountered.

In the first poem in this section, Maestra Silvia expressed her deep connection to family and community to her preferred way of being in the classroom.

As a daughter and a sister

I think as a daughter and a sister
Most importantly, I think in my job as a sister
I always refer back to my siblings and my parents

And how

in our community at least, we didn't have
a lot of educators who spoke Spanish.

And how there were a lot of barriers

Like my dad didn't come to any of my volleyball games because
he didn't feel comfortable in my school

And my school's so small, it's not like there's even that many people
But like they never really had that outreach going on

So, I think about the difference that it makes to have someone who makes an effort to reach out
And make sure people know that there's people here that are resources too
How I want my little brothers to be treated is how I treat my students

In this poem, Maestra Silvia describes the existence of an alienating emotional culture within schools for multilingual students and families, describing how her father 'didn't really feel comfortable.' She also highlighted her own outlaw emotions of deep love and care for her multilingual students of Color-- highlighting her intentions to treat them like "how I want my little brothers to be treated." For Maestra Silvia, moments in which she could express her embodied identities existed in contrast or resistance to expected feelings and ways of being discussed in the first section. These moments were also linked to her personal history and understanding of what it *felt like* to be a racially and linguistically marginalized student in US public schools.

Also, drawing upon personal history and embodied raciolinguistic subjectivity supported the teachers to share outlaw emotions with their students, and counter emotional norms existent in school spaces. For example, Maestra Yaritzi refused to engage with the typical emotional pattern of defining some students as ‘troublemakers’ and remaining perpetually angry at them or disappointed in them. She stated

I also don't want to feel like I'm mad at them all the time. And I also don't hold things to the next day, like if it didn't happen in that day, the next day is a new day, which other teachers don't do. And it sucks because when the kid comes in and they're like, ‘oh, I'm still in trouble’. So like for me, it's like every day is a new day. A new like day to express your thinking, a new day to start fresh basically

These outlaw emotions run counter to the existing emotional culture in schools that consistently positions multilingual students of Color as less capable (Aggarwal, 2016). Maestra Silvia also mentioned that being alone in her classroom with her students enabled her to share a positive emotional stance as a learner and be vulnerable in her decision-making. She shared

The most fun part is when they see me being a first year teacher, just being like 'wait guys I don't know'. Like I tell them wait 'come to the carpet' and like 'wait no wait let's stay at your desks' and they're like 'ugh Ms. S' and I'm like 'I'm sorry'. I still don't know... And I can't have those moments when I'm being observed but when I'm not it's just like we're just learning together.

In this case Silvia’s emotions of closeness and understanding with her students enabled her to express vulnerability. As she noted, when others were watching her teaching, this openness is more risky to express.

Additionally, the embodied experience of being a Latinx teacher of Color in classrooms with students of Color created opportunities for the formation of family-like bonds. These family-like bonds supported the teachers to experience a sense of home in the classroom, and bring in love and care. For example, Maestra Silvia created a set of norms with her class to

which they chose to add “Somos familia ahora y para siempre” (We are family now and always).

About this she said:

I told my parents, I think there has to be a base of love and joy. Or else there's not going to be learning. Because this is kind of like their home you know and I want them to feel like it's their home. So when I hear that they're like 'Oh you're like our mom'. I'm like 'I hope so'. But I feel more like their big sister sometimes...

This relates to the sentiments expressed in her poem ‘How I want my little brothers to be treated is how I treat my students’. Maestra Brenda also suggested that this closeness and shared cultural, familial bond in the classroom allowed her to manage student behavior from her cultural identity. She stated,

I think I'm very honest about being Mexican and what that means to me. The caregiving part is sometimes a conflict with my very stern side...I also think that that is cultural. I know that I am very warm but at the same time, I can also be very like ‘no’ because it never comes from a place of like I don't like this kid. It's because I want them to do better... So that comes pretty clear when I have conversations with them whether it's one on one or small groups or even whole group about like how their behavior is not matching what they could do because they are great.

This demonstrates the ways in which emotional responses to student behaviors were deeply connected to Brenda’s raciolinguistic subjectivity, and she drew upon this frequently to support her students’ growth.

In the next poem, “All the Love,” Maestra Melissa discussed the emotional connections she experiences through utilizing Spanish in the classroom.

All the Love

Speak to a person in a language...
That they always heard their entire life
You'll reach their heart

But if you speak to them in the language that yeah, they know
But it's not their home language
You'll reach their mind only

So that's a way you can be a peace builder, if you're reaching people through their heart
I want to see dual language thrive
And why do I want it to thrive?

Because I see all the love that Spanish can carry

This poem speaks to the deep joy that the teachers found in their multilingual experiences in their classrooms, and also to the challenge of teaching in a space that was not exclusive to Spanish-speaking students. For Maestra Melissa and other teachers, Spanish was an opportunity to demonstrate deep love and shared cultural understanding with students and emotional freedom in their classroom spaces. For example, Maestra Melissa tended to use many diminutives (-ito/-ita endings) in her classrooms, referring to students' "corazoncitos [little hearts]" and other phrases.

When I asked her about this we had the following conversation:

R: Do you feel like you do that intentionally or is it just natural?

M: I think it just happens. Well I think we used a lot of the diminutive form in my household and my family so that's probably where I get it from and like my mom was really strict when I was growing up. She wouldn't let me call my grandpa abuelo. She's like 'eso suena como despreciantes' or like you don't really love your grandpa or your grandma. So I always had to call them abuelito, abuelita. I always had to be careful about how I spoke to people... So I would show that I really loved them.

This care translated into the ways in which Maestra Melissa utilized Spanish with her students and engaged in her students' lives, sharing family stories, attending soccer games and connecting with family members before and after school.

Maestra Brenda also built upon this love in her connections with Latinx students and her celebration of culture in the classroom. In our first semi-structured interview, Brenda shared

When I talk about my heritage or my culture like you I just actually see their faces light up because it's like 'you eat chilaquiles?' It's like 'yeah, 'and they're like 'oh my gosh, me too'... I feel like they think like 'oh she looks like someone I would see at a party, and she exists as my teacher'

Brenda brought this element of shared culture into her classroom frequently throughout the year.

When Brenda hosted celebrations, Latinx parents would drop by with empanadas for the students, Brenda and her class celebrated Día de los Muertos with an altar for departed loved ones, and Brenda started a lunch group for the Latina girls in her class. Maestra Silvia felt similarly about this connection between Spanish and her identity in the classroom. She stated,

I mean it's still very I rooted in my culture, like I think a lot about what if I wasn't a bilingual teacher? Like we found out it's really hard to be a bilingual teacher, but I always think, like, well, I could easily not be one, if I wanted to, I could just move back home and teach here. There's no dual here. It wouldn't be the same, **it just would not be the same.** Like I wouldn't be able to connect that part of myself to my kids like and my kids wouldn't be able to connect that part of themselves to me and like not just in a casual way but in a way that you deem it important enough to be part of your academics, right?

In this quote, Silvia spoke to the importance of empowering students to see Spanish as a language of school, and fostering connection through this.

Joy, love and language use was also deeply associated with the ability to engage in flexible and dynamic translanguaging in the classroom space representative of teachers' own language backgrounds. As mentioned earlier in this chapter, Maestra Melissa began the year committed to utilizing exclusively Spanish, but as the year went on she engaged in more and more translanguaging. When I asked her about this in our third interview, she said:

R: Yeah, sure. How do you feel... I just wonder, like, how do you feel now about teaching that way or using both languages in your classroom?

M: Oh, I love it.

R: Oh good!

M: And I mean, and nobody's, none of my admin is ever in my classroom to observe me. So I'm like I'm going to do it! No one's there!

Melissa later told me that it just felt more “natural” to her as well because it was how she utilized language growing up. Silvia, Brenda and Yaritzi also frequently engaged in translanguaging during conversations with Latinx students, and moments of play.

The elicit joy and freedom found in rule bending and outlaw emotions also relates to the following poem, “It’s not always gonna be,” which comes from my first interview with Maestra Silvia in October:

It’s not always gonna be

Well, one of the white moms came.
She seemed very like distanced from me.
I feel like she **felt** distanced from me...

But then I thought about it from my perspective and from my parents’ perspective
And I was like ‘yeah I don’t care.’

I mean I do care, but I’m just like
She was the one who said, ‘is this also going to be in English?’
You know, it’s like, ‘**girl**, it’s not always gonna be you first’
When I started talking to the parents,
Like yeah, I went yeah, to the Spanish speaking parents first
And I did it on purpose

I could tell she was kinda mad.

As Maestra Silvia demonstrated in this poem, outlaw emotions also arose as teachers engaged in rule breaking, and refused to feel and be how they were expected to feel and be. As Maestra Silvia pointed out, because of this white parents’ social power, her expectation was that Silvia would be invested in building a relationship with her first and earning her approval. Silvia, on the

other hand, owned her outlaw emotions and said “yeah, I don’t care...” This moment of emotional resistance allowed her to gain knowledge regarding the way white, English-speaking parents exercised power in her school environment, and means through which this could be countered. Similarly, Maestra Brenda expressed this emotional resistance around existing expectations for her classroom management

I'm silly in the classroom and that's because **I am** silly. I don't take it too seriously. Whatever, **I don't care**. I tell them things. And they tell me something and they're so sarcastic and I'm sarcastic back and it's funny and that's more me. But like if somebody were to see that I don't think that they would think that that's very professional because I'm not too concerned like when we do the circles or whatever I like, first of all I'm conflicted about the circles anyways. I think that it doesn't matter, I don't care if like they're rolling on the chair as long as they're listening.

In this quote, Brenda acknowledged the existence of particular feeling rules related to her relationships with students and treatment of student behavior, and said “I don’t care”-- refusing to invest in these emotional norms.

For Maestra Yaritzi, outlaw emotions also arose through managing student behavior and responding to students in her classroom. In her school, there was an established culture of treating some students of Color as “rule-breakers” and not expecting these students to engage in class. Yaritzi refused to follow this feeling pattern and said her attitude towards these students was “You can’t just come in here and just chill, you're actually going to do work, like I'm expecting a lot from you.” This stands in contrast to other teachers who tended to “give up” on multilingual students of Color or develop apathy around their class roles. Similarly, at Yaritzi’s school students were given a “rating” from their specialist instructors based on their behavior in the class. She described her reaction to be when her students received a zero from the librarian in our third interview:

And I just felt like I **should** be upset, and yell at them. But at the same time, if I react that way like... I had to be more passive about it where I'm like, OK, you got to zero. What can we do to make it better? And have that conversation...So I just feel like the kids feel like I can be OK with them failing, but at the same time looking for ways to help them succeed.

Here Yaritzi pushes back against the existent emotional culture of exerting force and control over students of Color. Instead, she worked to create an emotional space in which mutual trust allowed them to both “fail” and “succeed.”

Finally, this emotional resistance was deeply related to teachers’ raciolinguistic subjectivities, particularly as female Latinx teachers. Maestra Brenda related this kind of emotional resistance to being “too not white” in the following example:

I know that my best work is when I do small groups and I am with just like Latino kids. I do think that that is my best teaching with just that small group because it's a combination of like me telling them no, you keep trying, you keep trying because you're going to do it! And it comes from a place because I really want them to try their best and me coming up with a thousand different ways to solve a math problem in ways that they understand, putting silly examples about stores that I know that they go to and foods that they eat, and being funny with them at the same time. And, I know that they also appreciate it because they've told me like I feel like I'm learning math. And that makes me happy. **But like that wouldn't be okay.. whole group because it's not proper. You know it's like it's too, kind of, all over the place. It's too silly. It's too off of the curriculum. It's too not white basically...**

In this quote, Brenda described her felt awareness that the emotional connection with her Latinx student created through her preferred emotional culture of instruction as a Mexicana woman, was not seen as “proper” in her school. The reality of existing in this system also had an emotional toll that the teachers consistently countered. Brenda said

I feel like it's it's harder for me on a much bigger scale but it's kind of like even though I do feel every day that like, ‘oh maybe I can't do it’ part of me and I hope that part of me will always be there is like, ‘yeah I can, just you wait’ because I can be very determined. And I am grateful for that because I think that if I wasn't I think I would have like rolled up into a ball and died already. But it's kind of like the fear of not being able to do

something also really motivates me more to be like “oh yes I can!” And I think that is strongly strongly linked to my identity of Mexican female.

This emotional work of finding hope and emotional sustenance also relates to this final poem, “These little things.” This poem, drawn from my second interview with Maestra Brenda, illustrated her outlaw emotions and connections with her students as sustaining her work as a teacher despite the many challenges.

These little things

Whatever happens, **no one** can take that away
I will forever, in my mind
It doesn’t matter how old I am,
Have the comments that they make

Just like “ahhhh” (deep breath)

And I feel like at the end of the day,
That’s kind of like the reset button
Like, it’s OK
It’s OK.

