2022-08-01

Consciousness To Teach Bilingual Education In The Borderlands: Pláticas With Latina Teacher Candidates

Helena Muciño Guerra
University of Texas at El Paso

CONSCIOUSNESS TO TEACH BILINGUAL EDUCATION IN THE BORDERLANDS: PLÁTICAS WITH LATINA TEACHER CANDIDATES

HELENA MUCIÑO-GUERRA

Doctoral Program in Teaching, Learning, and Culture

APPROVED:

Christina Convertino Ph.D., Chair

Mayte de la Piedra, Ph.D.

Alberto Esquinca, Ph.D.

Erika Mein, Ph.D.

Stephen L. Crites, Jr., Ph.D.
Dean of the Graduate School

Dedication

Dedico estos años de esfuerzo y dedicación para concluir mis estudios doctorales a:

Mi papá por su valentía al enfrentarse a cualquier reto y jamás rendirse;

Mi mamá por su determinación al dar saltos cuánticos para sanar y amarme como somos;

Mi esposo por su infinito amor, cuidado, paciencia, y comprensión. Gracias por esas sopitas miso que me llenaron el alma para seguir;

Mi Manolito y Maggie por hacerme reír, darme tanto cariño, y ser mis compañerites de escritura.

Sin ustedes, su ejemplo, y amor, no lo hubiera logrado.

CONSCIOUSNESS TO TEACH BILINGUAL EDUCATION IN THE BORDERLANDS: PLÁTICAS WITH LATINA TEACHER CANDIDATES

by

HELENA MUCIÑO GUERRA, M.M.

DISSERTATION

Presented to the Faculty of the Graduate School of

The University of Texas at El Paso

in Partial Fulfillment

of the Requirements

for the Degree of

DOCTOR OF PHILOSOPHY

Department of Teacher Education

THE UNIVERSITY OF TEXAS AT EL PASO

August 2022

Abstract

Despite the 3.9 million Latinx emergent bilinguals (EB) across U.S. classrooms (National Center for Educational Statistics, 2019), most bilingual teachers are White monolinguals (Cochran-Smith et al., 2016). Literature on teacher preparation in bilingual education (BE) has shown that due to the shared identities and origin and similar schooling experiences with their Latinx students, Latinx bilingual teacher candidates have a personal commitment to improving their students' educational opportunities (Cervantes-Soon, 2018). Yet, most research on teacher preparation in bilingual education has been conducted in predominantly White-monolingual contexts, using Eurocentric research methodologies and methods, disregarding how the past educational experiences of Latinx inform their consciousness to teach BE to Latinx students. This study sought to fill in the gap in the literature to understand (1) what is the consciousness of Latinas preparing to teach BE in a predominantly Latinx-bilingual-bicultural community and (2) how their past educational experiences inform their consciousness to teach BE to Latinx bilinguals on the U.S.-Mexico border. Pláticas, conceptualized through a Chicana Feminista epistemology, was the methodology/method to design and generate data of five Latina teacher candidates in bilingual education during their one-year teaching residency at an elementary dual language classroom. Findings showed that Latina bilingual teacher candidates were conscious of the ways Latinx students are susceptible and objects of systemic oppression, consciously choose to become teachers to empower and re-connect with Latinx EB to heal their communities from past trauma that they endured as K-12 students, and lastly, the ways in which they sought to disrupt power imbalances with their students establishing reciprocal teaching practices. This study concludes that Latina bilingual teacher candidates' hardship of past educational experiences as Latinx, immigrants, and emergent bilinguals, influenced their consciousness to

teach and act as advocates of their Latinx EB and their communities. This study recommends bilingual teacher preparation programs, that rather than continuing to promote Whitestream pedagogies and knowledge, seek ways to decolonize their curriculum by including and nurturing the critical consciousness of Latinx bilingual teacher candidates as they serve Latinx bilingual students.

Keywords: Bilingual education, teacher education, Latinx teacher candidates, pláticas methodology, and teaching consciousness.

Table of Contents

List of Figures

List of Tables

Preface

Welcome! I included this space to give you more context about the nature and structure of this dissertation and share with you how the idea about this research study came to be.

About the Nature of This Dissertation

I was recently diagnosed with ADHD. My ADHD diagnosis has been life-changing, as I am starting to have some answers about how ADHD has affected cognitive processes and identity throughout my life. Mi papá always said to me —siempre haces todo al revés— meaning I do things differently from the typical way of doing them. Growing up, hearing that repeatedly made me feel I was not normal. Now, I understand that hacer todo al revés is tied to my ADHD diagnosis, taking a liberatory meaning. By liberatory meaning, I refer to the ways my diagnosis helped me to embrace who I am and do things.

On the one hand, my diagnosis helped me understand that my brain process information al revés. To survive school, I grew up looking for strategies, resources, and tools to keep going. However, some of these strategies caused me to feel stressed, ashamed, and exhibited. For example, I used to knit during classes to keep anxiety under control and pay attention during my masters' courses (true story!). Also, since it was hard to keep track of the tons of information my brain processes (a recent test said my cognitive overload is +5.6 standard deviations, no kidding), I had to make more time to take plenty of notes, learn to use productivity apps, or pay for technology that supported my cognitive gaps.

On the other hand, my diagnosis helped me to embrace my whole self. Hacer todo al revés is who I am. I am not normal; I knew it since the very first time I stepped foot in a classroom and realized I was not holding the pencil with the same hand as the other students. I also accepted that my nature is being a rebelde, constantly challenging authorities, and calling up

injustices against animals, plants, and others through my K-12 schooling years. During middle school, I was called abogada en derecho escolar e infantil, for defending my classmates from teachers' punishments which —from my luchadora perspective— were not fair.

Although learning to embrace unconventional ways of knowing, being, and doing in this world has been a long process for me. It has not been until recently that I have felt encouraged and empowered to disrupt dominant ways of knowing and doing things. This empowerment comes from my engagement with literature situated in critical perspectives. Specifically, publications using critical race theory and Chicana feminista epistemologies gave powerful meaning to my unconventional and disrupting (according to some of my past K-12 teachers) ways of being. For example, a big influence in my process of embracement is Gloria Anzaldúa and her concept of atravesada, someone that crosses over the confines of the normal. Being an atravesada makes me feel empowered by my deviant self, as she would put it (Anzaldúa, 2007). Now, I have made peace with hacer todo al revés.

Deconstructing academic writing:

"The task, then, is to challenge what Quijano (1991, 2000) has called ongoing coloniality, the imagined line in which some language practices and ways of life are understood as more academic, standard, or legitimate." (García et al., 2021, p. 205). I feel free and empowered by scholarly work that support my tesis al revés.

This is to tell you that this dissertation is a deviant one. Es una tesis al revés. By doing a dissertation al revés, I am aware that I could be challenging (1) dominant ways of conducting research, (2) dominant academic writing, (3) dominant ways of structuring a dissertation, and (4) dominant epistemologies used as lenses to understands nondominant ways of knowing, doing, and being. This is because this dissertation is conceptualized from a critical perspective, uses a non dominant methodology and method, is written outside academic standards from beginning till the end, ponders community

over individualism, and ultimately because my analysis and presentation of findings do not follow dominant qualitative paradigms.

About the Structure of This Dissertation

"Everything must be made as simple as possible. But not simpler."
— Albert Einstein

As I said, my untraditional hyperactive brain process veinte mil pieces of information at the same time. One way I found to keep track of these ideas and organize information in this dissertation is through asides, as a brilliant scholar and mentor suggested. Asides are considered metadiscourse —discourse about discourse (Crismore et al., 1993). I included asides throughout the text because I wanted to give you additional information that can help you to understand my positionality, and the ways I evaluated and interpreted the information I present here.

Deconstructing academic spaces:
Although I consciously chose to disrupt dominant ways of doing research, the use of asides is more serendipity than anything. I am aware these asides disrupt dominant ways of academic writing. But a hidden purpose of these is to make you feel included and engaged in the writing. Here, I am writing to you.

I use asides in three ways, to add textual information about the structure and organization of the text, to provide interpersonal information about attitudes amongst platicadoras, and to add contextual information about communicative situations (Ädel, 2010). Asides help me convey and add deepness, nuance, and complexity to what is written here. All asides are informed by my thoughts while writing this document or the tons of reflective memos and journal entries I have written since the start of this project. Asides are color-coded depending on their content. For example, purple asides contain theoretical and methodological insights, blue asides contain ideas linked to previous literature findings, green asides contain information about contributors' thoughts, experiences, emotions,

and voices, and gray asides have my voice, thoughts, experiences, and emotions through the time it took to conclude this project.

Is academic writing accessible?

After reading Borderlands la Frontera (Anzaldua, 2012) and Critical Race Theory and Indigenous Methodologies (Dunbar, 2014) in August 2021, I felt especially encouraged by not following dominant ways of writing in academia. Also, why would I want to narrow the audience of this study by using a register that is not reachable/accessible to a broader audience anyway?

I understand asides can be disruptive to readers, my methods could seem as lacking objectivity, and my language could be perceived as not up to academic spaces. However, I want to invite you to join me to explore new ways of conducting, designing, analyzing, and writing research. Disrupting dominant ways in academia was especially important to me because the uniqueness of the contributors and research setting. Lastly, the structure and organization of this document reflect who I am, someone who hace todo al revés.

About What Originated This Study

What originated this research study is a long story that I will try to keep short. A couple of years ago, during a conversation with one of my mentors about my ongoing struggles to find what I want to do with my professional life, she kindly suggested I should observe a class for bilingual education teaching students. At that time, going back to teaching in K-12 was something I was seriously considering, although I was confused about either staying in music education or changing fields and starting a teaching career in bilingual education (BE).

Balancing theory and practice while preparing teachers

Having the opportunity to teach while preparing to become a bilingual teacher was highly important for Latina teacher candidates in this study. A balanced curriculum between theory and practice has been also highlighted as important through the literature in teacher preparation (Caldas, 2017, 2018, Morales, 2018).

An experienced White faculty member taught the class I observed at an elementary school close to the university. The teaching students enrolled were primarily bilingual and Latinx. They had to interact with dual language elementary students to put into practice some of the strategies they were learning along their course.

My observation began when the professor gave student teachers a recap on the content of previous classes, upcoming tasks, and instructions and recommendations for that day's activity. During the recap, I observed that the professor designed the course seeking a balance between theory and practice since not all of her classes were theory-oriented. That day, the class was practice-oriented, and half of the teaching students were teaching, and the other half were acting as assistants. Another observation was that everybody, including the professor and me, but one teaching student, were females, which is not uncommon given that the teaching profession has been historically a female/gendered profession (Saavedra, 2006).

Teaching students started to organize their stations for their 10-minute vocabulary lesson. They had to instruct one team of four to five 4th grade dual language students whose primary language was Spanish during their mini-lesson, and then 4th-grade dual language students would move to another station. This meant that each teaching student had to teach their 10-minute lesson several times. Minutes before the 4th-grade dual language students arrived in the classroom, teaching students were hugging and cheering each other. I saw one particular young Latina secando sus manos con sudor sobre su pantalon. I also heard teaching students talking with excitement and nervousness, concerned with giving their best during their mini-lessons. I am not sure if that was the first time they had interacted with dual language students or if that was their first time teaching at all. Beyond their nervousness, I saw a unique passion for teaching and excitement to interact with students. If I am honest, I never expected teaching students would be that excited about teaching.

Realizing that teaching students were excited and passionate was contradictory for me because I have heard a lot of negative discourses about US teachers in the news. Also, teachers are paid extremely low compared to STEM career professionals, and their 'performance' is constantly measured through students' outcomes (Apple, 2006; Cochran-Smith et al., 2018). Even literature has pointed out that working under these conditions can be highly stressful and challenging to handle, especially for novice teachers, which has resulted in a high percentage of teachers leaving the profession (Cochran-Smith et al., 2016). However, observing teaching students excited and nervous about teaching made me hopeful about the new generations of teachers preparing to teach BE.

Positionality about my educational experiences:

Since my K-12 schooling experiences were in a different country, my understanding of the US educational system has been shaped by movies, my sister's high school experiences, literature, and class discussions. Then, I recognize that my knowledge and perceptions are limited.

The moment teaching students were expecting arrived. The classroom started to fill in with gritos agudos and smiley faces walking all over the classroom. Their identities immediately switched from nervous university teaching students to ready to teach dual language teachers; suddenly, they seemed taller and older to me. Teaching students greeted 4th-grade dual language students and invited them to sit at their stations. I also observed that that 4th-grade dual language students were majority Latinx, something I expected given that the population in this city is primarily Latinx (U.S. Census Bureau, 2019). During the class, I moved around the classroom to observe all teaching students' personalities, the vocabulary used in their lessons, teaching strategies, the material resources they were using, how they were engaging with students, who were the 4th-grade students, how

Looking for translanguaging:

At that time, I was learning about translanguaging in class with Dr. de la Piedra. So, I was especially intrigued about language practices and ideologies enacted by teachers and students. Dr. de la Piedra co-authored an excellent book that focuses on the fluid, dynamic, and rich language practices of transfronterizx students who daily cross the US-Mexico border to attend school (de la Piedra, Araujo, and Esquinca, 2018).

language was being used by teaching students and 4th graders, which language was being privileged, in which situations, and by whom, among a lot of other things.

The class's time was enough for me to observe each teaching student's mini-lesson; however, one Latina teaching student called my attention, so I stayed with her for two mini-lessons. She was the one with sweaty palms at the start of the class. I was pleasantly surprised to see all the effort put into her mini-lesson. For example, she chose an excellent and engaging book that caught all students' attention. She made beautiful drawings to help students with the vocabulary they were learning. Moreover, she chose three perfect activities that, despite the limited time, did not feel rushed or abruptly ended during the two rounds I observed.

The beginning of my consciousness:

I did not realize it then, but my perceptions of the problems of the educational system in the US started to switch that day. Before I thought −there is no way education can be fixed− but feeling hopeful made me reimagine their futures as Latinx BE teachers. This marked the awakening of my own consciousness and the start of my mestiza way. This was an important event for me because Chicana feminista scholars say that reimagining a collective future leads to the possibility of emancipation for

She first read the book, which was in English. The tone in her voice was sweet and friendly, not too loud, not too low. She asked students to identify unknown words in the book. Then, she used her drawings and asked students to define some words previously identified as unknown. However, one Latino 4th grade student struggled to name and define one of the drawings in English, so he responded in Spanish instead. The Latina teaching student continued to speak in English, offering a definition of the word and then asking the student to name the drawing.

Latino 4th grade student*: hay! ¿cómo se llama el este? (rascando su cabeza e inclinándola hacia un lado).*

Another Latina female student answered, and the activity continued until the time was up. During the mini-lesson, I heard 4th grade dual language students speak Spanish and English but

did not hear the Latina teaching student speak Spanish. She was bilingual; I overheard her telling another student something in Spanish before the mini-lessons started. The first round ended, and while the 4th grade students changed stations, I told her the incredible job she did during that first round. She asked me:

Latina teaching student: *de verdad fué un buen trabajo? Hay, es que !estoy nerviosa!*

During the second round of mini-lessons, something similar happened with a Latina 4th grade student who also struggled to name an object. This caught my attention since I did not hear the teaching student translanguaging during these two rounds. After the second round ended, I suggested for her to use Spanish whenever she felt it was necessary. Her response originated this study.

Latina teaching student: *mmm, no estoy segura de que puedo hablar español con ellos.*

This response made me think about how Latinas pursuing a career in teaching bilingual education understand their roles in the teaching of Latinx bilingual students on the U.S.-Mexico border.

Introduction

Morpheus: *The Matrix is a system, Neo. That system is our enemy. But when you're inside, you look around. What do you see? Businessmen, teachers, lawyers, carpenters. The very minds of the people we are trying to save. But until we do, these people are still a part of that system, and that makes them our enemy. You have to understand, most of these people are not ready to be unplugged. And many of them are so inert, so hopelessly dependent on the system that they will fight to protect it. —Matrix movie's script*

Despite English-only movements (N. Flores & García, 2017) and political rhetoric that have downgraded bilingualism across social, academic, and political spaces (Escamilla et al., 2018; Ladson-Billings, 2006; Martinez Negrette, 2020), approximately 5 million students in the U.S. are labeled as 'English Language Learners' (ELLs) (National Center for Educational Statistics, 2020). Moreover, Latinx students, who come from racialized communities historically dealing with academic and material struggles, account for 77.2% of the ELL population. Notwithstanding the number of racialized bilingual students in US K-12 schools, there is an overwhelming number of White teachers in bilingual education (BE) (Cochran-Smith et al., 2016; Johnson & Newcomer, 2018). Due to the limited Latinx representation among BE K-12 teachers (N. Flores & Saldívar García, 2020; Herrera et al., 2011; Valenzuela, 2016), scholars have sought to research issues related to recruiting, retaining, and preparing Latinx

Words matter:

English learners, limited English proficient students, linguistic minority students are some of the terms that have been used to refer to ELLs (Olson et al., 2015). These terms perpetuate inequities amongst students since adds to the devaluation of languages other than English. In Texas it was not until September 2021 that the Senate substituted the term "limited English proficient students" by emergent bilinguals (Méndez, S.B. No. 2066, June 2021). Since words are socially charged, through this dissertation, Latinx ELLs will be named racialized bilingual students (Flores & Saldívar García, 2020). I will delve into this term later.

teachers to serve racialized bilingual students in K-12 BE classrooms (Martinez Negrette, 2020; Morales & Shroyer, 2016) (Olson et al., 2015).