And I feel it’s crazy how the students...
It’s just teaching can either really break,
in this case me,
But at the same time they’re also the ones that save me from breaking

And they have no idea that they do that
‘What, I do that, what?’
So it’s really wild that these little things
Have like such an impact in my life

As Maestra Brenda’s words demonstrated, a final salient set of outlaw emotions were resilience, hope and commitments to continue. For many of the teachers, these emotions were deeply related both to their connections with students and to their own raciolinguistic subjectivities as teachers. For example, during our second interview Maestra Yaritzi identified

one of her salient emotions as “happiness,” and she said “ happiness that I'm teaching because I want to, not because I need to fulfill something but because I want to fulfill something.

Happiness that I have students that I get to know and be an impact on their life.” She further related this happiness to having students share aspects of their lives with her, and she said, “that lifts me up a little bit more because I’m like I’m doing something right, not doing everything bad, but I’m just doing something right.” Maestra Silvia also identified this in her discussion of her salient emotions, in relationship to hope. She stated:

(I feel) hopeful because like when the frustration is happening like literally this morning I was like ‘oh like I’m gonna see my kids so...’ I feel like sometimes I start thinking too much about like ‘this is my job and I have to do this and I have to do that’ and then it's just only **when I start talking to my kiddos like one on one or like as a class I'm like; oh this is this is my job. This is what I'm supposed to do.'**

Maestra Silvia also related this combination of frustration and hope to her identity. She stated,

My identity as a Brown woman like as a Latinx woman relates a lot to both frustration and the feeling of being hopeful. Because I feel like I've always had these two my whole life like frustrated because I only had this much, hopeful because I want to get to there.

This indicates that hope, resistance and sustaining love were a part of Latinx teachers’ embodied critical consciousnesses, supporting them to navigate through these situations of ongoing marginalization.

A Complex Emotional Navigation

In concluding this chapter, I would like to end with two poetic transcriptions representing conversations I shared with Maestra Brenda. I juxtapose these two poems because they demonstrate Brenda’s complex emotional navigation of her role as a DLBE teacher and identity as a Mexicana woman. As these poems illustrate, Brenda’s raciolinguistic subjectivity was both a source of self-doubt and a fuente of continued hope and resilience. These poems create a picture

of how Brenda experienced embodied critical consciousness throughout her first year of teaching, and how she made sense of that consciousness in relationship to her sense of self. Also, as illustrated in “How I try to teach,” embodied critical consciousness became an important base for ongoing pedagogical choices and actions in the classroom. In the following chapter, I will continue with this thread, exploring the impact of embodied CC in the everyday classroom work of my teacher collaborators.

<p>The biggest breaking point</p> <p>It just means to me that there is a possibility that I can't do this</p> <p>And then that makes me think Like well if I can't do this is it because of why...</p> <p>I rationalize that maybe I just have a different type of brain like maybe I'm just better suited for a different type of job</p> <p>Or is it because I really can't do this because of who I am?</p> <p>Because I don't have that support at home Or from my family</p> <p>You know, is it really like, And that becomes very scary</p> <p>Like that could be like shattering... If I let it like kind of come out of the box, it could be like</p> <p style="padding-left: 100px;">'oh yeah, maybe society was right Maybe I can't do this Maybe somebody like me can't do this And maybe somebody, like somebody else could'</p> <p>So I think this is why For me, it's so big</p> <p>Because if I let it become something that I can't do And my mind kind of goes and starts thinking that</p> <p>I couldn't do it because I am Mexican Because I did start school later than other people</p> <p>Because of my immigration circumstances And a whole host of other reasons</p> <p>Then that could be a very big if not the biggest breaking point for me</p>	<p>How I try to teach</p> <p>And I think my persistence is just Or my resilience is</p> <p>Cuz it's been hard for me to be here. Like really hard Maybe too hard And things keep happening still And I'm just like, are you for real? Like you know, and it's just aggravating.</p> <p>And then you think Like, OK Well, If I just let myself be consumed by all the difficulty Like all the strife that I embody I, I won't get out of bed</p> <p>But I have to And at the end of the day it doesn't matter how tired I am I'm happy. Because I feel like it's a job that we have to do And it goes beyond math and it goes beyond everything academic</p> <p>It's so these kids can know that they can someday be what they really want to be So I think that's how I try to teach.</p>
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Findings Part 3: Navigating (in)justice

This third and final findings chapter is focused on the question: *How does embodied critical consciousness shape the everyday classroom work of novice DLBE Teachers?* Drawing on field notes, ethnographic poems and interviews, the first section of the chapter will address the ways in which embodied critical consciousness served as a significant base for navigating (in)justice in teaching choices. In particular, I will discuss the ways in which critical awareness of power and positionality supported teachers to identify, and at times counter, injustice. This occurred through explicit choices around language use, efforts to disrupt existing discourse patterns, critical teaching on race and language and advocacy for self and students.

In the second part of the chapter, I address the question: *How does critical consciousness relate to shared dialogue and relationships with colleagues and students? To what extent does critical consciousness arise in critical reflection group spaces?* Utilizing field notes and transcripts from critical reflection group meetings held throughout the study, I illustrate that conversations centered on emotional experiences and relationships of power offered opportunities for teachers to develop solidarity with each other and with students. I argue that affective alliances were an important aspect of emergent embodied critical consciousness for the teachers in this study, undergirding a shared culture of subversive teaching (Zembylas, 2005a).

Critical Choices in Teaching Lives

In this section, I explore connections between embodied critical consciousness and the everyday teaching lives of my teacher collaborators. I consider how this consciousness supported teachers to make critical choices in particular teaching moments and to consider and continue to grapple with ongoing tensions related to power in their classroom cultures. I utilize ethnographic poems throughout the section to emphasize poignant moments of teacher reflection/action and

connections to identity and emotion. I also draw upon field notes and shared reflections to illustrate how (in)justice was encountered on a daily basis. I argue that embodied critical consciousness served as a significant knowledge source for navigating these decisions and their emotional and material consequences.

Critical Identity Awareness

Embodied critical consciousness offered teachers knowledge of the ways in which their own identities were positioned in relation to systems of power and what this meant for their work in the classroom. At times, this awareness supported teachers to critically question their own decisions and beliefs and become open to feedback and adjustment. Also, this knowledge supported teachers to make critical teaching moves that supported racially and linguistically marginalized students, and offered students opportunities to learn about identity. This embodied identity knowledge had very different manifestations of Lynn, as a white teacher, and for Melissa, Silvia, Yaritzi and Brenda as Latinx teachers.

For Lynn, critical self-reflection was directly related to her embodied critical consciousness of her own power and privilege as a White teacher. For example, Lynn was constantly reflective of her behavior management techniques and her interactions with students of Color. Lynn often described these reflections as related to “ongoing tensions,” that she did not expect to resolve. In the following quote, she described one related to a particular student:

He's the only African-American boy in the whole class. And there's a few other girls who are also African-American or mixed race. But that's like a huge awareness... especially as a white woman, knowing everything about my identity and about the way that Black boys are treated in education, and like...I think about how am I interacting with K? How am I interacting with K's mom, how am I like? There's all these layers and... I'm not sure and I'm never going to be sure.

Here Lynn explained she felt worried about how she was treating this Black, male student and acknowledged that her identity was impacting this treatment and her interpretations of it

(Ladson-Billings, 2011). Naming this tension did not lead to resolution, but rather allowed Lynn to express ongoing self-questioning regarding her work as a white teacher of students of Color. This self-questioning was important for Lynn to disengage from defensiveness, receive feedback and consider power in her teaching.

Lynn also expressed a very similar and intense tension around her identity as a white, English-speaking bilingual teacher. During our first interview she reflected on ways in which this identity was impacting her teaching, particularly her language use in class, represented here as a poetic transcription:

How easy it is

This very much directly relates to my positionality as a
monolingually raised
English speaker
It's like
I don't know
I just didn't quite realize how
how easy it is to NOT speak in Spanish

And that's not actually necessarily because of my own level of Spanish
That's not what my limitation is
It's definitely the way that, you know, the way that like the students respond
I feel somewhat deeply concerned that I've set a precedent with a lot of my students who also
speak Spanish
that like they seem to want to only communicate with me in English
Even if I'm communicating to them in Spanish
I worry that my own positionality
As an English speaker
Has influenced that

In this poem, Lynn spoke to the ways in which she recognized that her own power and desire for comfort was impacting language use in her class. Lynn considered that because of her raciolinguistic subjectivity, students were using and being exposed to more English and English was being reinforced as the language of power. During our final interview, Lynn shared that this

self-questioning was supporting her to think about how to navigate this reality and continue to hold herself accountable in the year to come:

It makes me think about how can I be more intentional with my discomfort of speaking Spanish, when it's more comfortable for me to speak in English? How can I challenge myself to do that? Whether that looks exactly like me sticking to AM and PM, that's not necessarily what I mean, but being more intentional about talking about when are we using language?

In this quote, Lynn engaged in self-questioning as a means for expressing her embodied critical consciousness of her own power and critically considering her continued work as a DLBE teacher.

Other teachers also engaged in this self-questioning and openness to realization throughout this work, particularly in relationship to internalized whiteness or white norms. For example, Maestra Silvia, questioned her assumptions about students' family structures and the ways in which these assumptions might impact her students. In September, she asked students to write her notes about "What I want my teacher to know about me..." She observed that many students had written about divorced parents, single-parent homes or family separations. She later caught herself asking a student if her Mom could bring snacks for class although the student had shared that her Mom was not living with her. Silvia self-corrected, apologized and took this opportunity to learn more about her own assumptions regarding family structure. Maestra Yaritzi also realized that she tended to prefer direct instruction because this was the mode of instruction in her school as a child. She questioned this and challenged her own preferences, saying "I've come to see that the students are still learning when they're in groups, just not in the same way." This led Maestra Yaritzi to implement a variety of group projects for her fifth-grade students.

Embodied critical consciousness of individual positioning within systems of power also allowed the Latinx teachers to draw upon their own experiences with systemic marginalization to support students and make critical choices. For example, Maestra Yaritzi consistently saved

uneaten breakfast foods for snacks in her classroom even though this was prohibited, and explained

Coming from a migrant background I understand how kids get hungry and they don't have enough food in them. So a lot of them are always hungry and so I'm always like trying to get them to eat lunch and breakfast, even more breakfast and then providing snacks whenever I have an equitable amount for everyone.

Yaritzi purposefully passed out snacks in her morning and afternoon classes as students worked, and occasionally brought in other food for students to share. Similarly, Maestra Silvia drew upon her own embodied history with (im)migration as she supported her students. When she noticed that a Latinx student was consistently upset in October, she said she was “sensitive to him not necessarily wanting to say what was wrong because my mom also used to tell me not to share everything...” As this child navigated a family situation with (im)migration, Silvia was able to respect his need for safety while also sharing her own experiences and supporting him emotionally.

Past experiences with marginalization as embodied emotional knowledge helped teachers understand and analyze how power was exercised in contextual interactions. In these cases, emotional reactions were interpreted by the teacher collaborators and contributed to their own “feeling knowledge” of power in their environments. For example, Silvia had several uncomfortable interactions with district level administrators during her first year and she expressed frustration and disappointment with these interactions, particularly because the administrators were people of Color. Silvia reported that the administrators dismissed teachers’ concerns during meetings and enforced problematic policies. Silvia said that this “reminded me of the packing plant back home like how the managers would treat the workers,” especially because the managers were also people of Color. This led Silvia to suggest that the policies and practices in the district had caused teachers and administrators of Color to assimilate in order to

survive and made her rethink whether she wanted to continue working there. She wondered, “if I stay a long time-- who will I become?” In this example, Silvia connected her embodied emotional knowledge based in her personal history with marginalization and hegemonic whiteness to her frustration and disappointment in her current context. This emotional knowledge, which was directly linked to Silvia’s identity as a Latinx woman from a family of migrant workers, allowed her to see power in her present work.

Finally, embodied critical consciousness around positionality also supported teachers to develop this awareness among their students and acknowledge their identities in critical teaching. For example, during a visit with Maestra Brenda in October, Brenda was leading a reading lesson in English when a Latinx student chose to share. As the student formulated her words, a white student turned around and began to make taunting facial expressions. The Latinx student immediately put her head down on her desk and was unable to continue. Brenda whispered to her to take a break in her ‘cool-down’ area, and later checked in with her, saying “Does he know you? People will say stuff to us (as Women of Color) and we need to learn how to know ourselves and believe in ourselves.” She also later asked the entire class to consider interactions had during the lesson; they had the following conversation as a class:

B: There’s a difference between saying sorry to me, and understanding the impact. It makes me sad that you’re not getting the most out of our time together because this is really about your learning.

White Student: I think some people are also not being respectful because they’re making fun of others when they try to share

B: Do you think that’s a problem?

Latinx Student: Yes, because when you try to share and you’re being made fun of, you don’t want to, you feel sad

B: What is the false assumption that people are making about you if you don’t share?

Sts: That you’re not smart

B: Right and who's the problem there? The person who is not sharing or the person who is making them feel bad and assuming things about them?

St: the person who is assuming

In this example, Brenda drew upon her embodied critical consciousness to navigate this situation in the moment, and teach students a critical lesson regarding their own identities.