Preparing Latinx teachers to teach in BE classrooms is important because, in most cases, they will have undergone racial, cultural, and linguistic educational experiences similar to those that K-12 racialized bilinguals undergo. To this point, research suggests that due to their previous experiences as racialized bilinguals themselves, Latinx preservice teachers frequently express the desire to give back to their communities by improving the educational opportunities of their future students (Brochin Ceballos, 2012; Cervantes-Soon, 2014a; Morales & Shroyer, 2016). Therefore, their consciousness of those experiences could benefit K-12 racialized bilingual students' academic achievements (Arroyo-Romano, 2016; Cervantes-Soon, 2018; Chávez-Moreno, 2019; Sánchez & Ek, 2009).

Preservice Teachers and Teacher Candidates

Across the literature I reviewed, I saw authors using the terms preservice teachers and teacher candidates. In the next chapter, I use the term preservice teacher, which was predominant across the literature. However, in chapter 3, I use 'teacher candidates' as it was the term used by the TPP.

Beyond preservice teachers' hopes and dreams for a better future for their communities, it is up to the teacher preparation programs (TPPs) in BE to guide and professionalize them. Yet, across the literature it is not clear what are Latinx preservice teachers (LPS) or Latinx teacher candidates (LTC) previous educational experiences and how TPPs are integrating their consciousness regarding those experiences into the curriculum. This is extremely important because acknowledging future BE teachers' consciousness and integrating it to the curriculums of TPPs has the power to counteract deficit perspectives on the use of Spanish and its users and support Latinx racialized students' educational pathways.

In addition, despite the importance of research on preparing Latinx BE teachers to serve K-12 racialized bilingual students, most studies have occurred in predominantly White teacher

preparation programs (Chávez-Moreno, 2019; Cochran-Smith et al., 2015). Related is the fact that there is limited literature on the preparation of Latinx bilingual teachers in settings where being Latinx and bilingual represents the majority population (Cervantes-Soon, 2014b; de la Piedra et al., 2018; Fitts & Weisman, 2010; Vila, 1997). These gaps in the literature could be the consequence of a history of ideological and political anti-bilingual movements (Alfaro, 2018; Austin et al., 2010; N. Flores & García, 2017) and a dominant neoliberal education reform agenda (Apple, 2006; Cochran-Smith et al., 2016) seeking the hegemony of English. Hence, more research is needed to understand LTCs and LPTs' past educational experiences and how these inform their consciousness to teach BE to Latinx racialized bilingual students in a setting where Latinx represent the majority in a bilingual community such as in the Juárez-El Paso border.

Neoliberalism in education:

I have this quote in my mind while writing this: "dominant neoliberal education reform agenda, which, we suggest, despite its espoused equity focus, fundamentally conserves existing power relations and thus tacitly supports the reproduction of inequalities." (Cochran-Smith et al., 2016, p. 440). This is why I chose the opening quote for this chapter, which makes me feel sad since, I have seen that institutions and educational actors are not willing to lose their good standing, prestige, status, and money to disrupt inequities to benefit racialized students.

Quick Facts About the Border

The Juárez-El Paso region located along the US-Mexico border, represents a unique setting in which approximately 71.3% of the population speaks Spanish at home and 82.9% is Latinx (U.S. Census Bureau, 2019). Public schools in El Paso Texas serve approximately 151,385 Latinx students (90.7%) from whom 124,215 (74.4%) are classified as economically disadvantaged students (Texas Education Agency, 2021a). From the total of students in K-12 classrooms in El Paso, 29% are enrolled in Bilingual or English as a second language education programs (Texas Education Agency, 2021b) across the 9 independent school districts (ISD).

Purpose of the Study

The purposes of this plática inquiry were (a) exploring how the past educational experiences of Latina teacher candidates inform their consciousness to teach bilingual education to racialized bilingual students located on the Juárez-El Paso borderlands, and (b) understanding these Latina teacher candidates' consciousness of their role as bilingual education teachers of racialized bilingual students located on the Juárez-El Paso borderlands. In this study, Latina teacher candidates refer to candidates who grew up as bilingual learners (i.e., Spanish and English) and who were bilingual learners during their teacher preparation program and during their teaching placement experiences located on the Juárez-El Paso borderlands. Due to the historical inequities and power imbalances within the US educational system, primarily affecting students and teachers from racialized communities (Apple, 2006; N. Flores & García, 2017), particular attention was paid to Latinas' consciousness regarding issues of linguistic, socioeconomic, equity, and racial diversity to teach to a heterogeneous population of Latinx racialized bilingual students.

In the words of Gloria Anzaldúa (2001), the overarching purpose of this study is to "jolt you into awareness of our spiritual/political problems and other major tragedies so we can repair el daño." (p. 122) This study attempts to challenge current university programs preparing Latinx BE teachers to acknowledge, nurture, and guide Latinx teacher' consciousness for them to enact social change and serve as advocates for their communities.

Research Questions:

The research questions guiding this study were the following:

1. How do past educational experiences of Latina teacher candidates inform their consciousness to teach bilingual education to Latinx racialized bilingual students located on the Juárez-El Paso borderlands?

2. What is the consciousness of Latina teacher candidates regarding their role as bilingual education teachers of racialized bilingual students located on the Juárez-El Paso borderlands?

Significance

This research is significant for different reasons. First, it seeks to challenge current understanding and practices in the preparation of Latinx BE teachers regarding how their previous educational experiences —as racialized bilinguals themselves— can inform their consciousness to teach racialized bilinguals to disrupt current deficit perspectives and inequities across educational settings serving K-12 racialized bilinguals in the US. Second, this study aims to diversify the research on teacher preparation (TP) in the field of BE by including the otherwise underrepresented voices and experiences of Latinx racialized bilinguals preparing to teach. Third, this research is significant because it seeks to shed light on how neoliberal and neocolonial educational reforms that have impacted the accountability system in Texas intersect with Latina teacher candidates' consciousness to teach BE to racialized bilinguals in a predominantly Latinx community. This is important given the current context in which (1) BE is viewed as a political act (Saavedra & Salazar Pérez, 2018), (2) educational legislation emphasizes the importance of high standardized tests' scores instead of meaningful learning experiences (Apple, 2006), and (3) where BE is viewed mainly by teachers and policies as a transitional program recruiting students to become English-monolinguals (N. Flores & García, 2017; García & Wei, 2014). Finally, this research study is significant because of the unique experiences and consciousness of the LTC, as shaped by the Juárez-El Paso border where the

Latinx community represents 82.9% of the population, and where being bilingual and bicultural is the norm, not the exception (U.S. Census Bureau, 2019).

Key Terms

Juárez-El Paso Border

This is the community in which this study took place. I am using the Juárez-El Paso border —arranged in that order— as a way to break with the historical colonization acts that have impacted this community. I decided to name the research setting instead of using a pseudonym because of the uniqueness of culture, language practices, race and ethnicity of the population in this community. As Pablo Vila (1997) suggested, there is a shared understanding among communities along the US-México border about economic, political, immigration, language, and cultural issues. However, unique and irreplicable phenomena are worthy of differentiation amongst border communities (Vila, 1997). I realize that using the Juárez-El Paso border to situate this study could imply a conflict of anonymity for the contributors. Yet, it is essential to outline the specificities of this context for several reasons.

El Paso demographics through political eyes:

I have lived all my life along the Juárez-El Paso border. From experience, I know that people in El Paso use Spanish as their primary language at home. I was surprised to find the following statement on the Data USA: El Paso's website: "0% of the households in El Paso, TX speak a non-English language at home as their primary language." Perhaps, whoever made that statement and people that approve of it might have anti-Spanish ideologies; nonetheless, the population uses Spanish to communicate.

First, during the revision of the literature, I have read generalizations about the educational experiences of K-12 students and preservice teachers along the US-Mexico border. For example, "negative anti-bilingual, anti-Spanish ideologies that characterize schooling on the border" (Rippberger & Staudt, 2003 in Murillo, 2017, p. 164). However, the previous quote does not reflect the reality in the Juárez-El Paso border, in which there are multiple BE programs across different school districts (El Paso Independent School District, 2020).

Second, as Vila (1997) described, it is essential to emphasize the differences across the borders in their historical struggles and present educational challenges. For instance, although there are large numbers of Latinx K-12 racialized students across the Tijuana-San Diego and Juárez-El Paso borders, bilingual TPPs in the Tijuana-San Diego border are dealing with the consequences of Proposition 227 in California, while bilingual TPPs in the Juárez-El Paso border are dealing with the consequences of restrictive accountability mechanisms in Texas.

Therefore, not contextualizing the specific struggles and complexities of the Juárez-El Paso community contributes to the generalization of LTCs and their racialized students' experiences. Despite my decision to contextualize this study on the Juárez-El Paso border, I guaranteed contributors anonymity all the time by referring to them with pseudonyms and removing all identifying data from their pláticas.

Racialized Bilinguals

This term refers to people that because of their race, ethnicity, and linguistic practices, have been positioned as inferior across political and sociocultural spheres as a result of a long process of domination (García et al., 2021). As García et al. (2021) explained, "racialized bilingual students are continuously positioned by society and categorized in schools as deficient in language, despite the students' own understandings about their linguistic abilities." (p. 205)

I chose this term because most terms used to describe Latinx bilinguals do not address the inherent social and institutional racism experienced by them (N. Flores & Saldívar García, 2020). Then, I did not use terms such as language minoritized students, as not all language minoritized students are racialized bilinguals facing social inequalities. Lastly, I am using the term racialized bilingual to constantly remind the readers of the existent and unquestionably significantly different experiences of Latinx bilinguals due to the intersection of race and bilingualism.

Consciousness

This term has been defined in different ways and combined with other words to highlight different types of consciousness across diverse contexts by critical scholars. For instance, the critical race and Chicana scholars have used terms such as sociopolitical consciousness (Ladson-Billings, 2014), critical consciousness (Delgado Bernal et al., 2012; Palmer et al., 2019b; Valenzuela, 2016), mestiza consciousness (Anzaldúa, 2007; Delgado Bernal, 2010; Villenas, 2006), and double consciousness (Ladson-Billings & Tate, 1995). In the context of this study, consciousness is an in-depth understanding and ability to use their own experiences as K-12 students and/or knowledge gained through their TPP and teaching residency to teach BE to other racialized bilingual students.

Chapter 2: Literature Review

Despite the contested history of bilingual education (BE) in the US, there are approximately 5 million emergent bilingual students in K-12 public schools (National Center for Educational Statistics, 2019), of which 77.2% are Latinx bilinguals from racialized communities[1] dealing with "grave material consequences" as a result of long sociocultural and historical processes of domination and colonization (Chávez-Moreno, 2021, p. 2). As the Latinx community is projected to continue to grow in the future (US Census Bureau, 2018), it is imperative to prepare teachers to meet racialized bilinguals' educational needs across K-12 bilingual classrooms (N. Flores & García, 2017). However, despite the history of immigration, multilingualism, and multiculturalism in the US, BE has struggled to survive throughout the years since the field "has shifted from tolerance and repression depending on politics, the economy, and the size of the immigrant population" (Gándara & Escamilla, 2017, p.1).

Bilingual education is the use of two or more 'languages' as mediums of instruction and assessment of students (García, 2009). Bilingual education is an umbrella term that includes different models that vary in their goals, language use, and their students served (García & Wei, 2014). Although the field's history goes back to 1850 when New Mexico adopted a BE law authorizing Spanish-English instruction, it was not until 1968 that BE programs were institutionalized through the Bilingual Education Act (Nieto, 2009). According to Nelson Flores and Ofelia García (2017), the primary purpose of BE was to "improve the educational

[1] I use the term racialized to pinpoint the array of consequences that People of Color faced because of long processes of domination, colonization, and assimilation that have created narratives positioning them as inferior in racial, cultural, and linguistic terms (Garcia et al., 2021). Racialization happens not only through phenotype and other marked "differences," but also through social processes that use whiteness, language, and other constructions to dehumanize and that result in grave material consequences for the Othered." (Chavez-Moreno, 2021, p. 2).

experiences of Spanish-speaking children" (N. Flores & García, 2017, p. 18). However, there have been anti-bilingual discourses across political spheres throughout the history of the US. For example, the Naturalization Act of 1906 designated English as the only language to be taught in schools (Nieto, 2009), and required immigrants to speak English as a way to 'Americanize' them (Gándara & Escamilla, 2017). Reinforcing these ideologies were political leaders such as Theodore Roosevelt, who said: "We have room for but one language […], for we intend to see that the crucible turns our people out as Americans, of American nationality, and not as dwellers in a polyglot boarding house. ([1919] 1926: XXIV, 554 as cited in Nieto, 2009, p. 62). These ideologies reinforce the belief that to be an American, one should only speak English. Unfortunately, these historical anti-bilingual discourses are still prevalent in the US educational system and enacted through policy and legislation that oversees the teaching of BE. One example of this is English-only movements that have sought to or successfully banned BE across different states (Nieto, 2009).

However, despite scholars and teachers advocating efforts to support the needs of Spanish-English Latinx bilinguals, BE has been largely ignored, marginalized, and manipulated by neoliberal agendas across national and state contexts (N. Flores & Saldívar García, 2020). In Texas, where this study took place, bilingual education has faced similar political struggles. Although Texas supported bilingual education before WWI, in 1918 the state approved the English-only law that had the purpose of 'protecting' the U.S. democracy from immigrants forcing the 'Americanization' of all indigenous and Mexican people left after the incorporation of Texas to the U.S. in 1845 (Mena & García, 2021). As time passed by Spanish language across educational and sociopolitical spaces in Texas became an "index of a specific form of racialized personhood that was naturally deficient", unfortunately, the deficiency perspective of Spanish

speakers “remains a powerful ideology to the present day” (Mena & García, 2021, p. 3). However, in recent years, there has been a movement grounded in neoliberal ideologies that have framed Spanish as a marketable resource under the discourse that Spanish is a desirable asset (N. Flores & Rosa, 2019).

These neoliberal agendas in BE are visible through practices, pedagogical approaches, legislation, ideologies, and language policies that have privileged the hegemony of the English language (Alfaro, 2018; Chávez-Moreno, 2019; N. Flores & García, 2017; García, 2009; Garrity et al., 2018). This is despite the efforts of early bilingual educators and scholars after the institutionalization of bilingual education through the Bilingual Education Act of 1968 (N. Flores & García, 2017) and critical scholars that have shed light on the racism embedded in bilingual education programs in place benefiting the acquisition of Spanish as an resource to control and dominate racialized populations(Chávez-Moreno, 2021). Yet, it is only recently that the field of teacher preparation in BE has gained more visibility on how teachers need to be prepared to navigate and negotiate anti-bilingual and anti-racist systems in place while serving Latinx bilingual students coming from racialized communities.

The field of bilingual education (BE) continues to struggle despite diverse and well-documented research that bilingualism enhances cognitive processes (Alfaro, 2018), self-esteem (Bustos Flores et al., 2008; Fitts & Weisman, 2010), students’ academic success (Cochran-Smith & Villegas, 2015), and biculturalism (Arroyo-Romano, 2016). Today, the field of BE continues to be at the center of wider political and economic agendas, a phenomenon that directly impacts TP in BE. In light of this, the purpose of this literature review is to highlight existing research on how K-12 teachers are being prepared to serve Latinx bilingual students in the context of Spanish-English BE despite as well as in light of neoliberal and neocolonial political agendas. In

what follows, I first describe the search method and criteria of literature selection that I used for this literature review; I then briefly discuss how I organized the literature. Following, I present my analysis of the literature on TP in BE. Finally, I conclude with a discussion on how this study fits into the literature as well as how this study expands on the existing research.

Literature Search Method

In order to find appropriate literature aligning with the purpose of this review, I started my online search for scholarly articles in four different databases: ProQuest-ERIC, EBSCO-ERIC, JSTOR, and EBSCO-Academic Search Complete. Then, I used the following keywords to conduct my online search: BE, TP, and race. To make sure I had as many articles as possible related to the preparation of teachers serving Latinx bilingual students, I used synonyms for each keyword. For instance, in terms of race, I included terms such as Latino, Latina, Latinx, Latin@, Hispanic, Chicana, Xicana, Mexican, Mexican American, and Mexican-origin since there are a variety of different terms used to label Latinx participants across the studies. To cover articles addressing TP in BE, in addition to TP, I also used teacher education since, across the literature, TP was considered under the umbrella of teacher education. Finally, I used a Boolean search method with the symbol (+) and word (AND) as tools to refine my web search. As a result, I was able to locate 470 published articles from 2008 to 2020, to have at least the traditional ten years of time range between the newest and oldest research recommended when conducting a literature review (Galvan & Galvan, 2017). Table 1 shows the number of articles found under each key term that I searched across the four databases previously mentioned. Table

Deconstructing academic writing:

Although a lot of statistical data provided by institutions such as the US census bureau used the term "Hispanics", throughout this document I will use the term "Latinx" instead since this term makes reference specifically to Latinamerican communities differently from Hispanics that also includes Spanish communities. Further, I use the x in Latinx as a way to be inclusive of gender.

1 shows the representation of articles found under each combination of keywords, where 100% represents the total of articles found under TP in each database. I took this extra step to highlight the dearth of research concerning the preparation of teachers serving Latinx bilingual students.

Table 1. Search Terms Used in Four Databases and the Resulted Number of Papers

Search terms combinations	Number of articles	Representation of articles (%)
ProQuest-ERIC		
Teacher preparation	6,249	100.00%
Teacher preparation AND bilingual education	127	2.03%
Teacher preparation AND bilingual education AND Latinx	32	0.51%
Teacher education	110,978	100.00%
Teacher education AND bilingual education	1,398	1.25%
Teacher education AND bilingual education AND Latinx	276	0.24%
EBSCO-Academic Search Complete		
Teacher preparation	7,361	100.00%
Teacher preparation AND bilingual education	81	1.1%
Teacher preparation AND bilingual education AND Latinx	21	0.28%
Teacher education	32,437	100.00%
Teacher education AND bilingual education	257	0.79%
Teacher education AND bilingual education AND Latinx	47	0.14%
EBSCO-ERIC		
Teacher preparation	10,923	100.00%
Teacher preparation AND bilingual education	151	1.38%
Teacher preparation AND bilingual education AND Latinx	31	0.28%
Teacher education	34,729	100.00%
Teacher education AND bilingual education	294	0.84%
Teacher education AND bilingual education AND Latinx	62	0.17%
JSTOR		
Teacher preparation	472	100.00%
Teacher preparation AND bilingual education	51	10.80%
Teacher preparation AND bilingual education AND Latinx	0	0%
Teacher education	3,122	100.00%
Teacher education AND bilingual education	195	6.24%
Teacher education AND bilingual education AND Latinx	1	0.03%

Note. This table shows the terms used to conduct the literature search. The literature search also included the following synonyms for the term Latinx: Latina, Latino, Hispanic, Latin@(s), Latinos, Xicana, Chicana, Mexican, Mexican(-)American, and Mexican-origin.

Paper Selection and Analysis Process

As a result of this search, I found 470 articles and book chapters discussing 'bilingual education', 'teacher preparation', 'teacher education', and 'ethnicity' linked to 'Latinx'. Then, I reduced the number of documents by including only empirical, theoretical, and literature review papers, excluding papers that were not peer-reviewed. I excluded non-peer-reviewed papers using the Ulrichsweb database to ensure the quality of the information that I included in this document. Also, while reviewing the 470 papers found, I made sure not to include literature: (a) not addressing TP (regardless these teachers were Latinx themselves or not) for bilingual English-Spanish settings; (b) not addressing the preparation of teachers in K-12 bilingual classrooms; (c) research conducted outside the US. After applying these criteria, I located 55 papers discussing teachers' preparation to serve Latinx-Spanish-English-bilingual-students in K-12 bilingual classrooms.

Next, I arranged the 55 papers from the oldest one to the newest, paying particular attention to changes in the discourses, the terms used to describe their research phenomena or the participants, and new pedagogical approaches to prepare teachers in BE. Also, I started to read the papers whose focus was on preparing preservice teachers with a social justice orientation; then I continued with papers discussing what is the knowledge necessary to become a bilingual teacher; and finally, I read the papers with a focus on the impact of accountability systems and language policies in the preparation of preservice teachers in BE. I chose this order because I wanted to ground my understanding of preservice teachers' preparing to serve Latinx students in K-12 bilingual classrooms situated from a social justice perspective because it resonates with my epistemological and methodological approach. Additionally, throughout my reading, I kept in mind questions regarding the researchers' positionalities, motivations to conduct their research,

issues addressed, assumptions made, and whose interests were served by the research (Cochran-Smith et al., 2016).

Research as a Historically Situated Social Practice: Framing the Literature on Teacher Preparation

To further analyze the literature, I used the theoretical/analytical framework, 'research as a social practice,' which, was developed by (Herndl & Nahrwold, 2000), and, then later expanded by Cochran-Smith and Villegas (Cochran-Smith et al., 2015) to 'research as a historically situated social practice.' This framework helped me acknowledge and observe the impact of broader historical, social, and political shifts in TP research in the US. Consequently, I acknowledge that the knowledge that scholars produce in the field of TP is always "situated within and emerging from complex historical, economic and social context" (Cochran-Smith et al., 2016, p. 441). Specifically, this analytical and theoretical framework helped me to understand the research in TP in BE as an ongoing social practice embedded in broader historically situated social practices and, in turn, to reflect on the relationships between research practices and social, economic, and institutional power (Herndl & Nahrwold, 2000).

More specifically, this framework helped me to analyze the literature regarding TP in BE with the awareness that: (1) researchers could be speaking from diverse positions - e.g., program director or administrator (Alfaro, 2018; Herrera et al., 2011; Martínez-Roldán, 2015; Saavedra & Salazar Pérez, 2018), teacher educators, faculty, guest instructor, or university course instructor (Caldas, 2017, 2018; Freire, 2016; Guerrero & Guerrero, 2017; Sánchez & Ek, 2009) researcher or participant observer (Morales, 2018; Wicktor Lynch, 2018); (2) research displays different discourses and ideologies in subtle, hidden, or direct manners; (3) arguments and conclusions vary in ways that either disrupt or maintain hegemonic discourses as "researcher's interest,

commitments, and social experiences" guide their research (Cochran-Smith et al., 2016, p. 441). Taken together these considerations point to the fact that research shapes the different and often divergent ways in which the field of TP is constructed, negotiated, and produced. This is important to my research and the topic of TP to serve Latinx bilinguals in the field of BE because by making claims and arguments, scholars could be advocating in favor of marginalized and racialized communities or perpetuating inequities and the hegemony of English only practices and policies (Saavedra & Salazar Pérez, 2018). In the following section, I explain major historical, sociopolitical shifts that have impacted the field of TP and consequently, the way these shifts have shaped the research in the field of BE in the US.

Contextualizing the Field of Teacher Preparation in the U.S.

The field of TP in the US has evolved as a consequence of three major sociocultural, historical, political, and economic shifts that have emerged within the last fifty years: (1) the shift from an industrial to a knowledge-based economy, (2) the attendant social and cultural challenges that emerged from new markets and media, and (3) the unprecedented phenomenon of mass migration (Apple, 2006; Cervantes-Soon, 2014a; Cervantes-Soon et al., 2017; Cochran-Smith et al., 2016, 2018; Darling-Hammond, 2017). Some of the implications for the research on TP are the following: first, economic shifts were coupled with political ones that sought to implement accountability systems, ensuring the effectiveness in preparing new teachers with the primary goal of strengthening the economy. Second, new markets and media brought intellectual trends that reoriented TPP's goals and understanding on how people learn and what knowledge is considered valuable to a successful society. Lastly, the migration of a large number of people, as in part a consequence of World War II, diversified US classrooms, which increased school inequities given the new demographic trends (Apple, 2006; Cochran-Smith et al., 2016).

As a result of these research trends, three programs of research in the field of TP emerged: (1) research on TP for the knowledge society, (2) research on TP accountability, effectiveness, and policy, (3) research on TP for diversity and equity. Consequently, these research programs have impacted the way in which teachers in BE are being prepared to teach racialized communities. For example, because of the increased attention to teacher quality and accountability, there have been contentious debates around the policies regulating teaching certification across states and consequential problems in recruiting, retaining, and preparing bilingual teachers to serve Latinx bilingual students (Arroyo-Romano, 2016; Guerrero & Farruggio, 2012). Another example is the controversy around the level of biliteracy and bilingual skills required to become a bilingual teacher in which some researchers have highlighted that Latinx preservice teachers and teacher candidates do not feel comfortable with their English nor Spanish language skills to teach BE (Briceño, 2018; Guerrero & Guerrero, 2017). A final example is found in a growing body of research focused on preparing teacher candidates around issues of diversity and equity to act as advocates for Latinx bilingual students in K-12 classrooms (Murillo, 2017; Prieto, 2014).

With regards to my study, an understanding of how broader historical, political, economic, and sociocultural shifts have influenced the research in TP in BE provides an important background on the different discourses that surround the preparation of Latina bilingual preservice teachers to serve Latinx bilinguals. In what follows, I further elaborate on these research trends: (1) research on TP for the knowledge society, (2) research on TP accountability, effectiveness, and policy, (3) research on TP for diversity and equity by focusing on the preparation of teachers to serve racialized communities of Latinx students in K-12 bilingual classrooms.

Literature on Teacher Preparation in Bilingual Education

The literature on the preparation of bilingual teachers to serve Latinx bilinguals draws on multiple and diverse methodologies and epistemologies situated in a variety of contexts. To make sense of this literature with respect to the broader political, economic, and sociocultural shifts that have occurred and have, in turn, influenced the research on TP in BE, my following analysis of the preparation of bilingual preservice teachers is organized around the three aspects informing the literature on TP: (1) knowledge for a globalized society, (2) accountability, effectiveness, and policy, and (3) diversity and equity. In what follows, I present the analysis of the literature in each theme, I then develop two topics based on the trends within each section and provide two examples that are representative of the topics being discussed.

Knowledge for a Globalized Society

The research on knowledge society is a consequence of the emergence of new markets that changed the conceptions on how people learn and what is valuable knowledge to contribute to a successful society (Apple, 2006; Gee, 2007). This led to the increased attention on what preservice teachers in BE need to know and how to prepare them with content area-specific knowledge to successfully advance Latinx bilingual students academically. This section is based on the review of 16 papers published between 2009-2019, specifically focused on issues of what counts as valuable knowledge in the field of BE within a globalized society. Sociocultural and critical perspectives were among the most used theoretical frameworks, for example, second language acquisition theory, CHAT, CRT, and LatCrit (Caldas et al., 2019; Cibils & Marlatt, 2019; del Rosal et al., 2018; Evans, 2017; Martínez-Roldán, 2015; Musanti & Rodríguez, 2017). Within this broader scope, I show a key theme across this literature in the following section.

Preservice Teachers' Literacy Development in TP in BE. Within the literature in TP in the field of BE with a focus on knowledge for a globalized society, the research emphasizes the importance of preservice teachers' development and acquisition of biliteracy. Under this theme, 16 papers highlighted the priority given by TP in preparing preservice teachers and teacher candidates to fulfill the biliteracy standards of national and state teaching certification requirements (Caldas, 2019; Caldas et al., 2019; Cibils & Marlatt, 2019; del Rosal et al., 2018; del Rosario Zavala, 2017; Evans, 2018; Farruggio, 2009; García & Kleyn, 2012; Gautreau et al., 2016; LópezLeiva et al., 2019; Martínez-Roldán, 2015; Musanti & Rodríguez, 2017; Ruiz et al., 2016; P. H. Smith & Murillo, 2013; Song et al., 2016; Wall & Hurie, 2017).

Across the literature on TP in BE, literacies are defined as the reading, writing, and speaking fluency and mastery of a language (Martínez-Roldán, 2015) based on the standards imposed by national and state language policies across K-12 bilingual classrooms (Wicktor Lynch, 2018). Specifically, within the 16 papers reviewed for this section, there is consensus on the importance of preparing preservice teachers to meet the oral and written standards of language proficiency in Spanish and English due to low passing rates on teacher certification exams. However, researchers also noted an emphasized focus on the literacy development of English over Spanish (Caldas, 2019; Caldas et al., 2019; del Rosario Zavala, 2017; Farruggio, 2009; LópezLeiva et al., 2019; Martínez-Roldán, 2015).

Given the lack of emphasis on Spanish literacies and the prevalence of hegemonic discourses benefiting English instruction, resources, and assessment, I decided to further focus on the literacy development of Spanish to understand how the research on TP in BE understands and positions Spanish literacies. Specifically, I address two different contexts to understand the tensions in developing preservice teacher literacy practices in Spanish: (1) Spanish literacy

development (Caldas, 2019; Caldas et al., 2019; Cibils & Marlatt, 2019; del Rosal et al., 2018; Farruggio, 2009; García & Kleyn, 2012; Martínez-Roldán, 2015; Musanti & Rodríguez, 2017; Ruiz et al., 2016; P. H. Smith & Murillo, 2013; Wall & Hurie, 2017), and (2) mathematical discourses in Spanish (del Rosario Zavala, 2017; Gautreau et al., 2016; LópezLeiva et al., 2019; Song et al., 2016). In what follows, I analyze key ideas and themes that emerged from this body of literature.

Spanish Literacy Development. Spanish literacy development refers to TP programs' emphasis on the advancement of preservice teachers' Spanish skills. Research that explores the literacy development of preservice teachers in Spanish in the context of TP in BE, examines the language practices and ideologies of preservice teachers and teacher candidates in bilingual K-12 classrooms (Caldas, 2019; Cibils & Marlatt, 2019; del Rosal et al., 2018; Farruggio, 2009; García & Kleyn, 2012; Martínez-Roldán, 2015; Musanti & Rodríguez, 2017; Ruiz et al., 2016; P. H. Smith & Murillo, 2013; Wall & Hurie, 2017). Within this body of research, Spanish literacies were considered an important knowledge that preservice teachers needed in order to contribute to the academic success of Latinx students in K-12 bilingual classrooms. Although, one major controversy was around whose purpose is the development of Spanish literacies serving. On the one hand, research in the context of TP in BE noted that school districts, teacher certification language requirements, and TP programs' expectations were privileged over Latinx bilinguals' literacies needs in Spanish (del Rosal et al., 2018; Evans, 2017; Farruggio, 2009; P. H. Smith & Murillo, 2013; Wall & Hurie, 2017). On the contrary, five authors emphasized the need to develop preservice teachers' Spanish literacy development using pedagogical strategies such as translanguaging (Caldas, 2019; Caldas et al., 2019; Cibils & Marlatt, 2019; García & Kleyn, 2012; Martínez-Roldán, 2015; Musanti & Rodríguez, 2017).

Among the five studies that focused on the Spanish literacy development of preservice teachers, one particular study comes from del Rosal et al. (2018). These authors conducted a mixed-methods study with 12 bilingual teacher candidates (eight Latinx) enrolled in an alternative bilingual teacher certification program during their student teaching internships in Pre-K to 5th-grade bilingual classrooms. The study's purpose was to examine the developing teaching practices of bilingual teacher candidates enrolled in an alternative TPP partnered with a school district, a non-profit organization, and a large university in the Southwest. To do this, researchers collected teacher candidates' weekly lesson plans, reflections, mentors' evaluations, and conducted structured interviews with each participant. Using CRT and LatCrit as lenses to analyze the data, del Rosal et al. (2018) observed the struggles that teacher candidates encountered between fulfilling the Spanish literacy requirements of the state certification exams and the Spanish literacy needs of the Latinx bilinguals, as these requirements and needs were contradictory. Despite the contradictions that teacher candidates expressed regarding states' expectations and the Spanish literacies needs of Latinx bilinguals, they gave priority to the district's expectations while feeling frustrated with what they were learning in their literacy courses.

On the contrary, six studies understood translanguaging pedagogies as a valuable knowledge for preservice teachers and teacher canddiates to have in order to support Latinx bilingual students Spanish literacies and academic needs (Caldas, 2019; Caldas et al., 2019; Cibils & Marlatt, 2019; García & Kleyn, 2012; Martínez-Roldán, 2015; Musanti & Rodríguez, 2017). (Martínez-Roldán, 2015) conducted a critical ethnography study with 19 bilingual teacher candidates in an after-school program at a public bilingual elementary school in the Southwest. The purpose of this study was to analyze preservice teachers' understandings of the

translanguaging practices of elementary Latinx bilingual students. In the context of this study, translanguaging practices refer to the use of fluid and dynamic integration of languages such as code-switching and hybrid language practices (Martínez-Roldán, 2015). Translanguaging was viewed as a highly valuable teaching pedagogy by the elementary teachers in this after-school program, and thus, an encouraged practice to leverage the reading and oral students' Spanish literacies. The author drew on CHAT as the theoretical lens to analyze the one-year fieldnotes collected during preservice teachers-elementary students' interactions. Martínez-Roldán (2015) noted how Latinx bilingual students' translanguaging practices allowed meaning-making and social relationships that supported their language acquisition in the two languages. Although preservice teachers engaged in translanguaging practices, they still privileged the use and acquisition of English over Spanish literacies based on the amount of English they used during their interactions with the Latinx bilingual students, as well as the preservice teachers' attempts to force Latinx bilingual students to read and speak English. Aligning with previous findings, Martínez-Roldán (2015) found contradictions between the literacy needs of Latinx bilinguals students and the institutional language requirements that prioritized material resources, language practices, and assessments in English; as observed by the emphasis on English literacy acquisition required by schools, and enforced in many cases by the preservice teachers themselves. The following subsection addresses the research on TP in BE with a focus on mathematical literacy development in Spanish as the necessary knowledge that preservice teachers need to become bilingual teachers.

Mathematical Literacies in Spanish. Mathematical literacies in Spanish refer to the preservice teachers' skills to speak about and discuss math content knowledge in Spanish (LópezLeiva et al., 2019). Four studies in the context of TP in BE focused on the acquisition of

mathematical literacies in Spanish to serve Latinx bilingual students across K-12 classrooms (del Rosario Zavala, 2017; Gautreau et al., 2016; LópezLeiva et al., 2019; Song et al., 2016). These studies explored how to best support preservice teachers in developing mathematical literacies in Spanish, given that researchers noted a lack of confidence among BE preservice teachers to speak about mathematics in both languages, but mostly in Spanish (Song et al., 2016). The acquisition of mathematical discourses in Spanish reflects a focus on literacy development since teacher educators expected preservice teachers to speak and write about mathematics in Spanish with full confidence during future teacher-student interactions.