Both Brenda and Silvia drew upon their embodied understandings of racial marginalization in other critical lessons as well. Near the beginning of the year, Maestra Silvia planned a lesson for her students around the meaning and purpose of the 'pledge of allegiance,' which was said daily at her school over the loudspeaker. Silvia asked students to consider their racial identities in regards to this pledge and make their own choices regarding whether or not to recite it. Similarly, Maestra Brenda used herself as an example in a lesson regarding racism, to support students to think about the continued lived experience of racism:

B: I think what M is trying to say is that we need to think about things critically, so let's think about this above the line statement, "Martin Luther King Jr. ended racism so racism no longer exists"-- I want you to think about this, is this true?

Sts talk at tables

St: Our table talked about that some countries still have racism

Sts ask for more time to talk

B gives more time

St: It is not true because MLK tried to stop racism but he didn't and just because we elected a President with dark skin doesn't mean we stopped it.

B revoices sts thought

B: Another example-- when we look below the line, we realize racism still exists, most CEOs (explains CEOs) are white, they're not dark skinned like me, we could say that this happened because of luck, but did it?

Sts: no

Here, Brenda invited students to further develop their critical awareness through connections to her lived experience.

Both Brenda and Yaritzi felt that teaching this critical awareness to white students was also important, particularly in disrupting problematic discourse patterns in their classroom.

Below is a poetic transcription of Maestra Yaritzi's perspective:

Take a step back

That's one of my focus,
dual language should be about
helping those who have been hurt by the system,
helping those native Spanish speakers

whose parents speak Spanish at home,
but they come into the classroom and all they're speaking is English,
but it's like, "Where's your Spanish? You're a Spanish speaker, let's speak your Spanish
because that's what I want to hear."

Just emphasizing to them the importance of being a bilingual because
the United States doesn't have one language.

We don't have a national language,
and whatever language students come in with,
that's going to be what I'm gonna amplify for them...

That has changed a little bit.

At first it was like, "I'm going to support all these students that are coming in,"
but now it's like
you're in this classroom in order to provide a space
to allow privilege to students who **don't** have any.

That's how I'm thinking about it now
That doesn't mean NOT supporting my White students,
it just means supporting them in a way
where they can take a step back from having a strong voice in the classroom.
They'll still have a voice, but just like take a step back

As Yaritzi described in this poem, over the course of the year she began to recognize that although they were small in numbers, her white students were dominating class discussions and that Latinx students expected them to do so. She shifted her perspective around this reality, deciding that she needed to teach the white students to ‘take a step back’ and at times began asking them to lower their hands in class discussions or wait until others spoke.

Purposeful Language Use

The above poem also relates to the ways in which embodied critical consciousness supported teachers to make intentional choices about using language in their classrooms. In particular, this consciousness empowered teachers to make decisions based on the relationship of language(s) and their speakers to systems of power. This was a complex and ongoing navigation that varied across the time that we spent together during this study. It also involved an embodied critical consciousness of the ways in which students in each classroom context were exercising power through language use.

For several of the teachers, engaging in as much instruction and conversation in Spanish as possible was important in order to counter both the existing hegemony of English in schools and the ongoing trend in DLBE programs for Spanish to be appropriated by white families and students to gain academic prowess (Cervantes-Soon et al., 2017). For example, in our first interview, Silvia shared with me that she told the parents during curriculum night,

For me being a dual language teacher is like it's not just about putting it on your resume and getting a job like we're here to learn and connect with other cultures, learn about each other in other ways and communicate in something that's not English. Because right now English is like the most spoken language. I didn't care who was in the room I was like 'this is not just for that, it should be meaningful. And I hope that you know when the kids go home like I hope they're also being given that message because like as a dual language school that's what we hope that we're teaching our kids.'

In this quote, Silvia expressed that her intention in using Spanish was not just to teach students the language, but to engage in community empowerment, self-definition and intercultural learning. For Maestra Brenda, requiring Spanish from students during Spanish instruction was also an important way to teach white students to embrace humility and discomfort. Brenda and I both noticed that her white students had developed a shared culture of speaking to each other in Spanish with a heavy English-speaker, “gringo” accent, as a way of diverting attention from their linguistic mistakes. She told them simply, “we don’t talk like that,” and continued to require students to speak in Spanish during class discussions.

The teachers also utilized language in other ways to demonstrate responsiveness to students’ positionalities and relationships to systems of power. For example, several teachers began to specifically position their Latinx students as linguistic experts, a role that often ran counter to the ways in which they were positioned academically within the schools (Nuñez & Palmer, 2017). Lynn did this purposefully while also highlighting her own identity as a white language learner. The following example comes from field notes taken during a morning science lesson at the beginning of March:

L asks me about watering can and shovel in Spanish-- I’m not sure

Latinx st: Pala

L: Oh okay, gracias

St: You don’t know?

L: Yeah, I know some Spanish words but I don’t know ALL the words, just like I don’t know ALL the words in English

2 Latinx sts: but I know alot!

L: That’s right! A lot of us can help!

In this classroom moment, Maestra Lynn validated her Latinx students’ funds of knowledge while also modelling humility in her positionality as a white language learner. Maestra Yaritzi also welcomed contributions and corrections from Latinx students in her class regarding word

choice and pronunciation. In another classroom moment, Maestra Brenda explicitly positioned a Latinx child as an expert when two white students tried to give her a message from a recess supervisor in Spanish. As Maestra Brenda supported their Spanish output, a Latinx female student interjected, and Brenda said, “Si por favor, es una buena idea que nos ayudes, [yes please, it’s a great idea if you help]” inviting the Latinx student up in front of the class to share.

For both Maestra Melissa and Maestra Yaritzi, linguistic responsiveness was also related to their understanding of the distribution of power in their DLBE classrooms that served mostly students of Color. For example, Maestra Melissa explained her feelings in the following poetic transcription:

I’ve become what I’m trying to fight

I’ve been thinking a lot about that
Like ‘oh’ I definitely see now, I understand where those other student teachers would complain
‘Oh these students aren’t... they don’t want to learn Spanish,
their families don’t want them to learn Spanish’

It’s really hard because if you don’t feel like you have the family to fall back on
And say ‘Hey, I really want to help your student grow,’
But if the family says ‘no well I don’t want my students to be in the program in the first place.
but this is my **home school**, so I’m not going to pull them out.’

And I’m like “uhhhh...”

I’ve been thinking about how
I don’t know, this might sound weird but like
I feel like I’m kind of like the colonizer now
Now **I’m** the one imposing a language on students

I’m like great
I’ve become what I am trying to **fight**

Melissa's embodied critical consciousness of this linguistic imposition and its relationship to colonization led her to take up a dynamic translanguaging approach in her classroom. She began to encourage students to code-mesh and use language freely. In the excerpt below from my field notes in November of 2019, Melissa demonstrated this:

M reads an example that she had written, "Además, Diego es listo. Yo sé que es listo porque una vez me explicó la diferencia entre opinión y fact."

M: Oh mira, se acabó el mundo porque usé Inglés? Did the world end because I used English?

Sts: no

M: I used English and Spanish in the same sentence y eso lo puedes hacer tú también si no sabes la palabra y más tarde la buscamos

In this moment and others, Melissa modelled and welcomed linguistic creativity that was particularly important for supporting the access and success of her multilingual students of color.

Yaritzi also did this throughout the year, particularly for her students who were completely new to DLBE. For example, Yaritzi frequently engaged Spanish-learners in small groups that allowed her to use language flexibly to support their learning. Below is an excerpt of from field notes taken in December:

Y: Okay, ahora vamos a hablar sobre estrategias cuando hallamos una palabra que no conocemos en nuestro libro

Y: Si no reconozco una palabra que puedo hacer? Les voy a dar 6 estrategias que pueden usar.

Y uses her chart and body movements to explain

Y: Por ejemplo, puedo dividir la palabra-- Y uses arms to act out and sts copy

Y goes over the others and the sts repeat and show the movements (piensa si tiene sentido, estirar la palabra, saltar)

Y: So, if you don't know a word in Spanish or you're learning Spanish, these are strategies that you can use

Y shows the sts the bookmarks they will use while reading

Y: On here you have the reading strategies I just explained, so choose one strategy to use while you read

In this lesson Yaritzi drew on embodied critical consciousness of the emotional experiences of students of Color to shift towards using translanguaging to support new Spanish learners. Lynn

also invited translanguaging in her Kindergarten class of mostly students of Color. This shows up in the following example from field notes I took in October:

L: Si los tres cerditos, como se dice en Inglés?

Sts: The three little pigs,

L: Muy bien, entonces, les voy a contar, había una vez tres cerditos

L puts up pigs on poster-- 1,2,3, writes cerditos under

L: Cer-di-tos, say it with me

Sts practice,

L: It sounds like cerdo which is how we say pig in Spanish, but we add -ito because they are little pigs

This modelling led to students using language in similar ways, and supported the positive engagement of multilingual students learning Spanish. For example, in this interchange, a student of Color asks Lynn for help with her morning seat work:

L walks around to support sts

St: I can't read in Spanish! (about worksheet)

L: L reads w/ her the directions at the bottom

L: See you can read!

St: So I have to put a círculo?

L: Si, un círculo en el mejor Ch-- that means the best

The student in the above interchange, who was a Black, female child learning Spanish for the first time that year, successfully utilized a phrase she had learned while expressing herself fully in a way that felt safe. These and other moments demonstrated that taking students' identities into account when making decisions regarding language use was a key means for employing embodied critical consciousness.

Critical Teaching and Intentional Care

Embodied critical consciousness and emotional knowledge also guided everyday decisions surrounding topics of instruction, pedagogical moves and relationship-building work in the classroom. In particular, because of the emotional quality of their work and the intense demands on their time and efforts, my teacher collaborators needed to make critical choices

regarding their energy, care and allocation of resources. These choices related to teachers' critical awareness of power in their classroom environments and their own felt identities.

Throughout the year, I observed the teachers make many choices regarding their presentation of content and approach to discussion that reflected their embodied critical consciousness. This often came through in moments when teachers supported students to make connections to identity, lived experience and develop criticality around representation. For example, in a lesson regarding Washington state history that she was required to teach, Maestra Silvia inserted the following conversation:

S: Out of all of these groups, who was here first?

St: My people, Black people!

St: white people?

S: Was white here first?

St: American Indian or Alaskan Native

S: And look how small this population is now-- so what happened?

St: Christopher Columbus!

S: This is telling a story right? And it's connected to what we've been learning right?

S: So I'm thinking that I'm not up here-- right, I identify as Latinx, and I don't see that-- A lot of times, Latinx people get placed in the white box-- but I don't think I'm white, so I want you to be thinking about what does this mean for you?

In this discussion, Silvia not only encouraged students to make critical connections to ongoing learning, but also drew on her own embodied critical consciousness to support students to consider their self-identification. On a previous assignment in the TEP, Silvia shared that her fourth grade teacher told her to identify as white on a demographic survey, but that it did not feel right to her. In this classroom moment she drew on this personal experience and her embodied critical consciousness to approach this conversation differently with her own students. Similarly, Brenda engaged in critical instruction that supported students to begin to racially self-identify and make personal connections to content. For example, Brenda shared that during a lesson on Harvey Milk and the LGBTQ+ community, she asked students to consider whether the text was a

“window or a mirror” and a white student said it was a “mirror” because the majority of the characters were white. This prompted Brenda to include a lesson the following day with LGBTQ+ activists of color. Later Brenda told me, “I’m glad they are [white students] recognizing their own racial background.”

Connections between intentional care and critical teaching choices were particularly salient in interactions with parents. All of the teachers noted that certain parents (most commonly, white and/or affluent parents) tended to demand attention and resources in inequitable ways. At times, teachers felt compelled to respond to these demands because of the parents’ social power. For example, Yaritzi explained,

I have one student who we have to cater to, just because his dad works in the district...so the dad is the one that’s emailing us, like ‘hey let me check in about homework’, and so we're always responding to these emails. And the mom is always talking to us or calling us trying to come and observe our classroom because her student got called out or something, so it's like we have to like... that's one family that we have to keep happy. And it's one of the three White students I have in my whole class.

Maestra Yaritzi shared with Lynn that she felt a lot of tension around this and Lynn conveyed that she was also concerned that she was required to be over-responsive to some parents. Similarly, Maestra Silvia shared that during her curriculum night in September, she was planning to give her presentation solely in Spanish, but when a white, English-speaking parent complained, she felt compelled to give the presentation in English simultaneously.

At the same time, resistance was possible through other pedagogical moves, and intentional choices made about attention and care. Both Brenda and Silvia mentioned that they purposefully give more attention to requests from parents of Color, particularly because with these parents they experienced a sense of respect that they did not receive from white parents. During a critical reflection group meeting, Brenda stated,

I have a student in my class who is super wealthy, and her mom is like ‘can you write back to her journal so she can get better at Spanish and can you make her this type of chart and can you do this’ and I’m just like ‘Lady, you have all the money to go get her a private tutor.’ Like ‘no way. I can’t do that.’ And they’re like ‘oh cause this and that’ but again like what you’re saying [Silvia] I think if it was a Latino parent, I probably wouldn’t hesitate to do it... like I already find myself making little things for them to take home. And to me it’s OK because they feel like they need more of that help.

In this quote Brenda highlighted the need to directly counter the lack of awareness of white parents regarding their economic and racial privilege and the impacts of this privilege. She also shared that she would always respond immediately to a Latinx mom who wrote her “notitas” acknowledging that the way the parent communicated with her and the emotional connection between them made her feel the effort of writing out notes in response was worth her additional time and care.

Maestra Yaritzi also drew on her embodied critical consciousness to counter her partner teachers’ tendency to focus on certain students, including white students. She stated,

My partner teacher wants to focus on those students that are like... that meet some standards but not all of them. And I’m trying to focus on the ones that don’t meet any because they’re going to continue falling behind and falling behind. It’s just like with the white students like a lot of them are at sixth grade level and I’m not trying to focus on them because they don’t need it.

Thus Yaritzi refused to give up on students of Color that were perceived as “too far behind,” and instead felt they deserve the most attention. Despite her partner’s plan, Yaritzi continued to focus on the students she felt most needed her attention through small group work, additional homework help after school, and explicit support for Latinx students to participate in class discussions.

For Maestra Brenda, additional care was also allocated to Latinx students intentionally over the course of the year. In our first interview she stated,

I’m supposed to say that I love them all the same and I do care about them all. But if I have to give myself more to a student I will give myself more to a Latino student. I can’t

help it, it sounds cheesy, but that's where my heart goes. Like, that's what I want to do, that's why I wanted to be a teacher. For those kids. Those are the kids I see when I close my eyes.

This was evident throughout the year as Brenda chose to create a lunch bunch for Latinx girls in her class, and frequently enjoyed playing with her Latinx students during free choice time. Other teachers also commented upon the ways in which they allocated care, Maestra Yaritzi said, “I became more aware of those kids that need more support, more love and more care from me, then from those that didn’t because they had it at home already.” This emotional knowledge of need, connection and love was key to teachers’ decisions regarding student support in the classroom.

The teachers also built on this possibility by intentionally creating space for students to share about and learn from their own experiences in class. For Silvia, this meant allowing students to bring their home lives into classroom discussions. The following poetic transcription, represents her experience with this in her classroom work:

In the right spot

They just have so much stuff going on
I feel like we forget that part, you know?

Like yesterday we were reading that book,
The 'Someone like you' book
And like her dad hits her in that book

And a lot of my kids started talking
about the same stuff

Like so casually

And I felt like I was in the right spot, you know?
This is why I wanted fourth graders
Because I remember being in fourth grade

And all these things happening, you know?

And going to school
And me like
Like wishing that my teachers knew

It was a good moment
It was a good moment
Like, *dang*, I'm glad I chose this job

Because this is what I want to do
I want to connect with kids when they're not at home
When they have to be in places like this

Where you have to basically be-- someone else

Sometimes teachers demand that you just become a student
And stop being a person who's living life
You know, like a kid

In this recounting of her lesson Silvia shared how providing a space for honest emotional connection created a sense of joy and purpose in her work. It also allowed her to transform existing emotional culture in schools that makes some aspects of students' lives taboo topics (Naraian & Khoja-Moolji, 2016). She suggested that because of her own personal history, in which she was not offered space by her teachers as a child, doing this work allowed her to create a new reality for her students. Brenda also described how she drew on this felt understanding to make her classroom a space in which students could feel important:

this tiny human is here and who knows what they've been through to get here, and to some extent, sometimes **I kind of have an idea**. So, knowing that it's important to ensure that these kids know that learning it's not just for them, but it's *about* them. It's about like, about them being important in this world just as much as anybody else.

For students and teachers of Color whose experiences are often marginalized, ignored or excluded from classroom materials and discussion this emotional recentering was a critical move towards justice.

Embodied critical consciousness also supported teachers to anticipate students' emotional needs and support them in unjust moments with emotional consequences. For example, Maestra Silvia described several instances in which her students entered a specialist class and a teacher made comments to students such as "that's not how we walk in." Students also shared with Silvia that they felt this teacher was racist because of their treatment of an Afrolatinx student in their class. Silvia stated, "I keep this in mind so I can think about what students will need after class." Similarly, Brenda was acutely aware of the emotional impacts of standardized testing, particularly for her students of Color. Prior to starting a math test in January, she reminded students that she believed in them and their learning and offered them the opportunity to take breaks and reset during the test. She extended the time for the test past the "allowed" amount

because the school refused to give an audio option although the test was poorly translated. She said, “ it makes me sad when they are sad,” and her embodied critical consciousness of the connection between this sadness and systemic injustice supported Brenda to make important pedagogical counter-moves while still being required to give the test.

As demonstrated in the above example, embodied critical consciousness also supported my teacher collaborators to advocate for particular students, especially acknowledging their connections to systems of power. For example, Maestra Silvia’s Afrolatinx female student who was targeted by the specialist teacher, had been also described by other teachers as ‘a wild child.’ Maestra Silvia began to notice that this student was frequently frustrated when learning new topics, and that reading seemed quite difficult for her. Silvia was the first teacher to suggest that this child get connected with the school counselor in order to identify additional resources and support for her learning. Silvia said she felt ‘angry’ that the student had gone through so many grade levels already with any other teachers adequately supporting her. Silvia’s embodied critical consciousness of the connections between race, language, gender and ability supported her efforts to advocate for this child. This reaction is represented in the poetic transcription below:

Robots

Like frustration at kids not having the education they deserve
Especially **here** in Suburbia

Kids should not go through four years in this super privileged district
With like so many resources and not have that.
That's insane.

And that's why sometimes, I feel like well...

What are you looking at when we choose curriculum?

What are you really valuing?

Like are you really valuing your kids or like?

Because there are so many kids just like falling through the cracks
Because like we don't have a safety net for them
Like we don't...
We don't treat our kids like kids

I feel like we treat them like robots

This dehumanization was also noted and felt by other teachers, leading to significant actions. When I visited Maestra Brenda in late September, a white male teacher came into her class after school and told her to "call home" to report that her male, Latinx student had kicked a friend at recess. Brenda explained that her student had said that the other child initiated the kicking, and the White teacher shook his head and said, "no, I don't believe that." Brenda said 'okay,' but after he left shared with me that she would not be calling the students' parents, and felt that because the student was a male student of Color, his actions were often interpreted in problematic ways. She said, "Other adults look at him and are already expecting to see him being bad... I trust him and believe in him." This illustrates how Brenda's embodied critical awareness supported her to counter problematic school norms and intentionally support her students.

Embodied critical consciousness also supported teachers to disrupt dehumanization and

harm that occurred through interactions between students in their classrooms. Teachers frequently drew upon their felt understanding of power dynamics to consider how to respond to conflicts and how to support students' well-being. In January, Maestra Brenda welcomed a new student whose family had recently moved to the US. In a debrief, Brenda told me that she was critically reflecting on the fact that her students had expressed excitement before he arrived, and seemed to be disappointed when he came to school. She connected this disappointment to his identities as a Spanish-speaking, (im)migrant student of Color, and said that "de cierta manera es invisible (in some ways he's invisible)." This realization led Brenda to defend this students' dignity and right to belong in her classroom. When a white student forgot her new classmate's name, Brenda stopped her and told her to go and ask him what his name was and apologize for forgetting. Similarly, Maestra Silvia had a new arrival student in her class who she noticed tended to be left out of groups. She advocated for her students to speak to him in Spanish, and invite him to join activities in order to bring him into her classroom community.

Intentional care also related to the ways in which teachers worked to set boundaries around their own work. Silvia worked to create these boundaries by explicitly refusing to do work that she felt was exploitative or unjust. For example, Silvia shared that she would not translate e-mails or fliers sent by the district for parents because she felt that was an administrative responsibility. In a critical reflection meeting Brenda and Silvia discussed this together:

S: If it's not in my job description, I'm not going to do it for you. Because that's what they're used to like. Even if you're not a teacher of color, like as just a teacher, a white teacher, and people want you to do things just because you're kind and you're nice, *well, I'm not kind and I'm not nice*. I just came to do my job and that's it. Because literally, it's always the same teacher sending the translations to everybody else. Like, I'm grateful because then I don't have to write it myself, but then part of me is like, why is she doing that? Like stop. Clearly, the principal depends on you to go translate this for everyone else. Where is your pay? Where's your extra pay?

B: I think I admire that because I know that's for sure, one thing that I struggle with because you think about that a lot, too. Like, I just kind of do it. Like if the smart board is not in Spanish, I have to translate all of my math smartboards.... Like why would I have to? That makes no sense, why do I have to translate them? They have a set that are in Spanish. But they're so bad. You can clearly see that nobody cared when they put it together. So I have to like to make mine or just translate other ones. I struggle with that because I wonder like, maybe I should just stop.

In this conversation Brenda and Silvia were critically considering where the boundaries were in their work as dual language teachers and relating the material reality of their work to systemic injustice. Also, Silvia refused to take up the expected emotional stance that she named as “kind and nice,” that allowed teachers to be exploited and unfairly compensated.

Future Imagining and Critical Hope

In the context of problematic systems and harmful work environments, critical hope and future imagining were also significant in navigating (in)justice (Palmer et al., 2019). Embodied critical consciousness supported the teachers to gain knowledge around what they could not change in the moment, but might be able to shift in the future, particularly through changed circumstances. Future imagining and hope allowed the teachers to not only see possibilities for improvement, growth and change, but also to hold on to hopes for a space in which they might feel more valued or less exploited. These strategies became means for the teachers to emotionally navigate (in)justice.

Although she experienced a great deal of tension around the decision, in early February Melissa resigned from her position in Westside. She said

I don't want to give up on the South side of Seattle, this is where I grew up, but the environment of Seaside just feels so toxic to me. Working with (my partner teacher) feels like I'm being policed all the time

She later told me that her “dream” was to have a “more collaborative environment” and that she was committed to interviewing future partners during the job search process. She told me about her interview at a nearby school district in April. She stated

When I interviewed, I asked them so many questions. I didn't even know I had all these questions. I had been stockpiling questions on napkins and bills... I was like, "Oh, question, question, question." When it came to time for questions, I was like, "Yes, finally. My favorite part." The day I went to go visit my classroom, that ELL gal was like, "So you know, we really hired you because of the great questions you asked us. That really made us think. It really helped to see your mindset." I was like, "Yes." I said, "I don't want to be in a job where people resent me before they even know me. I want to know why the person's not here anymore. I want to know why there's an opening. I want to know everything."

As Melissa demonstrated in this quote, in her work to seek and secure a new position, she drew on her embodied critical consciousness regarding issues in Westside to guide her actions in new interview opportunities. These choices allowed Melissa to feel agency over her teacher life despite the fact that she continued to struggle in her position at Seaside school.

Similarly, Brenda had a long-term plan that helped sustain her work in a racially hostile environment. Brenda shared,

I ultimately want to stay either in Maple Valley, or to be totally honest an equally affluent school District, for the sole purpose of getting experience. Like being able to actually receive support because I do think that at (my school), I do have support which I hear like it's not the case. And I know that it's not the case because I went to a school district that was very deprived. It sounds so bad, but I want to grab that and hoard it and then I'm going to get out. If I can do it in five years or less, that's what I want to do. I want to be able to learn and take these skills and really give them back to a school where I feel like, ultimately this is where I want and I guess what I actually want is to be in a school that is by far like students of color. I want all of my parents to be like Spanish-speaking and that's the type of school that I went to. Everybody there was Latino. And that's where I want (to be)...

In this statement Brenda shared an ongoing plan in which she uses her current environment to gain skills and resources, and then moves on to share those with the students and families she

most wanted to serve. Brenda repeated this hope across several interviews and meetings, demonstrating that this imagining, or projected emotional freedom, allowed her to sustain her work in her constraining context.

Emotional Solidarity and Affective Alliances

In this section, I present data related to the final research questions: *How does critical consciousness relate to shared dialogue and relationships with colleagues and students? To what extent does critical consciousness arise in critical reflection group spaces?* I explore connections between shared critical dialogue, relationships of emotional solidarity and coalitional or collective critical consciousness. As described in the theoretical framework section, these two types of consciousness acknowledge the distinction between relationships of solidarity that allow teachers to draw upon shared identities and experiences as Latinx, females from (im)migrant families (collective critical consciousness), and those that are formed between individuals from different positionalities (coalitional consciousness) (Keating, 2005; Sánchez-Carmen et al., 2015). Throughout the study, it became clear that these relationships of emotional solidarity were possible not just between the teachers but also between the teachers and their students and families. In what follows, I first describe these relationships of solidarity forged in classroom moments with students, and second between teachers in critical reflection group meetings. I ultimately argue that collective and coalitional critical consciousness supported teachers to make subversive choices and formulate visions of transformation.

Affective Alliances with Students and Families

Throughout the year, I observed that all of the teachers engaged in moments of care, love and vulnerability that supported the formation of affective alliances with students and families (Zembylas, 2005a). These were often small choices made throughout the day that communicated to students how much the teachers' cared for them and their well-being. Maestra Silvia did this

in multiple ways throughout the year, and consistently prioritized her students' well-being.