Three studies recognized that preservice teachers struggle to acquire mathematical literacies in Spanish given the hegemony of English and standardized testing requirements even in the context of BE or dual language (DL) programs (del Rosario Zavala, 2017; Gautreau et al., 2016; LópezLeiva et al., 2019). For instance, (Song et al., 2016), a mixed-methods study in a mathematics TP course with 36 Latinx preservice teachers enrolled in two TP programs in a large HSI on the US-Mexico border in Texas. The purpose of this study was to examine the differences in the math literacies and pedagogies among Latinx preservice teachers in a bilingual program (n=17) and Latinx preservice teachers in a monolingual program (n=19). To do this, each Latinx preservice teacher was asked to present a mathematical topic in English. During each presentation, the rest of the preservice teachers needed to complete a survey and written reviews on the literacies and teaching strategies used in each preservice teachers' presentation. Preservice teachers' peer reviews showed that bilingual preservice teachers lacked confidence in teaching math in Spanish. Additionally, the authors indicated that all preservice teachers from both, the monolingual and bilingual program, expressed higher expectations for the presentations of the preservice teachers on the monolingual program, as they understand the priority of math

instruction in English. Song et al. (2016) concluded that bilinguals do not have the necessary mathematic vocabulary in Spanish, and thus, struggle during mathematical instruction on the questionable assumption that "language-switching processes increase the cognitive load for bilingual students during mathematical processing task" (Song et al., 2016, p. 292). The authors also attributed the lack of math vocabulary in Spanish to the "bilingual students' background socioeconomic status is another key factor relevant in explaining why second language learners struggle more than their monolingual peers in learning and performing mathematics tasks" (Song et al., 2016, p. 292).

Another example was (del Rosario Zavala, 2017), who conducted a qualitative study with 12 preservice teachers in a mathematics methods field-based course taught in a fifth-grade dual language classroom with a student population that was 50% Latinx and 50% White. The goals of this study were to first, help preservice teachers gain confidence in using academic language by leading mathematics discussions in Spanish, and second, to help preservice teachers understand how race, language, gender, and economic status influence Latinx K-12 bilinguals' participation in learning mathematics. For the purpose of this study, the author conducted participant observations during preservice teachers' and fifth-graders interactions, during which, she directly modeled preservice teachers' mathematical teaching practices and vocabulary in Spanish. In doing so, the author concluded that although participant observation was a great strategy to model preservice teachers' pedagogical practices and literacies in Spanish during mathematic instruction, they needed more support to acknowledge and counteract hegemonic discourses about Spanish. She concluded so given that she observed the Latinx preservice teachers lacking the confidence to discuss mathematical content in Spanish due to their own K-12 experiences in anti-Spanish educational settings. The author pointed out that preservice teachers did not have

the necessary knowledge regarding issues of race and language to understand the connection between the historical racialization of communities of color and the low participation of Latinx students during class discussions. This finding has important implications for the research on TP in BE showing that the literature focused on the knowledge for a globalized society can also overlap with the research with a social justice orientation, which I address in the last section: diversity and equity.

Gaps in the Research of TP in BE in Knowledge Society. Across the literature on TP in BE for the knowledge society, there are several theoretical, methodological, and practical gaps. First, from the 470 articles about TP in BE to serve Latinx bilingual students published from 2008 to 2020, only 3.4% of them focused on content area-specific knowledge and academic language in English and Spanish needed to advance Latinx bilingual students academically that preservice teachers need to have in order to teach BE to K-12 Latinx students. This means there is scarce research on what TPP views as valuable knowledge for preservice teachers to have when preparing them to serve racialized communities of students. In a similar way, research overlooked what preservice teachers understand as valuable knowledge to have when teaching students coming from racialized communities. Second, although all papers (16) on TP in BE for a knowledge society counted on the participation of Latinx preservice teachers or were conducted in an HSI, the authors ignored the cultural, linguistic, aspirational, resistance, and other forms of assets and resources that Latinx preservice teachers bring with them into their bilingual TPP. Similarly, these studies focused mainly on training preservice teachers to become certified bilingual teachers but ignored the preservice teachers' agency by portraying bilingual preservice teachers as trainees lacking something that needed to be filled in.

Third, since these studies were focused on TP in BE for the knowledge of a globalized society to serve Latinx bilinguals in K-12 schools, it called my attention the variety of terms used to refer to Latinx. From the three themes included in this review, the theme of 'Knowledge for a Globalized Society' had the most heterogeneous labels used to refer to Latinx. These labels included Hispanics, Latinos, Mexican-origin, or immigrants. Additionally, although six papers did not explicitly mention the theoretical perspective used to understand their data, the remainder used theoretical perspectives that included CRT, CHAT, and sociocultural theory. This contrasted with the theoretical frameworks used in the equity and diversity theme, which were mostly centered around critical perspectives (Caldas et al., 2019; Cibils & Marlatt, 2019; Martínez-Roldán, 2015; P. H. Smith & Murillo, 2013). Finally, research for the knowledge society in TP in BE missed acknowledging sociocultural and political influences on their findings. This is because the authors overlooked the impact of institutional, individual, and structural systems of oppression and its consequences on the preparation of Latinx bilingual preservice teachers. The next theme addresses the research around issues around accountability, effectiveness, and policy for the preparation of bilingual teachers serving racialized communities.

Accountability, Effectiveness, and Policy

In the last six decades, multiple stakeholders, including researchers, teacher educators, and politicians, have paid increased attention to the quality and effectiveness of bilingual TPP (Cochran-Smith et al., 2016). This is because neoliberal discourses have insisted that quality education is the key to economic and social advancement (Cochran-Smith & Villegas, 2015; Dressman, 2008; Mehta, 2013). Politicians believe that teachers are "a critical influence (if not the single most important influence) on how, what, and how much students learn" (Cochran-Smith et al., 2016, p. 443), and that the quality of the instruction they receive directly affects

student academic achievement, and ultimately, the country's economy (Apple, 2006). In the specific case of TP in BE, politicians and policymakers have stipulated the need to assess bilingual TPP and preservice teachers' biliteracy performances to ensure their effectiveness (Guerrero & Farruggio, 2012). Hence, accountability mechanisms, including national and state BE legislation and language policies, have been created and implemented in bilingual TPP. However, these accountability mechanisms have acted as gatekeepers for students seeking to become certified bilingual teachers whose bilingualism have been consider deficient or not enough up to dominant language models and standards (Arroyo-Romano, 2016; Freire, 2016). This section is based on 15 papers published between 2008-2019, specifically concerning issues of accountability, effectiveness, and policy in TP in BE to serve in primarily racialized communities. Within this broad domain, I present a key theme across this literature: BE legislation and language policies in bilingual TPP. I focus on this theme because of the impact that BE legislation and language policies have had on bilingual TTP in similar research settings with a high percentage of Latinx student populations.

Research on BE Legislation and Language Policies in Bilingual TPP. Across the literature, teacher education accountability is understood as the effectiveness of bilingual TPP in preparing quality certified teachers according to the BE legislation and language policies (Cochran-Smith et al., 2018). Among the 15 articles I reviewed for this section, researchers agreed that TPP followed BE legislations and adopted accountability mechanisms to ensure the effectiveness in the preparation of bilingual teachers (Alamillo et al., 2011; Alfaro, 2018; Arroyo-Romano, 2016; Austin et al., 2010; Bustos Flores et al., 2008; Escamilla et al., 2018; Evans, 2018; Freire, 2016; Garrity et al., 2018; Guerrero & Farruggio, 2012; Guerrero & Guerrero, 2017; Hopewell et al., 2019; Nuñez & Espinoza, 2017; Rymes et al., 2016; Sánchez & Ek, 2009).

Although TPP recognized negative consequences of some BE legislation and policies in serving the needs of Latinx bilinguals, five studies expressed the obligation of TPP to work in accordance with these policies in order to these to avoid the consequences if they do not, which can include closing the bilingual TPP (Freire, 2016; Guerrero & Farruggio, 2012; Guerrero & Guerrero, 2017; Nuñez & Espinoza, 2017; Palmer & Rangel, 2011).

The literature on TP in BE with a focus on accountability, effectiveness, and policy, represents the complex tensions between national and states' accountability mechanisms, TPP's effectiveness, and Latinx bilinguals and preservice teachers' language practices. For example, the literature points to tensions between BE legislation and TP programs epistemological orientations (Alfaro, 2018; Guerrero & Farruggio, 2012; Sánchez & Ek, 2009), contractions among federal and states' BE legislation and teacher educators beliefs about bilingualism (Alamillo et al., 2011; Freire, 2016; Guerrero & Farruggio, 2012), and language proficiency high-stake tests and preservice teachers' biliteracies (Arroyo-Romano, 2016; Austin et al., 2010; Morales & Shroyer, 2016; Palmer & Rangel, 2011; Rymes et al., 2016).

In the next subsection, I address two topics in the literature on accountability, effectiveness, and policy among two cases: (1) Texas' accountability systems and its consequences for TP in BE (Arroyo-Romano, 2016; Guerrero & Farruggio, 2012; Guerrero & Guerrero, 2017; Sánchez & Ek, 2009), and (2) California's Proposition 227 and its consequences for TP in BE (Alamillo et al., 2011; Alfaro & Bartolomé, 2017; Garrity et al., 2018). I decided to focus on these cases, given their history of restrictive language policies and legislations and the high numbers or Latinx bilingual students in both states. I start by addressing the literature on accountability, effectiveness, and policy in the state of Texas, paying particular attention in its accountability system. Opening the following section with this discussion helps to situate this

study within the broader context of the Texas' accountability while pointing out some of the ways in which it influences the Latina teacher candidates along the state.

Texas' Accountability Systems and TP in BE. The Texas accountability system refers to "the state's methods of collecting and reporting educational data, including the critically important high stakes test scores" (Apple, 2006, p. 91). For politicians, policymakers, and researchers, Texas' case has been of particular importance since one of the major accountability systems in the history of the US, the No Child Left Behind (NCLB) Act of 2001, lies directly in the roots of the Texas educational accountability system. Before NCLB was approved and signed by President Bush in January 2002, Texas was used as a model and test site for education policies (Apple, 2006). Among the multiple consequences of this educational legislation for TPP in BE were problems recruiting and retaining preservice teachers, low numbers of certified bilingual teachers, and struggles to prepare them to meet English and Spanish language proficiency test standards (Arroyo-Romano, 2016; Guerrero & Farruggio, 2012).

For example, (Guerrero & Guerrero, 2017) conducted a narrative study in an HSI at the US-Mexico border with one cohort of 35 Latinx preservice teachers. The purpose of this study was to advance preservice teachers' Spanish language proficiencies to meet the bilingual target language proficiency test (BTLPT). To do this, researchers engaged in faculty meetings to address the preservice teachers' Spanish needs, collected artifacts, such as the Texas State Board Educator Certification, and conducted four focus groups with preservice teachers in the span of two years (2010-2012). Guerrero and Guerrero (2017) indicated that as a consequence of the language requirements of the BTLPT, fewer preservice teachers took the test each year. For instance, in 2012, from the 35 preservice teachers graduating from their bilingual TPP, only two took the BTLPT, and only one passed it. Guerrero and Guerrero (2017) noted that preservice

teachers had problems meeting the Spanish tests' standards given the limited opportunities to develop their academic Spanish during their K-16 own schooling experiences, the shortage of faculty proficient in academic Spanish, and the lack of material resources in Spanish.

Moreover, even though NCLB was canceled in 2016, similar accountability mechanisms are still being used across Texas bilingual TPPs (Arroyo-Romano, 2016; Guerrero & Farruggio, 2012; Guerrero & Guerrero, 2017). These accountability mechanisms declare that teachers must be highly qualified, as demonstrated by subject matter, pedagogical, and language skills testing certification requirements (Apple, 2006; Arroyo-Romano, 2016). In sum, Texas' mechanisms to ensure the quality in the preparation of bilingual teachers reflect policy discourses of accountability and effectiveness embedded in neoliberal agendas, which "promote the spirit of competition among schools, educators and students through a policy of high stakes accountability for immediately measurable educational outcomes" (Guerrero & Farruggio, 2012, p. 553). Consequently, these accountability mechanisms have acted as gatekeepers preventing preservice teachers from becoming certified bilingual teachers, which, among other things, have caused the shortage of certified bilingual teachers in K-12 BE or DL programs in Texas (Arroyo-Romano, 2016; Palmer & Rangel, 2011).

California's Proposition 227 and TP in BE. Along with the NCLB Act, another important language policy in recent US educational history was Proposition 227, which in 1998 eliminated bilingual education in California "under the slogan of 'English for the Children'" (Garrity et al., 2018, p. 183). California's Proposition 227 reflects discourses of accountability and effectiveness, which based on a neoliberal agenda sought to educate Latinx bilinguals using English immersion, prohibiting dual language instruction, "including transitional bilingual education, dual immersion, and content-based foreign language instruction" (Garrity et al., 2018,

p. 180). Some of the consequences of Proposition 277 to TPP in BE in California include the extensive closure of TPP in BE, and in turn, an entire generation of K-16 students schooled under deficit language ideologies about the use and value of Spanish ((Alamillo et al., 2011; Alfaro & Bartolomé, 2017; Garrity et al., 2018).

For instance, Alfaro (2018), in her reflective paper, gave an account of how a TPP at an HSI on the US-Mexico border navigated through an anti-immigrant and anti-bilingual climate during the 20 years of Proposition 227. The focus of this bilingual TPP was to recruit local undergraduates and paraprofessionals to become certified bilingual teachers. Faculty in this bilingual TPP became BE activists fighting against the restrictions that Proposition 277 represented to their bilingual TPP, which included the potential closure of their program based on the low number of applicants seeking to become bilingual teachers. As part of their activism, the bilingual teacher educators formed transnational collaborations with teacher educators in Mexico to develop a curriculum based on the following tenets: "development of ideological clarity and critical consciousness, critical bilingualism and biliteracy, family and community engagement, global and binational critical literacy, and inclusive teaching and learning environments to inform teachers about the bidirectional movement of families across the border" (Alfaro, 2018, p. 417). Additionally, to support teacher candidates' Spanish academic development, 50% of the courses were taught in Spanish. In 2016, Proposition 58 voided the previous restrictions enacted by Proposition 227, ensuring BE or DL programs for Latinx emergent bilinguals in California (Alfaro, 2018). After a continuous effort to recruit bilingual preservice teachers, strengthen the bilingual TPP, and the replacement of Proposition 227, the enrollment of bilingual preservice teachers tripled, and four new bilingual faculty teachers were hired.

Another example of the consequences of Proposition 227 in California came from (Garrity et al., 2018) who conducted a quantitative study with approximately 50 faculty members from the Department of Literacy and Early Education and the Department of Curriculum and Instruction at a university in California. To do this, participants answered two surveys before and after attending a series of seminars. Then, the purpose of this study was to examine the faculty's beliefs and perspectives on the preparation of effective preservice teachers to teach BE. These seminars focused on second language acquisition theories, state and federal language policies regarding K-12 bilingual students, and sociocultural perspectives of English as a second language. On the one hand, findings from the survey indicated that faculty understood that effective preparation not only consisted of pedagogical knowledge but that effective teaching practices to teach Latinx bilingual students also require a balance between theory and practice, which includes teaching internships. On the other hand, faculty indicated the acknowledgment of the negative consequences of NCLB and Proposition 227 in preparing bilingual preservice teachers lacking previous academic bilingual literacy.

Gaps in the Research of TP in BE on Accountability, Effectiveness, and Policy. Across the literature on TP in BE focused on accountability, effectiveness, and policy, I found four gaps. First, from the 470 articles about TP in BE to serve Latinx bilinguals, only 3.8% focused on the impact of BE legislation and language policies on bilingual TPP preparing preservice teachers to teach BE to K-12 Latinx students. This means that there is a gap in the research about how BE legislation and language policies are impacting the preparation of preservice teachers to serve Latinx bilingual students. Second, the 18 papers that did focus on TP in BE with regards to accountability, effectiveness, and policy, were conducted in White majority settings. This highlights the scarce research on the impact of accountability and policies

regarding the preparation of Latinx bilingual teachers in contexts where there is a high percentage of Latinx students. This is important given the increasing number of Latinx students across educational systems in the US and the historical inequities that have positioned Latinx students as deficient based on these accountability mechanisms across K-12 classrooms. Notably, this gap is also important for the specific context in which this study was conducted as it is situated in the broad context of the Texas accountability system and shares similarities with California in terms of high percentages of bilingualism, biculturalism, and race/ethnicity across the population.

Third, I found a practical gap across the research on TP in BE. Despite the fact that the research addressed the impact of accountability systems, legislation, and language policies in bilingual TPP, this literature did not inquire about how bilingual preservice teachers understood these accountability and legislative systems and its implications for their future practices as bilingual teachers. For instance, although bilingual preservice teachers had to navigate different language proficiency exams and fulfill states' requirements to become certified bilinguals, the research did not inquire how preservice teachers understood and planned to address similar accountability mechanisms, such as standardized tests, as future bilingual teachers.

Finally, the trend of using sociocultural theories to conduct research on TP in BE regarding issues of accountability, effectiveness, and policy shows a gap in the literature showing that critical race scholars have overlooked conducting research on the impact of accountability, effectiveness, and policy in the preparation of bilingual teachers serving Latinx bilinguals in K-12 classrooms.

Diversity and Equity

In the previous section on the knowledge society, the literature recognized that: knowledge in content areas is an essential component of preparing Latinx preservice teachers in BE. However, recent and continuing shifts in the demographics of students enrolled in US schools require teachers to instruct students who represent diverse racial, ethnic, linguistic, and socioeconomic backgrounds. As a result of demographic shifts, scholars in the field of TP have sought to increase research on diversity and equity. This has been especially true for research on TP in BE, given the educational inequities that impact K-12 Latinx bilingual students. To this point, this section is based on the review of 21 papers published between 2008-2019 specifically focused on the preparation of bilingual teachers with a focus on diversity and equity to serve Latinx bilinguals. Within this broader purview, I present a key theme across this literature: hegemonic language ideologies in TP in BE.