During one visit in late September, Maestra Silvia demonstrated this care to students in her closing circle:

S: We're going to do a closing circle today because I noticed that a lot of us are feeling stressed today, and so I want us to talk about what we can do to take care of our hearts-- When you get home today, what are you going to do to take care of your heart? For example, I like painting my nails and that makes me feel calm, so when I get home that's what I'm going to do. So think for 30 seconds, and then we'll share

(Sts share in a circle)

S: I want us all to remember what we said, because those are things that make us happy, and I hope we all try that because I love seeing all of you very very happy

Just as she did in this example, Maestra Silvia also found other moments in which she could share aspects of her own life and build relationships with her students through these connections.

For example, during a reading lesson in which Silvia was reading aloud from a text called *Someone like me* about an (un)documented student, Silvia paused to invite students to make a connection to the text:

S: Raise your hand if you have a Cande, or someone who takes care of you and loves you even though they are not your Mom and Dad?

Sts: raise hands

S: I do, I have my sister, she's my Cande

Sts: comment on this, saying similar things about their family

These moments demonstrated ways in which Silvia was formulating emotional solidarity with her students, particularly Latinx students with shared experiences and identity elements.

Other teachers also built these relationships of solidarity through shared love, care and vulnerability. In particular, teachers demonstrated this through welcoming interruptions, engaging with students in the moment and taking time to care. In the white supremacist environments of their schools, these pedagogical choices were significant and related to embodied critical consciousness (Leonardo & Zembylas, 2013). For example, during a visit in

December, I observed Maestra Brenda's literacy centers and sat with students as they worked on activities. Following the end of centers, the students and Brenda sang a song as they cleaned up and danced across the room. Brenda told them,

I have to say that this was one of the best literacy centers we have had because I didn't have to get up and I only had to remind you once about your voice levels... M got up to tell me a joke, but that was okay because it was funny.

Thus, she made space for students to engage in humor and self-expression in an otherwise "routinized" activity. Similarly, Maestra Lynn often made space for care for her Kindergarten students. During a lesson that I observed in November, a student of Color came up to Lynn while she was teaching and asked for a hug. Rather than pointing out that he was "interrupting" she said, "sure, here's a squeeze!" illustrating her prioritization of his well-being.

These moments of love and care and ongoing connection with students, were significant in creating a sense of 'family' and 'home' with students in the classroom. These relationships of emotional solidarity were also based in shared identities and felt experiences that empowered teachers to make critical choices regarding student support. For example, Maestra Yaritzi expressed in our first interview how she realized that these connections could relate to her positionality and felt experience as a Latinx woman:

I can be the person that they can come to and I can hear them out. And like I had a student whose.. stepdad went to jail and her mom was a single mom now with four kids. So she came, she was really upset and her grandma was sick in Mexico and I told her my grandma is sick in Mexico too and my mom's leaving to Mexico at the end of October to go visit her. I went to go see to make sure that she was okay and I was able to talk to her, she was able to be like okay like you know where I'm coming from

In this example, Maestra Yaritzi drew on her embodied critical consciousness to express solidarity with this student and develop a relationship of trust. Yaritzi later told me, " there's

some I've connected with like where they're starting to call me Mom... on accident. So, like those are the ones... I cherish those relationships..."

Similarly, Maestra Brenda described how after observing that one of her Latinx students did not have a jacket to use outside in the rain, she decided to buy him a jacket. She said she "really identified" with him because he had two hard-working Latinx parents who struggled financially, and she wanted to demonstrate support. She told me "he was so happy" when he received the jacket and she felt happy too. This shared joy in navigating suffering, related to Maestra Silvia's description of the reasons she chose to work her in classroom and school

I've heard a lot of teachers say like 'oh I like to work in title one schools.' And I'm just like just say that you like to work with students of color, that's really what it is. And there is a difference. Like it's a different vibe. I think it's just, if we're gonna get really deep, just like all the oppression that we face, it's just that you find different ways of enjoying life. We always find joy in ways like maybe white people always don't because they have a lot of privilege. It's just different.

Thus, emotional solidarity particularly with students of Color empowered teachers to express unique forms of joy and love. This connected to their ongoing navigation of challenging moments, as they chose closeness and made space for students' emotions.

This sense of family, joy and love also intensified during the shift to online instruction in March as teachers and families faced the COVID-19 pandemic. In these moments, teacher collaborators acted as key allies for families and students and they negotiated this shift, and worked to connect their students to online platforms. Maestra Melissa described her interaction with one family during this time

They called me and they're like 'our WiFi is not working'...I love how they're always willing to call me for help. They don't hesitate, they're just like, 'hey, I need help with this.' And they advocate for themselves really well. And so I helped them set up their Wi-Fi. It took like 3 hours, and the student was like yelling through her speaker "I love you Ms. Melissa!!" And I had them on speaker phone, and my brothers were at the other end of the table like giggling.

In this moment, Maestra Melissa honored and validated parents' requests for support, and built connections with students through these efforts. Similarly, Maestra Brenda described how much she appreciated the ways in which her relationships with some Latinx families became closer during this time. She stated that their relationships grew:

To the point where it just feels like they're like my family. So they're just asking me, like hey... and they're really respectful when they talk to me. And I only say that because, it makes all the difference how you're spoken to. You know, it's like, 'I'm sorry I'm sending this late. I hope that you're well. And here is this,' or.. and I think that has been a really positive thing, because now I feel that parents are helping me...well not helping me what I mean to say is that now I feel like when we're working more as a team for their kid.

In this time of intense challenge and stress, these affective alliances were incredibly important in co-navigating the inequities and (in)justices embedded in the shift to online learning.

Finally, affective alliances created opportunities for teachers to develop shared critiques with their students and build collective and coalitional critical consciousness. For example, both Silvia and Brenda engaged in shared conversations questioning dominant narratives around expressing patriotism and completing the pledge of allegiance. Following these conversations, students acted independently to counter these norms; Silvia's students shouted "no" at the loudspeaker when asked to complete the pledge of allegiance, Brenda's Latinx students sat down while other students remained standing for the pledge in a whole school assembly. Maestra Silvia reflected on the significance of these critical conversations in our final interview:

It really showed me how ready they were to learn a lesson... how they already knew all about a lot of it and they just wanted to express what they were thinking about like race and you know racism in this country. And it really set the tone for our future, like our whole year basically like it was like, once we dived into that we weren't scared to, like, dive into other topics that they might not have talked about before...And I felt like they weren't scared to tell me, like, 'oh, I think the teacher's being racist.' And so it's like it opened that like that ... I don't know how to call it like the tunnel to let people talk about it. Which I appreciated a lot.

As Silvia described, the opportunity she created to develop a collective critical consciousness in conversations about the pledge empowered students to rely on their shared emotional solidarity in future moments of (in)justice.

In our final reflection group meeting, Maestra Silvia also shared a unique moment of coalition building that occurred in her class. She told us about her experiences sharing with students following the murder of George Floyd, and said that she had told the students that she felt a lot of anger and connected her critiques to systems of power. She told us:

After I was quiet, one of my [white] kids was like, "I understand," but in a really empathetic way that I was like, "Woah." She really was listening so she was like, "I understand." That little moment was, for me, really cute but it also-- I thought about it and thought about it and I feel hopeful because our kids do understand what's going on right now and hopefully someday they're going to be able to make those changes. They're angry too and they're disappointed and they're sad. To just have them be there listening to how frustrated I am and then I can listen to how confused they are and frustrated too... that's been nice to have that community with my kids

As Silvia expressed, this moment was a key source of both solidarity and critical hope for her. In developing these shared moments of critique with her students, Silvia also identified opportunities for future transformation. Because this moment was so impactful for her, Silvia wrote the following poem:

How do you thrive in a box created by an oppressor?

How can you liberate your beliefs in a room created to stifle them?

You listen and you learn, you listen and you learn, you listen and you learn,

And all that knowledge for what, and all that knowledge for who?

Hoping to outsmart the rules, the textbooks and the policies, you weave your way through
hoping the knowledge does too.

Hoping it lands on the right ears.

Knowing you are where you are supposed to be,

when out of the chaos you hear a small voice, fearless and clear.

I understand.

It starts here.

This poem's ending indicated Silvia's embodied awareness of the potential of coalitional critical consciousness and its manifestations in her classroom.

Emotional Solidarity with Colleagues

Critical reflection group meetings also supported *affective alliances* that enabled the teachers to take shared critical stances towards injustice (Zembylas, 2005). In our first reflection group meeting, I asked teachers to share quotes from their first interviews with each other, and connect about shared themes. The first thing both Lynn and Yaritzi said upon reading each other's quotes was "I feel that too!" In the meeting, they also supported each other's feelings as they developed a critical view of policies or practices. For example, in the below conversation, Yaritzi empathized with Lynn's feelings regarding the tension between DLBE teachers and non-DLBE teachers in her school:

L: But the tension comes through the staff interactions, it's like there's the dual language staff, and then there's like the rest of the staff-- there's like the neighborhood school side where the classes can get stacked because it's not the DL programs, feel resentment that

their classes can get bigger. But then on the DL side it's like, one we didn't make the decision

Y: And you're overwhelmed

L: And we're still teaching dual language so I'm teaching in two languages. And like, I have the same number of minutes as the English teachers to do double the amount of stuff.

Although Yaritzi does not struggle with this same challenge at her school because all of the teachers are DLBE teachers (except one in fifth grade), she knew what it felt like to be a novice teacher in a DLBE setting, and could empathize with Lynn's feelings.

This empathy took on another significance in Brenda and Silvia's conversations because as teachers of Color, they could develop affective alliances based on shared experiences with racism and marginalization leading to collective critical consciousness (Sánchez-Carmen et al., 2015). For example, in our first meeting Brenda and Silvia shared how they felt about language use in their first DLBE PD, represented in this poetic transcription:

You don't get to

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

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

Seriously? Okay, whatever

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

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

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

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

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

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

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

In this poem, Brenda and Silvia shared how they both felt angry and frustrated in this meeting, and also developed a critical view of how whiteness was operating in their school district. Thus, this conversation offered a space for emotional honesty or freedom and created the opportunity for the teachers to utilize emotional knowledge as a basis for developing a shared critical consciousness. As demonstrated through phrases such as “allmylife” and “sure, you’re accommodating me because I didn’t speak English,” Silvia and Brenda were able to draw on shared felt knowledge regarding raciolinguistic marginalization to support this critique, without needing to explain these experiences to each other.

Thus, critical reflection group meeting spaces offered Brenda and Silvia important opportunities to develop collective embodied critical consciousness of what it felt like to be a teacher of Color in the Maple Valley School district. In the following conversation, they shared a deep analysis of what it meant to survive in this system:

B: And then, they wonder also why they can't retain dual language staff here in Bellevue. And I'm like, well... because either, they're like you said, they're people who just chose to assimilate in order to... I don't know. To just survive more easily or you just choose to leave because you're like...you say one thing but you actually really mean something else.

S: Yeah. I always think it's like you have to be a little two faced like you have to be... You have to adopt that white mentality, but you also have to not forget that you know who you really are when you're not being white. It's like a double...

R: A double consciousness

S: Yeah a double consciousness and like my colleague does that, and it's so funny because I notice when she does it

In this conversation, Brenda and Silvia drew on the concept of double consciousness, which they discussed during their time in the TEP, to formulate a shared understanding of this felt experience (Hill Collins, 1986). This gave them a critical awareness of what the Maple Valley District was requiring from teachers of Color and its potential impacts on their everyday actions and forms of being.

These affective alliances and collective critical consciousness also allowed the teachers to support each other in critical decision-making, asking critical questions and exploring what justice meant in their school contexts. For example, Brenda and Silvia supported each other towards critical resistance regarding translations and the boundaries of their work as DLBE teachers. In the following conversation, Silvia shared an action that she took, Brenda supported her decision and they collectively developed a critical view on its meaning:

S: When we did report cards, I did all mine in Spanish only. I was like I don't care. I sent them all out in Spanish. And then one of the moms was like, "hey, I don't know if you noticed," but like the same mom I always tell you about Rachel, "I don't know if you noticed but our report cards are all in Spanish." I want to hit her back and be like, 'you know what lady, your daughter speaks Spanish, so tell her to translate it for you.' She's bilingual. She's in my classroom, but no, I haven't sent it to her. But I was what the heck? Like you're in a bilingual school, like, your kid speaks Spanish and English, you speak Spanish and English!

B: I considered that too, because I was like, I don't wanna type it in both. And like, I don't mean to be bad, but just like I had to translate everything for my parents. You could translate everything to your parents, like why not? Do it!

S: I know it's like they don't even care.

B: Or go find somebody to read it for you. Just like my parents would have to go ask around, 'qué dice aquí'? You can go, go, start walking. Instead of complaining to me, like why is it in Spanish? Like why is your kid in the class then?

S: I know. And it's just like people love to brag about how their kids speak two languages. And it's like okay, here are your languages, now go practice it.

Here, Brenda and Silvia engaged in a shared critique of language, power and the attitudes of white parents in DLBE that was based in their collective critical consciousness. Brenda makes reference to her parents' experience with language when she was in school without needing to explain this to Silvia-- she and Silvia have a shared emotional knowledge around this experience. This emotional knowledge helped them to develop resistance to the white parent's insistence that everything be provided for them in English. For Brenda and Silvia, sending report cards home in Spanish to white parents was one way of transforming their past and present reality of linguistic and racial marginalization.

It is important to note that in the context of our critical reflection group meetings, some conversations took place between the Latinx teachers, and others included Lynn. All the meetings included myself as a white, elective bilingual researcher. This meant that Lynn and I strove towards *coalitional* critical consciousness with our colleagues, particularly by acknowledging our own positionalities and connections to systems of power. In our meetings, both Lynn and I frequently referred to our raciolinguistic subjectivities, and used this to contextualize our particular tensions and struggles. In our fifth meeting, Lynn composed a representation that she shared with her peers around her emotions and their intersection with privilege. I chose to transcribe her narrative as a poem:

Still a choice

My identity as a white woman who teaches in a dual language setting
which obviously comes with a lot of privilege and a lot of choice.
Because with privilege comes choice
and sort of like trying to make sense of that.

Whether I was going to do dual language or not has been up in the air for a while.
"Language, power/ poder, puedo escoger,"
I don't actually know if escoger would be the right word in this context,
but that sort of magnifies my own relationship with language.

I feel huge amounts of pull in terms of wanting to advocate for dual language
for some of the reasons that you've all spoken of,
that it's supposed to be this thing that is empowering
particularly for students that come into a system that's not made for them.

But then at the same time what is it actually made for?
Obviously, dual language programs are not serving students that it's supposedly made for.
This is still a choice for me to be in this role
Which is a huge privilege
I'm choosing to make that choice, but what do I do with that?

In this poem, Lynn engaged with vulnerability, highlighting her own identity as a language learner and her constant self-questioning regarding her role as a white bilingual teacher.

Welcoming this discomfort was important in developing embodied and coalitional critical consciousness with her colleagues over time.

Lynn also enacted her coalitional consciousness during conversations with her peers through validation and ongoing critique. For example, in the below excerpt, Brenda shared a conversation she was had with white teacher colleague and her emotional reaction to this conversation:

Brenda: Then she said that she thinks that parents also need to step up and realize that school is not a daycare and that they made the choice of having children so that the excuse of like "I have to go back to work," is not valid. That the schools are not a daycare and that the kids, you know if they decided to have kids and impact their environment... I was like, "What? How did it go--?" I didn't even know what to say to that. I was just upset because then I thought about the kids in my class, I'm like, "No." But I couldn't put words to it. I don't know. I'm curious what you think about it?

Lynn: That's absurd and stupid. One, Maple Valley District is a very wealthy school district and that's a really-- It's like making assumptions on so many levels...that's a real feeling, but then to put the assumption of like this somehow means that parents don't care or that they don't understand. That's completely-- It's false and it's based on tons of assumptions about race and socioeconomic class. No, I think that that's really absurd. I completely agree with you, Brenda.

In this interchange, Lynn supports Brenda's emotional knowledge regarding the way in which this teacher was exercising privilege. She builds upon their trust and emotional solidarity to further their shared critique regarding the manifestations of whiteness.

Transforming the system

As the year went on, and we continued to develop shared critiques of the DLBE programs in which my collaborators worked, we began to use these critiques as a platform for imagining transformation. Embodied critical consciousness supported teachers to formulate understandings

of what a transformed system could feel like, be like and include. In the following poetic transcription, teachers drew on their emotional knowledge to create a shared critique of the response in their schools to the murder of George Floyd in May 2020, and critically consider necessary systemic change:

Subduing

I.

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

I think I was just very annoyed that day.
But it was kind of like, "It's so sad. It's so sad, it's so sad. Boohoo"

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

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

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

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

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

It's not just seniority.

II.

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

But I couldn't say that because I thought
'Oh everybody is going to think that I am this angry Brown person
That I'm racist against white people.'
And, that just made me think about it,
'If I can't have the courage to speak up and say something like that
Even though I do believe it'

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

III.

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

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

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

It's so annoying
It infuriates me

Note: A photo taken by Rachel of notes made during critical reflection group meeting 3 with Brenda and Silvia

As this table illustrates, Brenda and Silvia were able to use a felt understanding of their own positioning within DLBE programs as “commodities” and “rosetta stones” to create a felt vision of what a transformed DLBE program could be like. In particular that it would include “attention to culture” and administrators who “care about relationships.” Brenda and Silvia had the following conversation about this during our meeting:

S: I feel like we were always told, being dual is harder, but like some part of me assumed that because people knew it was harder, they would support us more. But it feels like they support us less. It just doesn't make sense to me. Why, if you know that it's harder, why do you take the approach of trying to keep us down instead of supporting us, you know? Or is that you say it and you don't really believe it? Words don't match the actions

B: Yeah, I totally agree with that. Because like everybody said, at least in BECA, it's going to be hard and it is. I think for me it's harder than I thought it would be. It's also kind of like the idea that we were kind of sold on, like oh you're going to be so valued, like you're gonna be such a valuable resource because there aren't a lot of dual language teachers. Again, what you said. It stands to reason that if you're valued because there's a scarcity of dual teachers, it stands to reason that there would be more support. Or at least *my goodness, the same amount of support*

R, S & B: (laugh)

S: That's so hilarious

B: But not. And I think what it makes me feel, ultimately, is that *it feels fake*. It's kind of like a false sense of progressiveness, type of attitude, like...yeah, I'm down with the Browns and stuff, but it's just like an Instagram moment. It's just to capture it just so that they could see maybe they come in handy, like, yeah we're a dual school, but like the inside of it is not. So like it's a little coconut, like on the outside, they're trying to make it be like, yeah, we're all for inclusivity, but on the inside it's still very white. And like, I don't like that, at all. I hate it.

S: I know. Especially for dual schools, like that's their selling point, is that you're dual. People know you as a dual school. But yet, like in your inner workings, you're not really that.

As this conversation demonstrated, Silvia and Brenda's collective embodied critical consciousness empowered them to critique the DLBE program in Maple Valley as upholding

white supremacy. It also allowed them to “freedom-dream” and consider what a DLBE program could look like and feel like (Love, 2020).

This freedom-dreaming was deeply connected to a collectively imagined suggestion that emerged in our final critical reflection group meeting. This idea was centered on the possibility of having a truly “bilingual” school that included staff that all spoke both languages coupled with critical racial awareness. This poetic transcription represents the conversation the teachers shared around this possibility:

This is ours

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

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

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

I think that if we could create something like that,
it's really taking action in bridging whatever distance there is
between a home and a school
where families can come in and feel like,
"Yes, this is our school. This is **ours**."
I think if we saw that I think we would see a lot of--
There's a lot of success to be developed from having a really strong
relationship between the school and the families

In this poem, the teachers built from their coalitional embodied critical awareness of marginalization and exploitation to imagine what school could feel like. A place “where families can come in, and feel like “Yes, this is our school, this is **ours.**” Ultimately, this imagined possibility created critical questions regarding the value and meaning of including white students in the DLBE programs. Maestra Brenda spoke to this tension in the final poetic transcription of this chapter:

My 100 percent

How come every time I talk to my husband, I always talk about the same kids?
And it's clear the kids who I talk about
It's like I care about them all but there are some that I just feel like...

I can't even explain
other than to say like they're my kids.
Like those are mine, **mine.**

And I just feel like
if we could just be in a classroom together
I could use all I have to give just for them

And I know maybe it's selfish
But I kind of would like to be able to just give my 100 percent
to just them.

Everyday Advocacy

In this chapter, I have explored the ways in which embodied critical consciousness has served as an important knowledge base for the navigation of (in)justice within DLBE program environments. Drawing on felt understandings, personal histories and critical awareness of their own identities and connections to power, the teacher collaborators made a multitude of daily choices regarding language, treatment of students, presentation of topics and reactions to

policies. Because of the deep connections between race, language and the history and present of white supremacy in language education spaces, these choices were tied to the reproduction and interruption of (in)justice (Flores, 2016; Aggarwal, 2016). Emotional solidarity with students, families and each other also supported this ongoing navigation, and shared critique of whiteness in the DLBE program space. Collective and coalitional critical consciousness empowered teachers and students to create subversive cultures in their classrooms and to imagine transformation even as they struggled to survive the challenges of the present. Thus, in this study, embodied critical consciousness supported teachers to navigate (in)justice. In the following chapter, I expand upon this discussion of findings and link them to related implications for teacher education and work in DLBE programs.

Discussion & Implications

In this dissertation study, I have explored the emergence of critical consciousness in the everyday work and teaching lives of five, first-year DLBE teachers. Considering connections between raciolinguistic subjectivity (Daniels & Varghese, 2020), outlaw emotions (Jaggar, 1989) and pedagogical choices, I have illustrated the felt quality of embodied critical consciousness and its potential manifestations in classrooms (Million, 2009). I have also explored possibilities for this embodied consciousness to become shared between teachers and their colleagues, students and families (Sánchez-Carmen et al., 2015; Keating, 2005). Finally, I have indicated that embodied critical consciousness can be a base for (re)imagining problematic systems from felt experiences and embodied knowledge of the manifestations of power. In what follows, I briefly discuss my claims as related to each findings chapter, and offer a set of implications of this work for DLBE classrooms and teachers, as well as teacher education more broadly.

A Contextual Emergence

The first findings chapter of this dissertation addressed the ways in which embodied critical consciousness arose during my time with the teacher collaborators, both in their teacher education program (TEP) and in their classrooms. The data in this section illustrated that my conceptualization of embodied critical consciousness as a form of experiential knowledge held in the bodymind challenges the separation frequently made between “academic knowledge” or “critical analysis” and experiential knowledge or lived understandings (Freire, 1993; Jaggar, 1989). In this study, evidence regarding the contextual emergence of embodied critical consciousness suggested that this consciousness was deeply tied to raciolinguistic subjectivity, and that much of what teachers learned and knew about systems of power related to what they learned and knew about themselves. Also, the evidence I have gathered illustrating the powerful

emergence of embodied critical consciousness through the experience of being a teacher indicates the importance of identity and emotion in practice (Daniels & Varghese, 2020). Finally, this chapter began to address the possibility that embodied critical consciousness emerged in relationships of emotional solidarity.

Identity, History and Felt Knowledge

As demonstrated in Chapter 5, assignments that invited critical self-reflection and the exploration of the entanglement of personal history and systems of power were one space through which embodied critical consciousness emerged. Importantly, this reflective exploration included experiences with both privilege and marginalization and the emotional implications of these experiences. As Lynn's reflections demonstrated, for example, embodied critical consciousness of her own privilege emerged in her work to embrace self-doubt, acknowledge harm and hope for change. This further indicated the ways in which her felt knowledge supported her to emotionally navigate her position within the system.

In the case of the four Latinx teachers in this study, course assignments frequently offered opportunities for the emotional exploration of experiences with racial and linguistic marginalization in schools. These felt understandings empowered teachers to speak back to marginalizing discourses, and engage in self-definition (Hill-Collins, 1986). In particular, both Yaritzi and Brenda's poems highlighted their emotional efforts to claim their identities as bilingual, bicultural, border-crossers through the emotional navigation of experiences with exclusion, and (mis)recognition (Anzaldúa, 1987). These acts of self-definition indicated embodied critical consciousness of their past and present positionings in systems of power as well as possibilities for transformation.

Efforts towards self-definition and the emergence embodied critical consciousness also supported teachers to make critical commitments to their future students and teaching selves. Importantly, many of these commitments were emotional; as Brenda said, “I don’t want my students to feel that way in the classroom, I want my students to have joy.” Thus, embodied critical consciousness enabled teachers to make connections to the ways in which their students (particularly Latinx students) might feel in classrooms, and to use their own felt knowledge to navigate resistance. This indicated that emotional solidarity supported teachers to formulate visions of transformation in the classroom.

Finally, this chapter indicated that emotional solidarity between teachers was potentially possible, particularly situated in a shared critique of a challenge they experienced during their TEP (Nagar, 2014). It is important to note that the relationships between these teachers were not marked by a lack of conflict or by clear alignment and agreement, but rather by a shared analysis of the manifestations of power, as became apparent throughout the study. In these relationships, assignments and in their own classroom work, teachers carried their own personal histories, identities and experiential knowledge with them in all spaces; embodied critical consciousness was emergent in particular moments and existent in the body/minds of my collaborators before and after the present study (Schalk, 2017).

Being a Teacher

In the first findings chapter, I also demonstrated that critical consciousness was emergent through teachers’ embodied experiences in their DLBE classrooms and programs. The raciolinguistic cultures of these programs and the manifestations and distributions of power embedded within them were felt and deeply analyzed by teachers as they lived through ongoing challenges. In particular, embodied critical consciousness was related to ongoing experiences

with restrictive language policies, problematic labor expectations, inequitable program conditions and treatment of students, and interactions with colleagues, administrators, students and parents. Also, as this section began to address, these experiences and the knowledge they produced were varied for teachers from different raciolinguistic subjectivities and in distinct school contexts.