Research on Hegemonic Language Ideologies in the Field of TP in BE. Within the literature focused on diversity and equity in TP for BE, scholars indicated that preparing preservice teachers with content knowledge and classroom management skills was not enough to guarantee equitable and socially just bilingual classrooms (Alfaro & Bartolomé, 2017; Assaf et al., 2010; Caldas, 2018). Instead, six articles stated that TP programs should prepare preservice teachers and teacher candidates to recognize and counteract hegemonic language ideologies (Alfaro & Bartolomé, 2017; Briceño et al., 2018; Joseph & Evans, 2018; Murillo, 2017; Palmer & Martínez, 2013; Varghese & Snyder, 2018). In what follows, I examine key ideas and themes that emerged from this small but growing body of literature.

Language ideologies are defined as “ideas with which participants and observers frame their understandings of linguistic varieties and map those understandings onto people, events,

and activities that are significant to them" (Irvine et al., 2009, p. 402). Within the six articles that I reviewed, there is a general consensus that it is essential to prepare preservice teachers to recognize language ideologies since these "play a predominant role in determining which languages are privileged and legitimized in interactions taking place between teachers and students" (Relaño Pastor, 2007, p. 6). Hegemonic language ideologies across K-12 schools and higher education settings in the US privilege the use of English, differentiate the use of 'academic' or 'standard' English as the correct way of communication, and devalue Spanish language practices and its users (Nuñez & Espinoza, 2017). In fact, the literature suggests that hegemonic language ideologies are so embedded in the US educational system that they are at national-state, institutional, school, and classroom levels (Murillo, 2017; Varghese & Snyder, 2018). More specifically, I identified two topics in the literature on hegemonic language ideologies in the preparation of bilingual teachers, these themes are: linguistic purism (Briceño et al., 2018; Brochin Ceballos, 2012; L. A. Murillo, 2017; Palmer et al., 2019a) and neoliberal language ideologies (Saavedra & Salazar Pérez, 2018; Varghese & Snyder, 2018).

Linguistic Purism and the Standard Language. Linguistic purism refers to "the assumption that there is a correct way of speaking, reading, and writing" (Murillo, 2017, p. 165) in both English and Spanish. Research that explores linguistic purism in the context of TP in BE examines the beliefs and experiences about the use of the 'standard' or 'academic' English and Spanish in K-12 and higher education settings (Briceño et al., 2018; Murillo, 2017). Linguistic purism reflects hegemonic language ideologies by means of privileging the use of the 'correct' or 'standard' language as the only socially appropriate and valuable way to communicate. In dual language (DL) and bilingual education (BE) contexts, language purism ideologies promote language separation (Alfaro & Bartolomé, 2017; Murillo, 2017) and deplore the use of

Spanish/English language varieties as Tex-Mex, Spanglish, and regionalisms (Briceño et al., 2018; Martínez et al., 2015; Murillo, 2017).

For example, two studies on linguistic purism in TP in BE stated that teacher candidates reproduced linguistic purism ideologies during their TP coursework (Briceño et al., 2018; Murillo, 2017). Murillo (2017) conducted a study using participatory action research and a mojado ethnography with 36 Mexican-origin bilingual teacher candidates in two TP courses on biliteracy (taught in Spanish) and reading (taught in English) in a bilingual TPP at a small, HSI university on the US-Mexico border. Murillo (2017) defined a mojado ethnography as the physical and ideological mobilization across the US-Mexico border; this included walking across the international bridges into and from Mexico, going through legal, linguistic, and laboral inspections at the US port of entry, and "transgressing the linguistic and pedagogical borders pervasive in bilingual teacher education" (Murillo, 2017, p. 168). The study's purpose was to give an account of the local language practices of the border community, examine the language ideologies reproduced at a bilingual TPP as well as at local schools in Texas, and to engage teacher candidates in a reflective process to disrupt the cycle of linguistic and cultural reproduction based on negative anti-bilingual and anti-Spanish ideologies. To do this, the teacher candidates wrote autobiographies focused on their linguistic experiences, collected photographs to document the local linguistic landscape, engaged in weekly written reflection and oral discussions of readings, and attended biweekly Spanish tutoring sessions guided by two faculty members (including the author). Through the autobiographies written as part of their courses, the teacher candidates recounted their experiences with bilingualism in and out their schools. In these autobiographies, teacher candidates shared how they were inaccurately positioned as 'non-readers' by former teachers. Also, through their written reflections they shared feeling a lack of confidence in their

ability to read and write Spanish as a result of the local linguistic practices and purism ideologies. The local linguistic practices at the border were characterized by the use of Spanish, Tex-Mex, and English as reported by the data collected. Before the end of the semester, Murillo (2017) observed how the teacher candidates recognized that the language practices they considered not 'standard' or suited for 'academic' purposes at first, were considered valuable resources at the end of their courses.

Similarly, in another qualitative study conducted with 11 Heritage Spanish Speakers (HSSs) enrolled in a teacher credential and masters' program at three universities in California (educational legislation in California requires a bachelor's degree to apply to a teacher credential program), Briceño et al. (2018) sought to understand the rationale behind the decision of HSS teacher candidates in pursuing (or not) a bilingual teaching pathway. Of the 11 participants, only five were enrolled in bilingual TPP; the rest were in English-only pathways. Participants were interviewed in their preferred language and asked about their decisions to become a K-12 bilingual or general teacher. Similar to the findings from Murillo's (2017) study, teacher candidates expressed a lack of confidence in their 'academic' Spanish given experiences in which they were "told by schools, in various ways, to leave their Spanish at home" during their own K-12 schooling experiences (Briceño et al., 2018, p. 217). More specifically, findings pointed to the consequences of linguistic purism on teacher candidates' professional trajectories. For example, one participant expressed she did not choose a BE pathway because she considered that the Spanish she spoke at home was not enough to teach in a BE classroom.

In addition to these two representative studies on linguistic purism as a hegemonic language ideology that directly intersects with and impacts TP in BE, I also identified a second theme on neoliberal ideologies in BE and DL programs, which I present below.

Neoliberal Ideologies in BE and DL programs. Although neoliberal ideologies are found across all educational levels and TPP, here, I address the specific ways in which they impact the field of TP in BE. Across the literature, neoliberal ideologies refer to ideas that promote a market-oriented mentality regarding BE or DL programs. For example, by promoting BE or DL programs to White students as ways to gain a future financial advantage (Saavedra & Salazar Pérez, 2018) or as a commodity for all students regardless of their ethnic, linguistic, or racial background (Varghese & Snyder, 2018). Some researchers suggest that linguistic purism and other language ideologies are consequences of neoliberal ideologies and are difficult to recognize given their increasing prevalence (Alfaro & Bartolomé, 2017; Briceño et al., 2018; Saavedra & Salazar Pérez, 2018). More specifically, research on TP in BE suggests that bilingual education based on neoliberal ideologies serves hegemonic Whiteness and monolingualism instead of empowering Latinx students to embrace their languages and cultures (Alfaro & Bartolomé, 2017; Saavedra & Salazar Pérez, 2018; Varghese & Snyder, 2018). For instance, Alfaro and Bartolomé (2017) wrote a reflective paper based on their past 30+ years of experience as teacher educators in California. This paper aimed to analyze hegemonic language ideologies that are reproduced in bilingual classrooms and that proclaim standard language as superior to other language varieties in both languages. To do this, the authors provided two vignettes of past experiences with teacher candidates and K-12 Latinx bilingual students. One of the vignettes focused on two fourth graders' discussion on the importance of being bilingual. Although the fourth graders' responses were based on their individual lived experiences, they reflected wider neoliberal ideologies behind their rationales on the importance of being bilingual.

> Brent [White] responded, 'I need to learn Spanish so that when I grow up, I can tell the workers what to do'. […] Carlos [Latinx] responded, 'I think it is important so that when

> I grow up, I can get a better job, but I think it is better to speak English.' (Alfaro & Bartolomé, 2017, p. 24).

Alfaro and Bartolomé (2017) pointed out that despite differences in their socioeconomic, linguistic, ethnic, and racial backgrounds, both students had internalized market-based ideologies about language as a resource for social mobility.

Varghese and Snyder (2018) conducted an ethnographic study with four Latinx teacher candidates enrolled at a TP master's program (with a monoglossic orientation) during their one-year student teaching internship in two-way dual language (TWDL) elementary classrooms in Washington. The study's purpose was to understand the influence of a bilingual TPP and individual language experiences on Latinx teacher candidates' understanding of DL teaching. To do this, the authors engaged in participant observations and conducted interviews with each Latinx teacher candidate. During these interviews, the teacher candidates were asked about their interests and experiences in the TWDL elementary classroom. The participants reported they did not know about the possibility of becoming bilingual teachers before their placements in a DL classroom. Using figured worlds (Holland et al., 2003) as a lens to understand the data, (Varghese & Snyder, 2018) pointed out this was a consequence of an institutional neoliberal agenda seeking to push English-only programs forward instead of promoting BE or DL TP pathways. As (Saavedra & Salazar Pérez, 2018) stated, neoliberal ideologies in TP in BE perpetuate the hegemony of English only practices and devalue non-dominant languages.

These two themes highlight hegemonic language ideologies as a critical topic in the literature on diversity and equity in TP in BE. Although research on TP in BE agreed that preservice teachers must be informed about neoliberal and hegemonic language ideologies, (Alfaro & Bartolomé, 2017) also stated that these are hard to perceive due to the normalization

of these discourses in our day to day lives. Therefore, according to Saavedra and Salazar Perez (2018), the only way to disrupt and challenge these ideologies is to focus the preparation of teachers on decolonizing perspectives by recognizing the value of non-dominant languages and cultures and centering teachers' instruction on the lived experiences of Latinx children.

Gaps in the Research of TP in BE in Diversity and Equity. Currently, however, and in spite of the already high numbers of Latinx bilingual students coming from racialized communities enrolled in public schools in the US, literature shows a scarcity of research inquiring about their educational experiences (Freire, 2016; Martinez Negrette, 2020) and the preparation of K-12 teachers serving them. From the 470 articles about the preparation of bilingual teachers with a focus on diversity and equity, only 4.47% focused on TP in BE to serve Latinx bilingual students. Second, I noted that although all studies were focused on TP in BE to serve Latinx bilinguals in racialized communities, and despite being situated in HSI or in Latinx-majority populations such as the US-Mexico border, most studies mentioned having at least one White preservice teacher as a participant, having White majority faculty preparing bilingual preservice teachers, or situated in settings with language restrictive policies. Third, there is a scarcity of research incorporating research methodologies and epistemologies culturally sensitive to understand the needs of non-White preservice teachers or TPP where Latinx preservice teachers represent the majority-minority of the student body. Therefore, there is a gap in the literature about the experiences of Latinx preservice teachers in context with supportive bilingual policies, and where being bilingual and bicultural is the norm, not the exception conducted and framed on culturally sensitive epistemologies and methodologies.

Conducting research about the preparation of teachers to serve Latinx bilingual students with culturally sensitive methodologies and epistemologies is of particular importance given

racial inequalities that Latinx bilingual students have struggled with since the establishment of BE in the late 1960s (N. Flores & García, 2017). Related to this, it is also important to better understand the cultural and linguistic resources and assets that Latinx bilingual preservice teachers bring to their K-12 classrooms to serve the academic needs of Latinx bilingual students (Palmer & Martínez, 2013). Therefore, this study seeks to fill these gaps across the literature by focusing on how Latinx preservice make sense of their preparation regarding issues of linguistic, socioeconomic, equity, and racial diversity to teach to Latinx students coming from traditionally racialized communities.

Chapter 3: Theoretical and Methodological Pathway

"Some works are called literature whereas other works are termed folklore. Not surprisingly, the literature of people of color is more likely to fall into the folklore category" (Ladson-Billings, 2000, p. 258 in Dunbar, 2014, p. 85).

This chapter presents the theoretical and methodological underpinnings of this study designed to understand the consciousness of Latina teacher candidates preparing to teach BE to Latinx students on the Juárez-El Paso border. To do so, I first present an overview of the study and my positionality. Then, I review the theoretical framework of Chicana Latina feminista and the methodology of pláticas used to conceptualize this study. In the middle section, I provide information on this study's research context. Lastly, I present this study's contributors, data generation strategies, and data analysis.

Overview of the Study

The research on teacher preparation (TP) in bilingual education (BE) has focused on a variety of topics, grounded on diverse epistemologies, designed with different research approaches, and situated across a variety of settings. Yet, I pointed out an array of research gaps across this literature in terms of (1) the lack of culturally sensitive epistemologies and methodologies shaping every aspect of the research process when conducting research in racialized communities; (2) the lack of research on this topic situated on a predominantly Latinx, bilingual, and bicultural community; (3) the lack of understanding on how K-12 schooling experiences inform Latinx teacher candidates practices and consciousness to teach BE; (4) the lack of research that acknowledges the cultural, linguistic, resistance, and other assets of Latinx teacher candidates situating them as knowledge creators and agentive individuals; (5) the lack of research shedding light on sociocultural and political influences at the intersection of

institutional, individual, and structural systems of oppression in the preparation of Latinx preparing to become BE teachers.

As a response to these gaps, I sought to contribute to the field of teacher preparation in BE by (a) exploring how the past educational experiences of Latina teacher candidates inform their consciousness to teach bilingual education to Latinx bilingual students located on the Juárez-El Paso borderlands, and (b) understanding these Latina teacher candidates' consciousness of their role as bilingual education teachers of Latinx bilingual students located on the Juárez-El Paso borderlands. In this study, Latina teacher candidates refers to candidates who grew up as bilingual learners (i.e., Spanish and English) and who were bilingual learners during their teacher preparation program and during their teaching placement experiences located on the Juárez-El Paso borderlands. Thus, the research questions guiding this study were:

1. How do past educational experiences of Latina teacher candidates inform their consciousness to teach bilingual education to Latinx bilingual students located on the Juárez-El Paso borderlands?

2. What is the consciousness of Latina teacher candidates regarding their role as bilingual education teachers of Latinx bilingual students located on the Juárez-El Paso borderlands?

Since critical and feminist epistemologies and anticolonial research approaches frame this study, in the following section I present my positionality and subjectivity. I consider it is important to continue with this section because I understand how my positionality and subjectivity influences my selection of the theoretical and methodological approaches to the inquiry of the consciousness of Latina teacher candidates (LTCs) to teach BE on the borderlands.

Positionality and Subjectivity

> *Adopting a Chicana/Latina feminist perspective in educational research is more than just adopting a theoretical lens, becoming familiar with a literature, learning corresponding*

> *methods, and analyzing data. It embodies who we are and requires us to grapple with our activist-scholar role, embrace alternative ways of knowing, and confront those aspects of ourselves that render us the colonized or the perpetrator, particularly if we are working with marginalized communities (i.e., the immigrant, the queer, youth, and people of color), even if we are from these communities (Calderon et al. 2012 in Fierros & Delgado Bernal, 2016, p. 102)*

Various scholars have argued that researchers' subjectivity and positionality shape how research is conceptualized (Dunbar, 2014; Herndl & Nahrwold, 2000; Saavedra & Salazar Pérez, 2014; Tijerina Revilla et al., 2022). Kincheloe et al. (2017) make a distinction between researchers' subjectivity and positionality, arguing that "whereas subjectivity is an understanding of our own history and ideologies, positionality refers to ourselves in relation to others and to a broader world" (p. 444). In other words, subjectivity is tied to the way researchers make sense of their realities, while positionality refers to how researchers' identities influence the kinds of experiences they have, such as conducting research (a) with others who may be positioned as being of lower status or power than that of the researcher and (b) in settings in which the researcher is seen to have power.

Critical scholars have also recognized that researchers and participants' positionalities in terms of their sociocultural, political, and economic position influences the ways in which research is designed and the data interpreted (Dunbar, 2014). In particular, scholars using CFE and pláticas have underlined the importance of interrogating and articulating researchers' positionality in disrupting oppressive research practices (Espino, 2018; Fierros & Delgado Bernal, 2016; A. I. Flores & Morales, 2022). From a Chicana standpoint, positionality is viewed as the "critical self-reflection that uncovers the tensions and areas of strength found in relationships among the researcher, the research topic, the study participants, and the data

analysis process" (Espino, 2018, p. 1). In this way, Chicana scholars committed to anti-oppressive research toward social justice for marginalized communities have argued that conducting research is "both spiritual and intellectual, also requires deep introspection [from researchers] and a vision for something different" (Calderón et al., 2012, p. 514) for our communities. In accordance with critical and feminist epistemologies, it becomes crucial to recognize how my subjectivity and positionality influenced the various conceptual and methodological decisions I made, in my commitment to conducting decolonizing and anti-oppressive social justice research.

In the reminder of this section, I acknowledge how my positionality as a woman of color, Latina, Mexican-origin, immigrant, bilingual, graduate student, able-bodied, heterosexual has influenced the conceptual, methodological, theoretical, and analytical decisions in this study. For this purpose, I divided this section into the following two subsections: familial realm and academic realm. After presenting these subsections, I conclude with an analysis of how these experiences influenced the ways in which I made sense of the data generated.

Familial Realm

In this subsection, I present some of my familial experiences that have influenced the way I made sense of the data generated in this study, particularly regarding issues of language, immigration, gender, race, class, and ethnicity.

I grew up in a working-class family along the México-U.S. border. I was born and raised in México and my first language is Spanish. Yet, I also grew up hearing English on the T.V. and across social contexts. Back then, I admired people who spoke English, as I thought it was an elegant language that made people look refined and superior. I do not know much about my parents' ideologies regarding English, but they always pushed me to learn it, as they considered it

was important for my future. I recognize that back then I ignored that my language ideologies were informed by devaluing discourses and practices promoting the hegemony of English while devaluing Spanish and its users.

An important part of my identity comes from my maternal grandparents, Agustín and Xóchitl, who came from Oaxaca in southern Mexico. My indigenous origin is of special importance because it helped me to reflect on the way that class, language, ethnicity, and race intersect and inform my understanding on their experiences as indigenous people. I recognize that after deep reflection about their experiences, I saw the various ways in which my grandparents tried to erase and distance themselves from their indigenous identity by never speaking about their culture, teaching their first language of Zapoteco to their daughters, and looking for ways to attain social mobility.

My understanding of the intersection of various identity factors in the experiences of Latinas was exacerbated after I moved to a small town in northern New Mexico where 87.9% of the population is White and 81% is English monolingual. In this place, I had an encounter with a White male (Figure 1), in which I experienced linguicism, sexism, and racism. Our interactions began when my sister-in-law where walking and speaking in Spanish about our days. I saw him approaching and said “hello”, as greeting people is a tradition I inherit from my parents. He continued walking towards his car and passed us by, when suddenly he returned and asked us “where are you going?”. We explained we were taking the trail by the end of the road to go to the store. He replied by saying “you cannot walk through my property; the sidewalk is part of my property”. Then he started harassing us by asking where we live. This interaction lasted for 22 minutes based on the video I recorded during that event. After stating that we could not use his sidewalk ever again or he will call the police, he continued following us beyond his property. I

said his actions were racist and sexist, he responded “Don’t come to me with that crap.” His comment made me feel mad and invalidated. After reflecting on that experience, I remembered Trevor Noah’s comments about the differences between racism in the U.S. versus racism in South Africa:

> *I think the biggest difference between racism in the U.S. and racism in South Africa is that racism in South Africa is and was a lot more blatant, so there is more an acknowledgement of it […] that was the greatest gift that the Apartheid government gave us, in the sense that they acknowledge it was there, it was a real thing happening to you, it wasn’t hidden. […] But then what happened in the U.S., is like “Oh, we’ve gotta be silent about this.” I’ve always thought that is a terrible thing to do to people because now people have to be like detectives of their own experiences of racism. (Trevor Noah, 2022 - Daily Show, behind the scenes).*

Gretta Thunberg said something similar about the differences between Europe and the U.S. regarding climate change: “Here [in the U.S.] it’s, it feels like it is being discussed as something whether you believe in or not believe in, and where I come from is more like it’s a fact”. By adding both of their comments, I wanted to convey the idea that one of the problems in the U.S. is that the oppression and discrimination and the many ways these are experienced by people from minoritized and marginalized backgrounds are disregarded as true or not valid by people from dominant groups. Then, I concluded that despite the struggles I have faced because of these intersecting factors that build on my identity, it seems that I am also accountable for educating members of the dominant society on their ignorance and nepotism for them to be able to recognize their contributions to systemic oppression.

Figure 1. Testament of my experience being racialized by with a White man.

Contradictions shape my racial and ethnic identity, this is why I identify with Anzaldua's concept of Nepantla (Calderón et al., 2012). I feel pride in my grandparents' indigenous origin. However, I struggle to identify as an indigenous person feeling like appropriating an identity that I do not have the right to claim since I do not have any ties to indigenous communities except DNA. I could identify as mixed race, but saying I am half indigenous and half oppressor/conqueror would make me feel uncomfortable, as I do not embody not recognize the oppressor part of the 'mix' in me. Despite my struggles, I find in my heart the wish to feel and be recognized as an indigenous woman despite not having any association with any indigenous community. I recognize this struggle comes from knowing the savage and inhumane way the Spanish acted after arriving in the "Americas" by erasing and destroying our culture, traditions, languages, through violence and the imposition of a religion. The uncomfortable feeling comes

because I do not embody or recognize these acts as part of the mix in my identity. These ambiguities and uncomfortable feelings also came up through the pláticas with contributors. My positionality and reflexivity in terms of the contradictions of my racial and ethnic identity helped me to acknowledge similar struggles in the lives of the research contributors.

In terms of gender, my familial background is of particular importance to how I made sense of issues of gender in this study. The indigenous community where my grandparents grew up is nonheteropatriarchal. This structure shaped my grandparent's marriage, the way my mom was raised, and somehow my parents' relationship and parenting style. I would not say that I was raised in a matriarchy, but I am sure that I was not raised in patriarchy either. I was not educated in a restricted nor traditional way; I was never told what I could and could not do as a woman. So, when my neighbor's car got a flat tire driving back from high school, I told her without hesitancy —let's change the tire. However, she grew up being told that her place was in the kitchen, so she felt we could not do it by ourselves. When we changed the tire, I saw her face change. It was almost as if she got a sense of empowerment by realizing that her dad's machisto discourses were not right. By sharing this story, I want to highlight that my familial experiences aligning with a matriarchy have made me more aware of patriarchal structures that have influenced and shaped my experiences.

My familial background also influences the ways I understand and fight for economic independence from my husband. For the last six years, I have lived with a student income with which I have paid for all my expenses, including tuition, housing, food, car loan and insurance, among others. Although I consider myself working class, I felt privileged for having a better income than as a master's student, when I use to live on $350 dollars per month. Despite the fact that I am still living under a student income, it is not until later that I have reflected on the ways I

have been positioned in a different social class only by association with my husband. In an attempt to break from not having a class except through an association with my husband, which is common in Latin communities, I decided to keep my last name Muciño-Guerra after getting married. This decision was also supported by my matriarchically familial background, making me feel a sense of independence and individuality from my husband. I also realize that my worldview significantly differs from the traditional heteropatriarchal mindset common in Ciudad Juarez. A close example would be my husbands' family, where his mom who grew up in a heteropatriarchal community could think that I am not a supportive mujer to her son. However, en el nuevo núcleo familiar conformado por mí esposo y por mí, my role as a supportive woman includes a financial element and does not include being responsible for the dishes and cooking 100% of the time.

In terms of my immigration experiences, I have been navigating the U.S. immigration system for several years now, first as a student and now as a permanent resident. During my residency process, I had to select a preestablished racial and ethnic category for my application. The absence of an option acknowledging the multicultural identity that represented my embodied racial self, led to interesting pláticas with my family. On the one hand, my sister and brother-in-law insisted I should identify as White, as they have been labeled before in different governmental situations. On the other hand, I argued that my skin —as well as theirs— was not white but brown. I argued that having brown skin marked a difference in the experiences and opportunities we could have compared to Whites. Thus, it was important for me to make a distinction in the selection of race in my application. In the end, I left that question unanswered because I felt comfortable not identifying with any of the options set in the application.

On the date of my most recent immigration appointment, my husband and I were greeted by a White immigration and border patrol male agent in his mid-60s. I felt ready to answer the questions regarding my application. The agent, however, spoke directly to my husband, seemingly excited to chat with him and him only. Based on the information on my application, the agent noted where my husband worked and his job position. He shared with my husband that he used to work for the same company, and asked my husband about what was being done and what projects he was working on. Then, he started talking about engineering and what he used to do earlier in his engineering career. He also told us about the time he used to live in a town nearby our home city. About the city, he commented there were a lot of problems with illegal immigrants coming from Mexico. I also remember a comment he made about how his wife would take care of his children, and how he would not let his children enroll in bilingual education programs because they needed to learn English. My husband and I glanced at each other, with a shared understanding of his deficit language ideologies. I stood apart from the 60-minute (mostly) one-way conversation—muted and overlooked. I did not want to say anything, especially about bilingual education, out of fear of being denied my residency. At the end of the interview, he asked me to confirm my name. I was hoping that he would check the information about my education background for him to perhaps, ask a question about it. But he then proceeded to mark 'White' in the race box. He did not ask —how do you identify in terms of race? He just marked White, and I got mad and confused. During that time, I felt hopeless, a mere victim of structural racism, and saw Whites as somehow the enemy. So, I was mad to be marked as White in my application. In my perspective, I did not want to be considered an enemy. Also, being labeled as White made me feel distant from my grandparents, from my origin, and from my brown body.

This White border patrol man's denial of my being in the room, my race, my culture, my language, my gender, my brown body, my education rendered me insignificant. By ignoring who I was and my presence in the room he contributed to silencing my voice and experiences as a Latina brown-body woman, there was not healing during our one-way conversation. By ignoring my gender and educational experiences, he was positioning me as having a class and status only through my association with my husband. Rendering me to an inferior social position meant he was not honoring my experiences and positionality as explicitly showed in my application. Sadly, I acknowledge that the sexism and heteropatriarchy, exemplified in this interaction with the agent, is somewhat similar to the machismo that Latina women have to deal with in our communities. Moreover, contrary to the tradition among Latinx communities were pláticas are a back and forth and reciprocal communication, the communication with him was more one-way exhibition of his status, position, and power. After this experience, I realized that my indigenous roots and experiences of racialization in the U.S. informs the ways in which I understand race, ethnicity, language, gender, body.

These experiences inform this study in its entirety, from the conceptualization to the analysis and presentation of findings. In this sense, I recognize that despite the struggles I have faced in the U.S., I am privileged in various ways. First, in terms of immigration, I acknowledge that my immigration status is a privilege not granted to most people. I recognized that differently from the contributors in this study, I came to the U.S. as an adult by my own choice. I also recognize that I did so at an age that let me reflect on my experiences and understand the oppression I was facing through the eyes of an educated woman.

In the following subsection, I present my positionality and subjectivity regarding my educational experiences and how these inform the way I understand bilingual education and teacher preparation.

Educational Realm

In this subsection, I present some of my educational experiences that have influenced how I design this study and made sense of the data generated in this study, particularly regarding immigration, teaching, bilingualism, bilingual education, becoming a Latina scholar, and ethical obligations while conducting research in marginalized communities.

In terms of experiences of education and immigration, my experiences as a doctoral student under an F-1 visa are of particular importance to how I made sense of data generated about being an emergent bilingual student and shifting from a Mexican to a U.S. educational system. My educational experiences started when my sister started attending high school in the U.S. while I stayed in Mexico until I graduated with my master's. The differences in our educational pathways were caused by a difference in our citizenship, because while I was born in Mexico she was born in the U.S. The pláticas about our experiences made me realize there was a huge difference in the kinds of educational and future employment opportunities we could had because of our citizenship. These pláticas led me to form some assumptions about teaching and the U.S. educational system. For instance, I always thought that U.S. education was fun, more individualized, and involved genuine care about students' learning processes. Admittedly, I did not think about who these U.S. teachers were, how they were being prepared, or how education was being carried out to teach Latinx students in El Paso. These experiences helped me to be aware of my biases about education and teaching in the U.S. while making sense of the data

generated in relation to shifting from one educational system to another, teaching, and being an immigrant.

In terms of experiences of being a bilingual student and bilingual education, I consider I do not have an emic perspective in the field of BE nor about the schooling experiences of Latinx bilingual PK-12 students in the U.S. However, I am experiencing being an emergent bilingual as a graduate student. In doctoral courses, I learned more about bilingualism and bilingual education through assigned readings and class discussions with peers —some of whom are bilingual students, teachers, and school district administrators in bilingual education. Specifically, I have learned about policies and implementation of bilingual education in the U.S., bilinguals, bilingualism, and translanguaging practices in the specific context of the border. While becoming conscious of the particular experiences and struggles of Latinx bilingual students and BE teachers, I also realized my identity shifted from extrovert to introvert. I understand that my limitations in communicating in English influenced how I performed my identity. These experiences helped me make sense of data generated regarding language, bilingualism, and bilingual education issues. In addition, during my doctoral studies, besides attending classes and turning in assignments, I had to take care of several immigration requirements such as obtaining an I-94 every six months, reapplying each term to pay in-state tuition, and renewing my passport and visa, which I had to pay at the expense of not paying for other living expenses.

In terms of the ethical obligations of conducting research with Latina women in a racialized community, I am aware that I share somewhat similar backgrounds and experiences with contributors. On the one hand, I acknowledge that these experiences and understanding come from a privileged position as a Ph.D. student and not as a PK-12 student navigating these

systems, as in the case of this study's contributors. On the other hand, I understand that we share experiences and backgrounds as emergent bilinguals, college students, and racialized Latina women. Our contrasting experiences and shared identities helped me to make sense of the data generated related to being an emergent bilingual, finding/building community with other bilingual and Latinx students, and choosing to become a BE teacher on the border to help others. As Dunbar (2014) explains, sharing similar identities and backgrounds with research contributors is important, especially when conducting research with racialized communities:

> … there is a distinct body of facts that one can only impart as a result of having shared experiences. [Woodson (1993/2000) posits that particular insights provide entrance into a situation that might be otherwise misunderstood, viewed as insignificant or completely missed about the "lived experiences" of oppressed/ colonized people. (p. 89).

Further, (Dunbar, 2014) continues emphasizing the importance of sharing similar backgrounds and experiences with research contributors by stating that "there exist other intangibles/nuances that are best transmitted and understood when shared experiences, epistemologies, and the relationship to both are evident between the observer and the observed" (p.90). For me, it was important to make explicit my positionality and assumptions regarding issues of immigration, race, gender, citizenship, and language, among others, as a way to acknowledge my conscious responsibility as a researcher conducting a study with other racialized Latina women like myself. Moreover, to acknowledge that I admire and respect this study's contributors in particular and all Latina women in general that are fighting the fight against social injustice in their everyday lives and roles. In this sense, the following quote speaks to my heart:

> I am claiming the "native point of view," but I would be committing the same crime of false objectivity as those researchers who do not take responsibility for their biases, who refuse to recognize their inherent subjectivity and their ingrained power over the data (a power that always trails the ethnographic project), if I did not state in the beginning my admiration, support, and bias toward these rights activists and their work" (Madison, 2014, p. 393).

In terms of becoming a Latina scholar, I acknowledge that throughout my experiences as a doctoral student, I chose to build an identity as a race scholar. In later years, besides becoming aware of my ideologies about language, bilingualism, and bilingual education, I also engaged in constant reflexivity about gender, sexuality, social class, race, and power asymmetries through academic readings and class discussions. I am also aware about my in-betweeness position, as I hold a Nepantla subjectivity as an insider/outsider, which is a contradictory standpoint since I have "a foot in both worlds; in the dominant privileged institutions and in the marginalized communities" (Villenas, 1996, p. 231). These experiences and positionality as a race scholar served as lenses to design, collect, and analyze the data for this study. My experiences as a Latina, heterosexual, immigrant, emergent bilingual, and doctoral student on the Juárez-El Paso border have shaped the research commitments and interests reflected in this study. In other words, these experiences have shaped the research questions I have asked, the theoretical and methodological frameworks I chose to engage with, how I made sense of and chose to represent the findings in this study (Cochran-Smith et al., 2016; Herndl & Nahrwold, 2000; Ravitch & Carl, 2020).

Finally, my positionality and subjectivity have influenced the methodological decisions I have taken in this study. For example, my experiences in terms of ethnic and racial identity make

me conscious of the ways I have been racialized by others. This is why I included open-ended questions when asking about contributors' racial, ethnic, and gender identities in this study. Also, my positionality and subjectivity in terms of language, citizenship, and bilingualism influenced the methodological and theoretical decisions I made when making sense of issues of language in this study. For example, as I understood that language practices affect how we perform our identities, I chose to include open-ended questions when asking participants about their language of preference when talking about their experiences. Moreover, my experiences as an emergent bilingual made me conscious of how my selection of language makes me feel at home, safe, and able to communicate.

Reflexivity of these aspects of my identity, experiences, and assumptions, are important to this research, as it is informed by critical and CFE and methodology. As Flores and Morales (2022) argue:

> Before we can actually engage in any plática, we must look inward and critically assess how our identities (race, ethnicity, class, gender, and sexuality, to name a few) are tied to systems of power and oppression. Our positionality will influence how we practice a plática methodology; it can help us better understand or connect with our research collaborators, but it can also lead to oversights or confusion. This is why it is so significant to practice researcher reflexivity (Flores Carmona & Malena Luciano, 2014), so that we can acknowledge our privilege in relation to our research collaborators and work through our misinterpretations. (A. I. Flores & Morales, 2022)

In the following subsection, I further the discussion between dominant and nondominant approaches to conducting research with racialized communities and why critical perspectives,

especially Chicana methodologies and epistemologies, are appropriate to understand the experiences of the contributors in this study.

My mind has always been in a constant battle to uncover my worth.

am I good enough? have I done enough?

Sometimes, I do not have another option but surrounded to my powerless spirit.

I just stop fighting out of fatigue and go with the flow.

The flow brought me here.

Being here has posed more battles.

I am not good enough; I have not done enough.

My bodymindspirit is so broken.

Being told I was good enough made me feel it was a mock.

I feel tired of feeling powerless, voiceless, dumb, not good enough, wrong, and that I don't belong.

I need to move.

I surrender to the idea of getting this done.

I flow. Yet, I know the next battle will come.