The lived experience of struggling to work in a program that failed to provide adequate resources, yet offered a means for raciolinguistic self-definition and empowerment created felt knowledge accessed in the lived work of teaching. For example, Brenda suggested that she had “no idea” how difficult it would be to be a DLBE teacher prior to becoming one-- having instructors describe the experience and being in the experience were different. Also, the experiences teachers shared in DLBE program spaces allowed them to develop an overwhelming shared critique over the course of our study highlighting the false progressiveness of DLBE, its use as “a Band-Aid” for equity issues and/or as a means of making schools appealing and marketable to white families (Valdez, Freire & Delavan 2016). This led to emotional navigation, and double consciousness (particularly for the Latinx teachers) of ongoing exploitation paired with their continued investment in the program that represented their raciolinguistic identities. This double consciousness is keenly described in the following transcription poem, “Heart Knowledge,”

Heart Knowledge

It is very disappointing.

It's super...

Especially because it's so used as a way to make the district seem like better, right?

Like 'ooh, we have dual'

Yeah, it's true

We use it as an asset and we don't treat it like one

Behind the scenes we're all just trying to get our act together

But nobody knows what to do

People already talk about how teachers do their job because they're passionate, right?

We do it and we're double passionate

because we don't even have the stuff to do it with

And we're still here teaching, right?

But it shouldn't be that way

They take advantage of that

They take advantage of the fact that we want to be there

Like I told you, I don't think I could be monolingual, it would totally be easier

But I'd be giving up such a big part of myself

They take advantage of **our hearts**.

As Maestra Silvia described in our interview conversation which became this poem, she both realized that the system was “taking advantage” of her “heart” and that her heart was deeply embedded in the work. This realization was central to the teachers’ ongoing navigation of their work in these DLBE classroom spaces.

Outlaw Emotions

This section addresses the findings outlined in Chapter 6 centered on unruly emotions and their connections to ongoing analyses of power (Jaggar, 1989; Ahmed, 2014). The data presented in this chapter suggested that outlaw emotions were significant forms of knowledge that supported embodied awareness of power in the teachers’ environment. Notably, outlaw

emotions were produced both through problematic and painful encounters surfacing anger, frustration, apathy and sadness, and loving moments of joy producing freedom, possibility and hope. As in “Heart Knowledge” these two aspects of emotional experience were co-existent in the teachers’ work and everyday experience. This chapter demonstrated that heart knowledge was a key part of the teachers’ sense-making, learning and practice in the year I shared with them. Also, this knowledge, produced in ongoing interactions with systems of power, was deeply related to teachers’ raciolinguistic subjectivities (Benesch, 2020).

First, this chapter discussed emotional labor, or the emotional work required of the DLBE teachers collaborators (particularly teachers of Color) as they navigated, experienced and resisted “feeling rules” that upheld and (re)produced whiteness in their school environments (Benesch, 2018; Gkonou & Miller, 2020). As the teachers collaborators’ words and experiences demonstrated, navigating expectations related to their work and productivity as well as their “control” of students, produced a variety of outlaw emotions. Similarly, existing language policy and linguistic norms had emotional consequences for teachers, and were related to ongoing feelings of ‘constant struggle.’ This is significant because the teacher education literature often links the navigation of language policy to beliefs and attitudes but not necessarily to emotions (Alfaro, 2019; Razfar, 2012). Also, these emotions are not necessarily considered as forms of knowledge regarding power in the environment and emotional labor is often theorized as an aspect of work rather than an element of learning and sense-making (Hochschild, 1979; Benesch, 2018).

Another key finding was that many of these outlaw emotions were directly related to teachers’ raciolinguistic subjectivities and their embodied awareness of racism and linguisticism. In particular, the Latinx teachers in the study experienced outlaw emotions linked to their treatment

as teachers of Color including work expectations (such as translation), parental expectations (from white parents), and the attitudes of colleagues and administrators (Palmer et al., 2019). These outlaw emotions provided the teachers a platform for analyzing the manifestations and impacts of whiteness in their classrooms and school environments. For Lynn, outlaw emotions were related both to analyses of whiteness in her environment and her own practice and ways of being. This demonstrates the key, overlooked link between identity, emotion and critical awareness (Benesch, 2020).

Because of the emotional cultures of the schools in which the teachers' worked and prevailing attitudes towards students of Color, love, joy, freedom and hope also represented outlaw emotions (Leonardo & Zembylas, 2013; Jaggar, 1989). All of the teachers experienced and expressed these emotions in caring relationships with students, and built upon these emotions to make transformative decisions regarding the treatment of their students. For the Latinx teachers in the study, these outlaw emotions were also key sustaining forces in their teaching that enabled them to continue despite ongoing harm they experienced in the system. As Brenda said, "I see my fourth grade self in so many of them. If it wasn't for that, I don't think I could do it. I don't think I would choose to continue." At times, these outlaw emotions also took the form of (re)imagining, and creating alternative plans for the future, imagining a more just and/or ideal teaching setting and programmatic environment. This again demonstrated the ways in which emotional knowledge served as a means for teachers to make sense of and navigate their classroom environments.

These outlaw emotions were also tied to teachers' raciolinguistic subjectivities and were central aspects of their navigation of (in)justice. For example, for Latinx teachers, outlaw emotions of joy supported moves like engaging in translanguaging despite strict expectations of

language separation. Also, these outlaw emotions linked to critical decisions regarding how to allocate care; choosing to react to white parental demands with “I don’t care,” freed Latinx teachers to offer care and love to Latinx students and families. Also, the ability to maintain this hope and resilience in the face of constant struggles and oppressive realities was connected to teachers’ past experiences with marginalization and struggle. For example, Silvia explained that as a Latinx woman hope and frustration “go hand-in-hand.” Thus, in this study, embodied critical consciousness was manifested in outlaw emotions that were deeply interconnected with teachers’ raciolinguistic identities and personal histories as well as their contextual experiences in the classroom.

Navigating (In)justice

In Chapter 7 of this dissertation, I outlined the ways in which embodied critical consciousness supported teachers to make intentional, and ethical pedagogical choices in their daily classroom work. A salient point related to these findings is the fact that the emotional and pedagogical navigations of power in classroom environments were often intertwined. In other words, teachers often drew upon their emotional knowledge and used emotions as tools for making their way through challenging situations. Also, this chapter illustrated that these emotions could be a means for building solidarity with students, families and colleagues. Emotional solidarity supported collective and coalitional critical consciousness and shared moves towards subversive teaching and collective resistance.

Ethical Choices

Throughout the first section of the chapter, the data indicated that embodied critical consciousness manifested through outlaw emotions was central to the continued navigation of unjust realities. In particular, embodied critical consciousness of connections between language

use, identity and power enabled teachers to make decisions regarding language allocation in their own classroom spaces (Palmer & Martínez, 2013). Further, teachers were able to draw on emotions to determine how to allocate care, time and attention within a system that required constant overwork (Amanti, 2019). Importantly, teachers also linked their experience of overwork to whiteness, and questioned whether engaging in this overwork would ultimately help students of Color. Brenda stated,

I understand how that might be helpful for the kids. But at the same time, big picture, is it really? Like it's an immediate help for sure. But if we're not making these structural changes for us, it's gonna be the same for the kids.

This critical awareness supported teachers to set boundaries as a form of resistance, and engage in expansive understandings of community care.

Embodied critical consciousness also created awareness among the teachers of potential moments for disruption, in classroom conversation, treatment of students and future imaginings. For Lynn, particularly, this critical consciousness related to ongoing internal questioning and openness to feedback and adjustment. Emotional knowledge also supported teachers to identify practices and routines that they wished to disrupt including behavior management systems like time-outs and names on the board, and the tendency to disallow emotional conversations. This awareness created space for subversive teaching moves, such making direct connections between conversations of race and their own lived experiences, or asking white students to ‘take a step back’ in classroom conversations (Cervantes-Soon et al., 2017). Significantly, this illustrated the ways in which teachers navigated (in)justice on a daily basis and engaged in resistance through everyday choices in their classrooms.

Emotional Solidarity

In the second section of this chapter, I drew on evidence of shared conversations and key teaching moves that built relationships of emotional solidarity between the teachers and their students and colleagues. Identity was important in this process as well, linking to the potential to draw on similar felt experience or to establish solidarity across difference (Sacramento, 2019; Keating, 2005). For the Latinx teachers in this study, emotional solidarity enabled them to create a sense of home in the classroom, and at times to build on bonds to develop shared critiques with students. These bonds were also significant in coalitional relationships with students of different identities.

Similarly, discussing their felt experiences as DLBE teachers in our critical reflection group meetings, supported teachers to begin to develop affective alliances with colleagues (Zembylas, 2005). For teachers of similar identities, such as Brenda and Silvia, these alliances could be built upon deep felt understandings of similar experiences with raciolinguistic marginalization. For others, especially Lynn and myself, relationships of solidarity required explicit acknowledgement of power, engagement with discomfort and making alliances apparent. The possibility of coalitional consciousness between teachers of varying identities is extremely important in considering the potential for collective equity-oriented work in DLBE programs (Cervantes-Soon et al., 2017; Palmer, 2019). As we built on these affective alliances throughout the year, the teachers were able to develop extensive shared critiques of DLBE programs and the manifestations of whiteness and white supremacy within them. Also, teachers were able to support each other to both take action and to imagine change-- important steps in creating new classroom worlds. Ultimately this indicates the value of collective efforts towards justice involving sustained relationships shared over time.

Implications

In this section, I will share a variety of relevant implications of this dissertation study. First, I draw upon the contextual experiences of the teacher collaborators to indicate several implications specific to the context of DLBE teaching, and critical consciousness within this space. Second, I will draw on findings around embodied critical consciousness and its connections to teacher emotions and identities to provide implications for teacher education practice and research. I will also discuss potential affordances of methods utilized in this study for teacher education practice, such as the use of critical reflection groups.

DLBE Programs and Teaching

The first central implication of this research is that DLBE teachers, particularly Latinx DLBE teachers serving in Spanish/English classrooms, have a wealth of knowledge regarding existing inequity issues. The contextual experiences of the teachers in this study, in combination with their identities and emotional knowledge, supported them to effectively analyze the manifestations of whiteness in their teaching environments. As my teacher collaborators repeatedly pointed out, district personnel tended to value the voices of researchers or “experts,” over the voices of teacher practitioners. Yet, teachers are positioned to have the greatest contextual knowledge of the linguistic and cultural identities of their students and the communities in which they work. Thus, this study indicates an important potential avenue for exploration in ongoing efforts to solve “language separation” problems in DLBE. Rather than relying upon top-down policy, programs could better serve students through empowering teachers to draw upon embodied critical consciousness to make decisions regarding language use in their own classroom spaces (Freeman, 2000).

Further, contextual experiences teaching in DLBE spaces offer teachers emotional knowledge that could inform a number of programmatic choices including student population, model choices, family involvement and others. As this study has indicated, identity matters, and is related to the distribution of power in a given environment. Thus, schools ought to critically consider how they choose partner teachers, which teachers they select to be “English-medium” partners in a two-teacher model, how they recruit students and how they “sell” the program to parents (Cervantes-Soon et al., 2017). Rather than simply being by-products of labor or “first-year teacher ups and downs,” teachers’ emotions can provide critical knowledge of the impact of these choices. Administrators can and should draw upon the emotional knowledge of teachers as they make these and other decisions.

Finally, as my teacher collaborators uncovered, too many DLBE program environments represent performative efforts on the part of districts and schools to promote “equity” while lacking needed resources and materials (Flores & McAuliffe, 2020; Amos 2016). Teachers should not need to spend significant time and money searching for appropriate books to use in DLBE classrooms, or labor over translations of curriculum and school communications. As much recent research has indicated, DLBE programs need material support in order to actually enact race-radical purposes and effectively serve students of Color (Amanti, 2019). Also, it is important to note that this lack of material support is harmful to students and teachers of Color who work in these programs; it has an emotional cost causing tension, suffering and pain for teachers as they navigate the continued marginalization of Spanish in these programs. That pain matters.

Teacher Education

The conceptualization of embodied critical consciousness and its links to emotion and identity developed in this study provides additional implications for teacher education more broadly. First, this study highlights the significance of engaging in critical identity work in TEPs (Daniels & Varghese, 2020; Varghese, Daniels & Park, 2019). For the BIPOC teachers in this study, critical identity work offered opportunities to draw on past experiences with marginalization to formulate teaching philosophy and emotional solidarity with students of Color. Providing space for this is a critical move towards acknowledging that BIPOC teacher candidates bring a wealth of knowledge regarding the recognition and navigation of racial and linguistic marginalization in their everyday lives. In the case of white teachers, critical identity work provides a necessary space for teachers to link what can often be “academic” or “theoretical” conversations about race to their own histories, and ways of being (Matias, 2016). This is critical to the ongoing disruption and reduction of harm in white teachers’ classrooms. Also, as this study has indicated, emotions play an important role in this sense-making process and can and should be explored as part of the learning of future teachers.

In addition, the teachers in this study were able to formulate collective and coalitional consciousness through shared conversations and critical reflections. This represented their ongoing contextual learning and sense-making within schools. It is important to note that because of my identity, spaces that included only BIPOC folx did not exist in this study; still, conversations between Latinx teachers and myself offered valuable spaces for teachers to draw upon shared felt experiences and develop collective critiques. This aspect of the study supports other recent work suggesting the value of group-oriented identity work such as race-based caucuses (Varghese, Daniels & Park, 2019; Kohli, 2018). Also, given how much knowledge the

teachers gained of manifestations of whiteness and white supremacy in the course of the study, a strong argument could be made for ongoing critical reflection work in induction program spaces.

Recent work in teacher education has confronted the tendency of programmatic spaces to separate “methods-oriented work” from critical identity work, and to focus on practice-based methods (Philip et al., 2020). In particular, site-based methods courses occurring in schools have been developed to offer future teachers the opportunity to “try out” practices and learn from practicing teachers. As Daniels & Varghese (2020) point out, this work often takes an “identity neutral” approach, and ultimately (re)produces whiteness in school environments. I would argue that when practice-based methods courses lack attention to identity and embodied experiences, they implicitly teach teachers of Color to ignore and suppress their emotions and related critiques of existing systems. Also, given the evidence presented in this study regarding the rich possibility for embodied critical consciousness to emerge in contextual experiences, practice-based methods courses in schools are missing opportunities to build such consciousness and support teachers to select methods using such consciousness (Suoto-Manning, 2019).

Given the intensity of the teachers’ experiences in this study, I would suggest that teacher education programs have a responsibility to address emotional navigation in their coursework and programming. Also, in order to truly prepare teachers to “disrupt” or transform systems, I believe that attention to emotional navigation and outlaw emotions is necessary. This attention could also support TEPs to decenter whiteness and make TEP spaces more humanizing and inclusive of multilingual teachers of Color (Sleeter, 2017; Philip, 2011; Haddix, 2016). Ultimately, I would also suggest that White teachers must learn to be attentive to their own emotions in order to address ongoing manifestations of whiteness in their practice (Matias,

2016). Offering space for emotion in TEPs has a great potential in furthering our efforts towards social justice and systemic transformation.

Conclusions

As I continued through the year with my collaborators, one aspect of the raciolinguistic cultures of their schools stood out: the organization of time. The teachers all experienced a crushing sense of urgency and quantification that constructed time as a limited resource in their classrooms; certain minutes for Spanish, certain minutes for literacy, certain minutes for lunch. This included not only “teaching” time but also teachers’ own planning and preparation time which became overwhelmingly filled with ongoing tasks such as translation and finding resources in Spanish. There were moments, however, that stood outside of time; moments when minutes were not counted, when classroom parties were celebrated, games were played, students read under trees in the sunshine. This led myself and my collaborators to question: what were the ultimate impacts of this treatment of time? And why was time structured this way? The following transcription poem addresses this ongoing questioning:

Time

That's kind of been something I've been thinking about
Like reading books about how to make a more inclusive classroom
Or a more equitable classroom

I have so many
and I want to read them
I really do

Because it's not just for like all this
Like faux progressive liberalism
That a lot of people **love** to, you know, 'oh Instagram moment'

But because it matters to me
and it matters to my community
But I don't have time,

I really don't,
I'm so tired at the end of the day,
that I'm just drained

And it makes me wonder like, well...
When are persons of Color going to have time?
For us to get our **head** into the subject and see what **we** think about it

As Maestra Brenda expressed, the rush of ongoing work and pressure of job expectations left her with no time. She linked this to her community and her identity, asking "When are persons of Color going to have time?" suggesting a potential connection between lack of time, racial marginalization and the maintenance of the status quo (Amos, 2016).

This conversation with Brenda caused me to reflect on moments of my own life when I felt I had no time. I considered the links in my personal experience between a felt lack of time, and recurring trauma. How can we heal if we have no time? How can we process emotions and make space for transformation if there is no time for this work? Lama Rod Owens (2016)

describes healing as “holding space for our woundedness,” (p. 67). In seeking to transform school systems and empower teachers to act on and recognize embodied critical consciousness, we must make space and time for emotion, for our “woundedness,” and in this find our collective way towards freedom.

As this study has indicated, this time is already being made and held by subversive teachers as they disrupt scheduled lessons to discuss racial (in)justice, purposefully give their fifth grade students of Color time to eat and play, and sit discussing emotions with each other after school. These teachers deserve more time and space to carry out and process this work. This study has demonstrated the key role of emotion in ongoing efforts towards justice, not as an endpoint, but as an ongoing process linked with individual and community-oriented healing (Kyodo Williams, Owens & Syedullah, 2016). Embodied critical consciousness can be a key guide in this future work, inside and outside of DLBE spaces.

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Appendix A

Semi-Structured Interview 2

Interview Protocol

- 1) What do you think you have realized about bilingual teaching over the past few months that you didn't know before? How have these realizations come about?
- 2) How would you describe your identity as a teacher? How do you feel being in this identity (comfortable/conflicted etc.)? Are there certain moments when this feels differently than others?
- 3) Now we're going to an activity that is meant to help you think about your emotions while you're teaching. Think of three emotions that you have experienced during the past month in your work. You can name these either with words or colors and add those to the circles. Then write a couple of examples of times when these emotions came up for you in the circles, words or phrases are fine, I'm going to ask you to share this with me orally afterwards.
- 4) (Follow up specific questions)
- 5) Now let's make a connection to emotions you felt in relationship to your identity-- I'm going to show these works to you as a means for you to make potential connections-- re-read it yourself what do you notice? How do you think these teaching emotions might be connected to the emotions in this work?

Example Response--

Venn Diagram, 3 Circles

1. Daily smiles
→ always a happy story to share

2. Warmth
→ From notes by parents → kids

3. Lucky
→ with these kids

1. Exhaustion
→ always tired

2. Frustration
→ challenges

3. Second guessing
→ Was this a good choice?

1. Daily doubt
→ Can I do this?

2. When I talk to others
→ I'm terrible @ this.

3. No time, all the time
→ My family?

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Appendix B

Equity Issues Co-Generated in Critical Reflection Group Meeting

Part 1: Sharing Equity issues:

Take a look at these lists--

- if you would like to ask a clarifying question, use the comment feature
- If you are able to respond to the clarifying question, you can comment back
- if you notice something that is similar across the lists highlight in yellow
- if you notice something different highlight in green
- If you have something to add to one, type into the list in a new color of text

Highline:

- Trying to figure out how to teach in Spanish in a way that serves all students, including when and how to mix languages
 - Especially when the expectation is to stay in the target language
 - Serving newcomers, when we have students who are new to Spanish
 - Balancing expectation with reality-- why is the expectation so strict? Who is the expectation for? And why was the expectation designed that way?
- Unrecognized labor required for DL teachers (translating, planning etc.)
 - Teachers not receiving DL stipend
 - Having support for teachers, including Spanish speakers to be able provide guidance
 - Not having curriculum that is relevant to the classroom and having to create curriculum
 - Lack of acknowledgement and empathy of additional labor-- it's just expected
 - Doing the work of bilingual teachers without the recognition from the state for ongoing credits (that add up to extra pay)
 - Translation is just expected and the extra effort needed to do this is not recognized
- Challenge of not having a true "partner" to plan with and working with unsupportive partners or having no partners
 - Sharing subjects and sharing students? Who do we plan with and how do we have time for all of that planning?
 - English teachers have access to different resources and make assumptions about the ease of using these resources

- Lack of solidarity in schools with long history of DL; assumption that teachers already know what they are doing
- Lack of systemic support in everyday challenges and systemic barriers to solving these challenges (referring students for services, navigating challenging behaviors, finding time to assess, etc.)
 - Lack of support staff who speak Spanish, not being able to rely on staff in positions in power because they do not speak the languages in DL (for example therapists, counselors)
 - Taking so long for students to receive needed services because they won't assess students because it's a question of a "language issue"
 - Not taking into consideration their employees health and well-being (in current COVID-19 situation)
 - It's almost as if it is assumed/expected that teachers know what they are doing
- Lack of representation of languages other than Spanish/English that are spoken in the district, or acknowledgement of this context or how to serve multilingual students
 - Multilingual students in DL, are not necessarily receiving the additional support in English that they deserve
 - Highline has only chosen to have Spanish/Vietnamese DL programs
- Lack of response from parents-- a culture in the district or a shared expectations
 - For example, not expecting parents to help with homework
 - Assumption that if you are more affluent then you are more involved and you care more
 - Not asking parents what they want (like homework)
 - No expectation from schools and/or time to create homework-- family school connection is not prioritized
- Demands that come from families with more social power
 - Certain parents being able to "veto" topics or suggest topics get changed
 - having to give more attention to particular students

Appendix C

Final Codes

Critical Consciousness/ Critical Emotional Knowledge

- CP/O: Consciousness of own privilege or oppression in personal history/ current life
- SP: Seeing power
- RS: Reimagining the system
- CAE: Critical academic knowledge (from CoE)
- CAL: Critically analyzing language and language ideologies
- EI: Embodied identity/ acting on experience and emotion
- ENS: Emotionally navigating the System
- IC: Intentional care/ distribution of labor
- IF: Imagining Futures
- CT: Critical Teaching
- QD/B: Questioning own decisions or beliefs
- PLU: Purposeful language use
- CP/O: Awareness of own identity in teaching/relationships
- SA: Self-advocacy or advocacy for students
- UW: Upholding whiteness or dominant ideas or struggling with these ideas

Outlaw emotions:

- EF: Emotional openness/ opportunities for emotional freedom
- DW: Decentering whiteness and transforming teacher identity
- EI: Embodied Identity & Self-expression
- SD: Struggling with dominant ideas about teaching and fitting into those
- EL: Emotional labor: emotions produced through work of teaching in dominant systems of power and in moments of observation
- EM/DC: Feeling one way but not being able to express it/ consciousness of injustice
- ER: Emotional resistance; purposeful countering of power through feelings
- EF/S: Experiencing failure or struggle particularly with aspects of classroom management or content

Collective Critical Consciousness/ Affective Alliances

- AAS: Affective Alliances w/ students
- AAC: Affective Alliances w/ colleagues
- BEK: Building on Embodied Emotional Knowledge
- DSC: Developing Shared Critique

Appendix D
Complete Poems for *Identity and Equity* 2019

Brenda's Poem

soy mujer, hija, y esposa
una Mestiza de piel morena
creada en el corazón de la Tierra caliente
y nacida en el continente americano,
en la parada donde se juntan las encrucijadas de identidad

debo responder, quien soy y a dónde voy?

soy Mexicana
el producto de la colonización, la violación, y el asesinato
—o, del Destino manifiesto europeo;
de algo inevitable: tus abuelos ganaron y los míos perdieron
así que aquí estoy, tío Cortez

soy inmigrante, érase una vez indocumentada
mi conciencia habla inglés, aunque yo no quiera
pero mi corazón y mi alma hablan español;
el lenguaje que he aprendido amar, pues ya qué?
dialecto no se hablar

soy una sonrisa y también una lagrima
contigo me río y te digo:
no te preocupes! estoy bien. de las duras penas saque la fortaleza.
pero mi almohada, mis lágrimas en la noche la saturan
y te escondo mi verdad, mi dolor, mi rabia y mi desesperación
hasta el punto de sentir mi esencia desvanecer

no soy Americana y mucho menos Estadounidense
aquí crecí, pero nadie me invitó
soy una colada, una mantenida,
mi piel morena natural (no el producto de un caro tan)
clasifica mi fenotipo e invalida mi capacidad mental
gracias, Sr. Norton

no soy Española, vale
por mis venas corre la sangre derramada esa noche de historia
pero ellos nunca me reconocerán
y ahí nunca tendré hogar
soy una bastarda

no soy Mexicana, no de verdad
agringada y con falsos aires de grandeza

soy una vendida

no soy ni de allá, ni de acá, dijo La india María
y no se total a donde voy

pero está bien, porque SI estoy bien
entre sonrisas y lágrimas y todo lo demás
mi identidad es todo esto y mucho más
algo que cada día crece, cambia, y permanece igual

son un café de olla con un toque de Splenda
y en la parada de las encrucijadas, algún camino tomaré
no mucho importa cuál ya que sea cual sea, perseveraré

soy Brenda
y no me arrepiento de lo que me ha hecho lo que hoy soy

Yaritzí's Poem

¿Por qué Maestra?

Las manzanas el fruto de mi vida
El sol me hace sudar
Mi lengua y voz murmuran el español.
Miss Durán they say
Spanglish lo llaman
Sentada en clase, separada
Separada como yo de mi familia
Segregación, la unidad en serio?
Hola! Y abrazo se transforma en "Hello!"
Que hipocresía.
Miss Durán they say
Soy coco, o sea coconut
Pero en realidad soy fruto
Un fruto del esfuerzo de mi familia
I reap the benefits they sow
Miss Durán they say
Maestra Durán dirán
No somos de aquí, no somos de allá
El lenguaje bilingüe es un fruto
Un fruto del esfuerzo de nuestros papas
El lenguaje fluye en sus venas
Miss Durán dirán
Ser maestra, saber importancia de ser bilingüe
Entender el doble esfuerzo