Conducting Decolonial/Anticolonial Research

> *I would argue that the peculiar set of experiences of African Americans necessitates a methodological approach of inquiry that also differs from a Euro/Western approach to uncover and discover the lived experiences of disenfranchised, colonized, and Indigenous people. That is, there are (and need to be) multiple ways of inquiry/knowing —Dunbar, 2014, p. 90.*

In discussions of conducting research with racialized, colonized, and indigenous populations, a controversial issue has been whether dominant research approaches are culturally and historically sensitive to understanding nondominant ways of knowing, doing, and being. On the one hand, scholars using dominant research models —methodologies and theoretical frameworks through which research is framed and interpreted— have been concerned with notions of neutrality and objectivity (Agger, 1991). From this perspective, the research production should be rigorous to support the validity, replicability, and reliability of the research findings. On the contrary, critical and indigenous scholars have sought to prevent neocolonial practices in research aware of the particular experiences of racialized communities (Denzin & Lincoln, 2014; Dunbar, 2014).

Critical and indigenous scholars have argued that decolonial research should be emancipatory, empowering, and with an explicit social justice purpose. For (Denzin & Lincoln, 2014), decolonial research conducted with racialized communities should be guided by the following criteria to avoid neocolonial practices and discourses.

> Such [decolonizing] inquiry should meet multiple criteria. It must be ethical, performative, healing, transformative, decolonizing, and participatory. It must be committed to dialogue, community, self-determination, and cultural autonomy. It must meet people's perceived needs. It must resist efforts to confine inquiry to a single paradigm or interpretive strategy. It must be unruly, disruptive, critical, and dedicated to the goals of justice and equity (p. 2).

According to this view, researchers must honor, respect, heal, and benefit racialized communities through decolonial approaches and the production of research. The previous quote also emphasizes the need to position participants as co-constructors of knowledge rather than

mere subjects to be observed and investigated. Moreover, as Black feminist Audre Lorde (1984) states, “the master’s tools will never dismantle the master’s house” (in Dunbar, 2014, p. 8). In other words, decolonial research cannot be produced using dominant research models that, most of the time, hold deficit perspectives toward non-Whites (L. T. Smith, 2012). In short, critical and indigenous scholars state that research should rely on nondominant ways of knowing, being, and doing in pursuit of the production of decolonizing research.

In addition, decolonizing researchers aim to prevent the exploitation of contributors’ stories and experiences (L. T. Smith, 2012). Relations of exploitation happen when researchers, who are members of the dominant cultural model (i.e., status quo), regardless of their social categories, describe/prescribe participants as objects/others/subjects of study (Dunbar, 2014). As critical and indigenous literature pose, one way to avoid relations of exploitation is by paying close attention to the power relations among researchers and contributors from the beginning to the end of the research process. Another way is for researchers to engage in reflexivity by taking full responsibility for their biases and explicitly acknowledge their privileges as granted by their social categories of race, gender, class, status, ableness, sexual preferences, immigration status, origin, among others.

Because decolonial research (1) is culturally and historically sensitive to the subjective experiences of racialized people, (2) seeks to emancipate, empower, and heal people contributing to the research and their communities, and (3) acknowledges, respects, and values nondominant

Methodology Memo:
January 2021: How can I decolonize my methodology and research methods? I am concerned with how my contributors could perceive me as estranged to their community and field. Also, with the way they could think of me as an authority that knows all about BE. I don't want to create a professional (tense) and uncomfortable environment during our interactions. Mi intensión es todo lo contrario!

ways of knowing, doing, and being, I chose a decolonial approach for this study. In particular, I chose the methodology of pláticas, conceptualized through Chicana feminista epistemology (CFE), to understand LTCs' consciousness to teach BE to Latinx bilingual students on the Juárez-El Paso border.

Besides being a decolonial approach, pláticas methodology is also sensitive to my positionality and subjectivity as a racialized woman, which influences how I understand research and its purposes. In this study, pláticas is the methodological and analytical approach to designing, understanding, collecting, analyzing, and writing this study (Fierros & Delgado Bernal, 2016). In the next section, I define CFE and justify why it is suitable as lenses for this study.

Chicana Feminista Epistemology

> *The path of desconocimiento leads human consciousness into ignorance, fear, and hatred. It succumbs to righteous judgement and withdraws into separation and domination, pushing most of us into retaliatory acts of further rampage which beget more violence. This easier path uses force and violence to socially construct our nation.* ***Conocimiento, the more difficult path, leads*** *to awakening, insights, understandings, realizations, and courage, and the motivation* ***to engage in concrete ways*** *that have the potential* ***to bring us into compassionate interactions.*** *Self-righteousness creates the abyss;* ***conocimiento builds bridges across it.***
>
> (Anzaldúa, 2009)

Chicana feminist epistemology (CFE) is defined as a system of knowledge centered around the lives of Latinas and Chicanas that embraces the tensions, contradictions, and messiness in our experiences (Delgado Bernal, 2020). While dominant research models reflect

and reinforce dominant ways of knowing, being, and doing (Cervantes-Soon, 2014b), CFE draws particular attention to the multiple ways in which systems of oppression shape our daily lives (Fierros & Delgado Bernal, 2016). As CFE is centered around the lives of Latinas and Chicanas, it helps to "expose human relationships and experiences that are probably not visible from a traditional patriarchal position or a liberal feminist standpoint" (Delgado Bernal, 1998, p. 5). In sum, CFE is focused on the multiple ways that structural racism and other forms of oppression impact the lives of Latinas and Chicanas while highlighting the ways in which we have resisted, persisted, and fought against injustices.

Relevant to this study is the way that CFE offers a theorization of the particular challenges that result from the long history of double colonization and imperialism of Chicanas living along the U.S.-Mexico border (Anzaldúa, 2007; Cervantes-Soon, 2014b). As (Delgado Bernal, 1998) argues, Chicanas live in constant ambivalence and contradiction because of our intersecting identities in terms of skin color, origin, citizenship, gender, race, ethnicity, class, socioeconomic status, immigration, religion, language proficiencies, and sexuality that heteropatriarchal or dominant feminist lenses cannot understand (Delgado Bernal, 1998). In particular, CFE offers lenses to understand "the ways in which language has been used as a tool of oppression in the U.S.-Mexico borderlands […] exposing the role of language in the cultural invasion, exploitation, subordination, and systemic violence that shaped the everyday realities of Mexican-Americans/Chicanxs." (Cervantes-Soon, 2018, p. 864) In particular, CFE has been used in the field of teacher preparation in BE, offering a lenses to understand the ways in which institutions of higher education broadly, and of teacher preparation specifically, have nurtured (or not) the critical consciousness of bilingual education teacher candidates in the particular context of the borderlands (Cervantes-Soon, 2018).

Contrary to other dominant models, CFE goes beyond understanding Chicanas' experiences by also acknowledging "how family backgrounds, school practices, male privilege, and class and ethnic discrimination shape Chicanas' educational experiences and choices." (Delgado Bernal, 1998, p. 3). Therefore, CFE is the most suitable lens for this study because, on the one hand, it seeks to challenge the historical and ideological representation of our stories and experiences by members of non-Latinx dominant groups with etic and deficit perspectives. On the other hand, CFE challenges discourses of scholars from dominant groups with etic perspectives that reflect and reinforce deficit discourses over Latinx and Chicanx communities forcing the continuation of our subordination (Chávez-Moreno, 2019; Delgado Bernal, 1998). In the following subsection, I define pláticas as a methodology and method. Then, I offer in-depth detail about why pláticas was the most suitable methodology and method to inquire about the LTCs' consciousness to teach BE to Latinx bilinguals on the border.

The Methodology and Method of Pláticas

> *You examine the description handed to you of the world, picking holes in the paradigms currently constructing reality. You doubt that traditional western science is the best knowledge system, the only true, impartial arbiter of reality ... You turn the established narrative on its head, seeing through, resisting, and subverting its assumptions. Again, it's not enough to denounce the culture's old account—you must provide new narratives embodying alternative potentials ... Beliefs and values from the wisdom of past spiritual traditions of diverse cultures coupled with current scientific knowledge is the basis of the new synthesis. (Anzaldúa, 2002, pp. 561–562 in Calderon et al., 2012, p. 513-514)*

Pláticas is the method and methodology I chose to understand the complex, nuanced, and diverse experiences and perspectives of LTCs preparing to become bilingual teachers on the border. Pláticas is a decolonial/anticolonial methodology centered on the culturally-historically

everyday experiences and practices of Latinx communities. Pláticas conceptualized through CFE, is not informed by dominant ways of knowing, doing, believing, and being, contrary to dominant qualitative research methodologies situated in notions of objectivity and neutrality (Fierros & Delgado Bernal, 2016). Pláticas is defined as the "everyday conversations we [Chicanx/Latinx] have: the check ins, the catch-ups, the regañadas, the consejos, a myriad of all the different ways that we engage with one another" (A. I. Flores & Morales, 2022, p. 36). Although pláticas has been the natural way of communication among Chicanx/Latinx communities for many generations, they have become part of academic educational research in recent years (Fierros & Delgado Bernal, 2016).

As a methodology, pláticas is a decolonial/anticolonial research approach "rooted in Chicana/Latina feminist cultural practices that deem everyday spaces as grounds for theorizing" (A. I. Flores & Morales, 2022, p. 36). As a method, pláticas is rooted in Chicanx/Latinx's oral tradition of sharing thoughts, memories, experiences, stories, ambiguities, interpretations, and process of self-discovery that do not follow a predetermined script, but rather, take the form of chismes, dichos, cuentos, or other forms of oral storytelling (A. I. Flores & Morales, 2022). This method allows for the generation of personal, familial, and cultural knowledge (Fierros & Delgado Bernal, 2016).

My cultural intuition:
The pathway that let me to decolonize my ways of doing, knowing, and being has not been a straightforward one. When I started to look for literature to write chapter two, something seemed right while reading literature grounded in critical epistemologies. However, I did not comprehend in-depth what critical perspectives meant when I chose them to guide this study. I think it was my cultural intuition taking baby steps (Delgado Bernal, 1999).

Pláticas is guided by the following five principles, as outlined by Fierros and Delgado Bernal (2016). These principles are especially important in this study because they are relevant to the way I chose to represent the data in chapter four. First, pláticas as a methodology must be grounded in CFE, seeking to disrupt dominant

methodologies. Second, pláticas as a methodology and method must rely on reciprocity, vulnerability, and continuous researcher reflexivity paying particular attention to power dynamics within the research process. Third, researchers using pláticas must honor participants as contributors and co-constructors of knowledge to avoid neocolonial practices in research. Fourth, pláticas methodology draws on contributors' life experiences, making connections between their everyday lived experiences and the research process. Fifth, pláticas as a method, should provide a potential space for healing by means of listening to others stories, providing words of support, and allowing contributors for self-discovery (Fierros & Delgado Bernal, 2016; A. I. Flores & Morales, 2022).

These principles guided me in my attempt to decolonize and avoid the exploitation of contributors' experiences by paying particular attention to the asymmetric power dynamics regarding how research is conceptualized, conducted, and produced. First, pláticas allowed me to have back and forth conversations that offered a safe space to share our experiences and thoughts. Second, by engaging in constant reflexivity, pláticas helped build caring and reciprocal relationships with contributors, understanding the ways in which I could 'pay it back' to them. Third, in using pláticas, we built caring relationship among us, and we provided a space for sharing and healing from our experiences of trauma. Fourth, I used the aims of pláticas to be open to my own vulnerability and to be open with contributors by acknowledging that I was not expert in the field of BE or teacher preparation. Especially important for me was honoring contributors as experts and knowledgeable bilinguals and BE teachers. Finally, using

Pay it back:

Doing small acts to pay back contributors is known as movidas in Chicana literature. Movidas is a theoretical and analytical concept that provides much flexibility tracking parallel counter publics and small acts of dissent that fall outside of traditional movement frames. The informalities of movidas as spaces of transit and possibility where Chicanas mobilized strategies to challenge the internalities of power and form new networks of resistance" provide an outstanding theoretical framework for the collection.

pláticas methodology allowed me to legitimize our language choices during our communications. As a results, the contributors and myself felt free and comfortable using translanguaging during our pláticas.

In this study, I used pláticas methodology, to legitimize the language of the platicadores and understand LTCs' consciousness in three ways. First, I framed the findings in this study by understanding contributors' experiences and stories as outside dominant ways of knowing, being, and teaching in the particular context of the US-Mexico border. As a plática researcher, I created a space to voice LTCs' concerns, perspectives, vulnerabilities, and hopes and dreams for the future of their communities which differ from accountability mechanisms.

Secondly, pláticas allowed me to acknowledge an assumed an unequal power differential between the LTCs and myself (Fierros & Delgado Bernal, 2016; L. T. Smith, 2012). By doing so, pláticas helped me to honor contributors' epistemological positions while cultivating relationships of sharing, confianza, and respecto amongst us (Delgado Bernal, 1998). In this way, pláticas helped to answer the research questions by paying particular attention to LTCs' consciousness regarding issues of monolingualism, classism, racism, and sexism (Chávez-Moreno, 2019; Martinez Negrette, 2020) in serving the academic needs of Latinx bilingual students in the Juárez-El Paso border.

Lastly, pláticas allowed me to acknowledge and consciously bring to light neoliberal, neoconservative, and authoritarian discourses in the experiences of the contributors in this study, that do not pay attention to the ways in which factors such as race, gender, language, prevent equal allocation of power, preserve the status quo, and perpetuate with the marginalization of racialized groups in the U.S. (Apple, 2006). As Chicana scholars have put it, CFE and pláticas "contribute[s] to decolonization of the research process and inform our practice as educators and

activist scholars" (Calderón et al., 2012, p. 514). As a methodology and method, pláticas helped to shed light on the experiences and perspectives of five Latina teacher candidates in bilingual education, and the ways they have navigated and resisted systemic oppression throughout their educational experiences. In this sense, this is not a complete representation of reality, as our pláticas as a method and the written representation of findings, do not offer the multifaceted and complex hardship they have experienced due to the intersection of their identities as Mexican-American, female, Latinas, and in some cases immigrants. Pláticas as an approach, only offer partial and the solely perspectives of the LTCs. However, it is important to pay attention to their voices as the only possible way to understand racism, linguicism, sexism, colorism, and classism is through the experiences of people undergoing these experiences (Dunbar, 2014). In sum, pláticas helped me to (1) understand the ways in which I was either contributing or disrupting power imbalances in the research process, specifically during my interaction with the contributors in the collection of data, and (2) to understand how through LTCs' past accounts of their schooling experiences informed their consciousness to tech BE to Latinx bilingual students at the border.

Research Context

The teacher preparation program where the contributors of this study were pursuing their teaching degrees in BE is located in El Paso, Texas. El Paso shares borders with Ciudad Juarez, México. The population in El Paso is approximately 681,728 people, of which 71.3% of the population speak Spanish at home and 82.9% are Latinx (U.S. Census Bureau, 2019). In terms of sociopolitical and historical terms, this region is characterized by a "long history of colonization, imperialism, neoliberalism, and asymmetrical binational relationships between the U.S. and Mexico" (Cervantes-Soon, 2014b, p. 97).

In terms of education, K-12 public schools in El Paso serve approximately 151,385 Latinx students (90.7%), of whom 124,215 (74.4%) are classified as economically disadvantaged (Texas Education Agency, 2021a). Moreover, 29% of students in K-12 classrooms are enrolled in Bilingual or English as a second language education programs (Texas Education Agency, 2021b) across its nine independent school districts (ISD). The bilingual education programs (shown in figure 2), as well as the teacher preparation programs in El Paso, are outlined and regulated at a state level by the State Board of Education and the Commissioner of Education (Texas Education Agency, 2020).

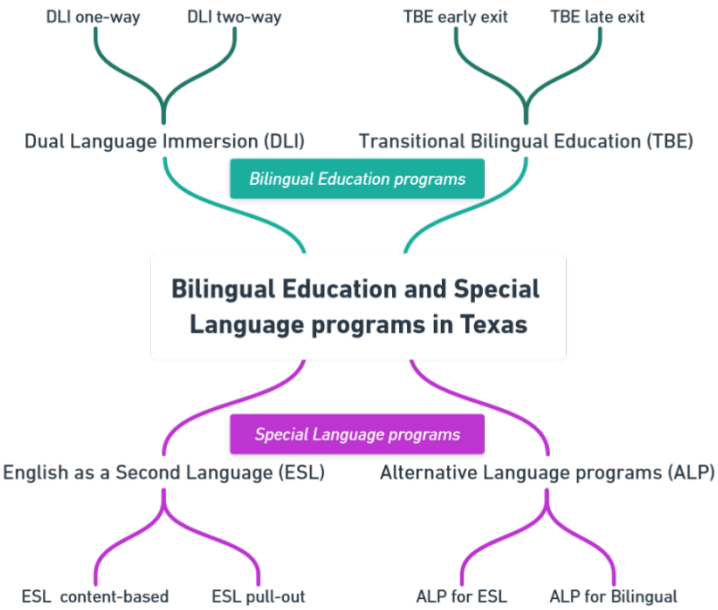

Figure 2. Bilingual Education and Special Language Programs in Texas. Texas Education Code Chapter 29-Subchapter B.

Across the state, there are two common models of bilingual education: the transitional bilingual education and the dual language immersion as illustrated in figure 2. The transitional bilingual education (TBE) is defined as the "use of the child' heritage language in the early grades and *only* until the child is fluent in the majority or colonial language (García, 2009, p. 38).

On the other hand, the dual language immersion (DLI) is defined as programs that aim for the development of bilingualism and biliteracy, academic achievement, and cross-cultural competence, and "include in their student body students who are monolingual speakers of English as well as those who are learning English as an additional language (Gándara & Escamilla, 2017, p. 5).

Special language programs in Texas also include English as a Second Language (ESL), which is the most popular model of bilingual education in the U.S. which "follow sequential models of bilingual development in that literacy and content knowledge is developed in the non-English language first as students learn English as a second language" (Gándara & Escamilla, 2017, p. 10). This model is important to the context of this study since it is the model of BE in which Carolina was placed in when she was brought to the U.S. in 7th grade. While the TBE model was the type of bilingual education in which Andrea, Veronica, and Sofia were placed as elementary students.

There have been controversies surrounding both models to bilingual education. For example, despite its declared purpose in developing bilingual and biliterate students, dual language programs have been criticized because they benefit the needs of the White-middle class group of students more than the minority group of students, further marginalizing Latinx students because the power relation between language and nation continues to be held by the dominant group stance(N. Flores & García, 2017). Moreover, both models have been criticized for holding an understanding of languages as being two separate entities which has revealed monoglossic ideologies embedded within these two models (García & Wei, 2014).

To become a bilingual teacher, regardless of model of instruction, the Texas Education Code states that any person wanting to act as a teacher, regardless their specialty or area of

expertise, needs a teaching certificate. In the Texas education code (TEC) states: “a person may not be employed as a teacher, teacher intern or teacher trainee, librarian, educational aide, administrator, educational diagnostician, or school counselor by a school district unless the person holds appropriate certificate or permit” (Texas Education Code Chapter 21, 1995). The appropriate instance to confer teaching certificates in the state of Texas, is the State Board for Educator Certification. This institution has as its purpose to “recognize public school educators as professionals and to grant educators the authority to govern the standards of their profession. The board shall regulate and oversee all aspects of the certification, continuing education, and standards of conduct of public school educators.” (Texas Education Code Chapter 21, 1995) In sum, the Latina teacher candidates that contributed to this study had to abide by the Texas legislation and State Board for Educator Certification to obtain their teaching certificates. According to the Texas Education Agency (n.d., original emphasis), teachers looking to get certified have to oblige to the following institutional requirements:

1. **Obtain a Bachelor’s Degree** - You must earn a bachelor’s degree from an accredited college or university.
    - The Texas Administrative Code requires that candidates completing a Texas program must have a degree from a university that is accredited by an accrediting agency recognized by the Texas Higher Education Coordinating Board (THECB).
    - Health Science Technology and Trades & Industrial Education certifications are exempt from the bachelor’s degree requirement.
2. **Complete an Educator Preparation Program** - You must complete an Approved Educator Preparation Program. If you do not hold a degree you must complete a

university program. If you hold a degree you may contact an Alternative Certification Program or Post Baccalaureate program.

3. **Pass Certification Exams** - You must pass the appropriate teacher certification exams. Contact your program for exam approval.
4. **Submit a State Application** – You must apply to be certified after all requirements are met. Do not apply until you have verified with your program that you are eligible.
5. **Complete Fingerprinting** – All first-time applicants must be fingerprinted as part of a national criminal background check.

The State Board for Educator Certification stipulates two pathways to become a certified BE teacher in Texas. Besides the traditional pathway, there is also an alternative certification program (ACP), in case postulants hold a baccalaureate outside the teaching profession, which both options are offered in El Paso, Texas. These two options are offered as well in the particular TPP in which the LTCs were pursuing their degrees. In the city of El Paso, there were 370 teaching certificates awarded in 2020, from whom only 65 (17.56%) were in the field of BE (Texas Education Reports, 2021). Despite the efforts of TPPs to recruit and prepare teachers across different areas, teaching certificates awarded in El Paso have decreased from 832 in 2011 to 370 in 2020 (45% in total across areas). Similarly, teaching certificates granted to BE teachers have also dramatically decreased by more than 50% from 2011 to 2020, as shown in figure 3.

The institution of higher education that houses the TPP where the contributors in this study were pursuing their pathways in BE is a unique setting due to its racial, ethnic, linguistic, and sociocultural characteristics. The 80% of the student body at this university is of Latinx or Mexican origin. Similarly, the language across campus is Spanish, English, or translanguaging in formal/informal and academic/nonacademic circumstances (no predominance of English across

nonacademic and informal situations). As stated before, this institution offers the traditional and the alternative certification program (ACP) pathways to becoming a certified BE teacher. All of the contributors in this study were pursuing a degree in a traditional pathway, as they were enrolled in a teaching residency.

Texas PK-16 Public Education Information Resource ERL-CC10

Teacher Certification by Region and Certification Program

**Report based on data as of July 14, 2021.*

tpeir TEXAS EDUCATION REPORTS

19 - Region XIX El Paso

Certification Program: All Programs

Certification Area / School Year	2020	2019	2018	2017	2016	2015	2014	2013	2012	2011
Bilingual Education	65	42	48	65	58	77	100	92	82	144
Career and Technical Education	2	0	1	4	3	13	17	14	16	23
Computer Science	0	1	3	1	2	3	2	2	3	6
English Lang Arts and Reading	25	26	35	33	30	48	61	78	63	90
Fine Arts	25	32	46	35	30	32	45	36	29	41
Generalist	122	151	149	160	148	201	198	220	200	219
Health & Physical Education	20	22	27	20	35	34	27	43	26	38
Languages Other than English	10	2	8	4	9	12	9	24	16	18
Mathematics	33	30	52	44	43	51	57	80	89	91
Science	16	17	14	20	23	23	28	44	44	44
Social Studies	19	25	25	17	19	29	38	56	31	43
Special Education	33	40	37	49	54	69	87	61	61	75
Total Certification Count	**370**	**388**	**445**	**452**	**454**	**592**	**669**	**750**	**660**	**832**

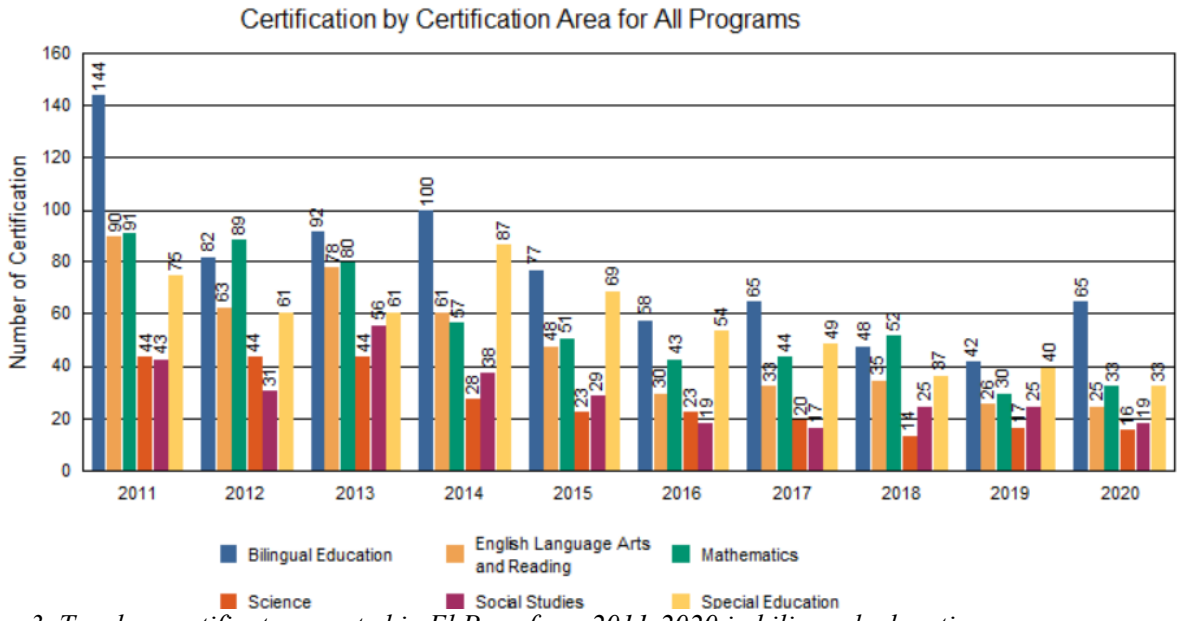

Figure 3. Teacher certificates granted in El Paso from 2011-2020 in bilingual education.

Residency and Teaching Seminar

At the time of this study, the teaching residency in which the contributors were enrolled was a newly adopted program at the university. The Latina teacher candidates contributing to this study were part of the second cohort of teacher candidates enrolled in the residency. There were two routes to become teachers in bilingual education offered by the teacher preparation program, a semester-long student teaching and the year-long residency. In the student teaching route, teacher candidates were required one-semester of clinical placement in a dual language classroom. On the contrary, the teaching residency had specific requirements that differed from the student teaching route: a one-year teaching placement at a dual language classroom with a trained mentor teacher; the coaching a support of a clinical faculty Site Coordinator; and participation in a weekly teaching seminar. In addition, candidates were paid a stipend for their year-long residency at an elementary school nearby the university campus.

Throughout the duration of their one-year teaching placement in an elementary dual language classroom, bilingual teacher candidates were matched with mentor teachers who were carefully selected by a "shared governance" team made up of university and campus/district leadership. The university Site Coordinator was at the same time the instructor of the weekly teaching seminar which all teacher residents had to attend. During the academic year, teacher candidates were assessed by the site coordinator through eight informal observations (walkthroughs) and 4 formal observations. The informal observations were based on a program walkthrough form that included documentation of co-teaching strategies utilized by the mentor teacher and resident. In addition, there was space for the Site Coordinator to provide feedback on areas of "reinforcement" and "refinement" tied to the university's assessment rubric, which was closely tied to the state evaluation framework for in-service teachers across the state. The formal

observations consisted of a 45-minute scheduled visit to the resident to observe their instruction and lesson plan implementation on a topic selected by the resident, which was videotaped for coaching purposes. Part of this formal observation was a pre and post-conference in which the Site Coordinator provided the resident with detailed feedback on what was observed during the content instruction of students. At the moment of the data generation for this study, the teaching seminar was held virtually using Zoom, due to the COVID-19 pandemic that restricted in-person interactions. Attending this weekly seminar was required for all teacher candidates, regardless of their area of focus. In this weekly seminar, residents included not only BE teacher candidates but also generalist teacher candidates. The purpose of the seminar was to support teacher candidates during their teaching placements by providing them with information about institutional requirements to get certified teachers, sharing teaching strategies among themselves, and have individual support and guidance and support from the instructor.

I gained access to the teaching seminar before the IRB approval. Up until my protocol was IRB approved, I utilized this time to bond with the teacher candidates attending the seminar. I started attending the seminar from January 2021 to May 2021. The first time I attended, the seminar's instructor introduced me as a doctoral student recruiting contributors for my dissertation. I explained my interest in understanding the experiences and perspectives of Latina teacher candidates in BE. I also asked attendees' permission to join the seminar for the remainder of the academic year and take notes about the content of the class, resources being shared, and topics being discussed. I concluded by declaring my commitment to guaranteeing the anonymity of everyone. At this stage, my focus was on getting familiar with the teacher candidates and the seminar's content. After getting IRB approval and identifying all nine BE teacher candidates in the seminar, I sent them an email inviting them to participate. The email included the study's

purpose, the inclusion criteria, and a request to set up a plática. Six of the nine BE teacher candidates agreed to participate in this study. However, due to the time constraints of one teacher candidate, she decided not to be part of the study in the end. Then, a total of five BE teacher candidates contributed to this study.

During the teaching seminar sessions, I had the opportunity to interact with the teacher candidates attending the seminar during small group activities and discussions planned by the instructor. Through these interactions, I became more familiar with all teacher candidates (generalist and BE) attending the seminar through short (5 minutes) informal check-ins, as figure 5 shows in the agenda for one of the teaching seminar sessions. The purpose of these check ins was to greet each other and share their experiences in their teaching placements or navigating the certification requirements. Since the teaching seminar was being taught through Zoom that year, the instructor would randomly send four attendees to a breakout room to chat. I always was included in the randomization of groups and sent to the breakout groups with the rest of the attendees. These check-ins during the teaching seminar allowed all teacher candidates the space to share their perspectives on the content of the class, topics around teaching and instruction, and concerns about teaching and teacher certification requirements.

Towards the middle of the class, the instructor used the breakout rooms to have conversations among teacher candidates about a particular topic (primarily regarding equity and diversity) or as a space for them to share resources they were using in their classrooms. Among the topics for these pláticas were the following: Black History Month, Honoring Women in

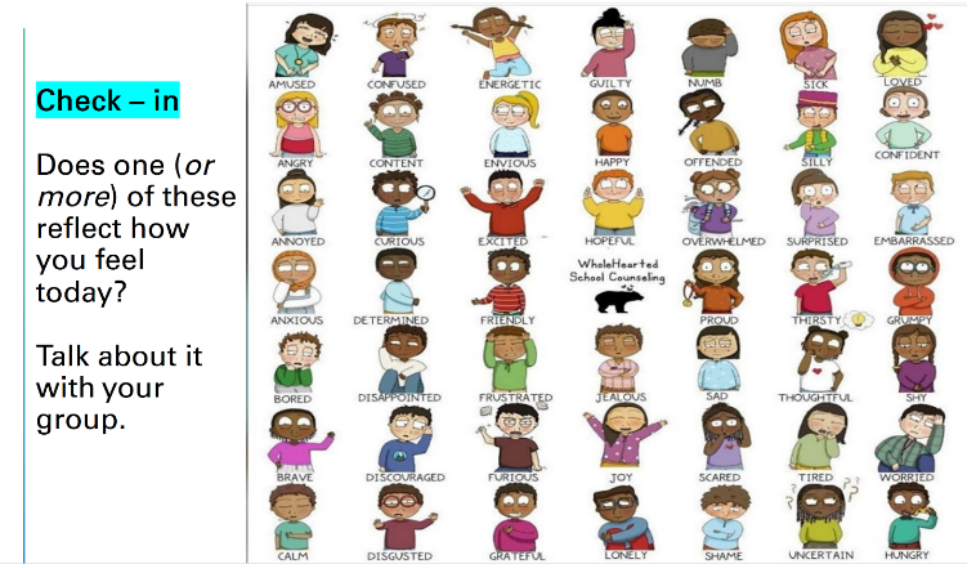

Figure 4. Slide from a Seminar's PowerPoint presentation indicating to check in with other teacher candidates - Observation 6.

History, how to elicit information from students in an inclusive and equitable way, and culturally sustaining pedagogy, which is an intentional teaching approach of including every aspect of the students' language, cultures, and experiences in the learning process (Paris, 2012). Moreover, each week, they would be three teacher candidates in charge of sharing their resources. After discussing the specific research context in which this study was situated, I now present how I gained access to the five Latina teacher candidates that contributed to this study.

Contributors

The inclusion criteria to invite potential contributors were guided by the scarcity of research about the experiences of Latinas preparing to become BE teachers serving Latinx students (Herrera et al., 2011; Morales, 2018; Morales & Shroyer, 2016). Then, this study sought to fill this gap by inviting contributors who (1) self-identified as Latinas, Hispanic, and or Mexicanas, (2) were enrolled in a TPP in a BE pathway at the border, (3) self-identified as Spanish-English bilinguals, and (4) had the time and willingness to contribute to this study. Below, I present the five Latina teacher candidates that met the selection criteria. All names

presented in the following subsections are pseudonyms and were selected or approved by the contributors (which was one of the ways in which I used member checking with the contributors of this study, additional information about this will be provided in the data analysis section).

Reflecting on the term participants

The word "participants" reinforces the idea that someone is a subordinate. CFE requires to disrupt hierarchical relationships constructed as binaries, such as, researcher/participant (Calderon et al., 2012). Also, Alemán et al. (2021), state it is crucial to use alternative labels. They say that the word "participant" dehumanizes people. Using 'contributors' instead, recognizes their multifaceted and multidimensional lives beyond a research study. By using the word contributors, I attempt to sum up to the strategies and methodological decisions towards the decolonization of this study by attending the power imbalances in the research process.

Veronica

Veronica identifies with she and us pronouns. She describes herself as a bilingual and Mexican-American, proud of her Mexican roots. Her parents emigrated to the US when she was four years old, and this was where she began her schooling experiences in an English transitional program. An influence to become a teacher came from her 3rd-grade teacher, who taught her to believe in herself. At the time of this study, she was a teacher candidate pursuing a BE pathway at the local university. As part of her teacher preparation experiences, she was placed in a dual language classroom under the guidance of two teacher mentors who collaborated with Veronica's TPP. Growing up on the border and her K-16 schooling experiences have profoundly influenced Veronica's perspectives on the importance of being bilingual and bicultural and her hopes and dreams to support students' individual needs despite restrictive educational policies and prevalent raciolinguistic ideologies.

Carolina

Carolina uses she/her pronouns. She identifies herself as bilingual and Hispanic. Her family emigrated to the US when she was 12 years old, and this was where she began her schooling experiences in 7th grade as an ESL. Her academic struggles as an emergent bilingual

influenced her to become a teacher with hopes and dreams to help other students like her to become bilingual. At the time of this study, she was a teacher candidate pursuing a BE pathway at the local university. As part of her teacher preparation experiences, she was placed in a dual language classroom under the guidance of two teacher mentors, who collaborated with her TPP. Growing up on the border and having experienced both the US and Mexico's school systems influenced Luisa's teaching philosophy, guided by providing a safe and engaging environment for her future students.

Sofia

Sofia uses she/her pronouns. She identifies herself as bilingual and Hispanic. Her family emigrated to the US before she was born. Sofia's schooling experiences from K-4 were in a transitional program where she was labeled as an ESL student. In 5th grade, she was placed in an English monolingual classroom, which profoundly influenced her perspectives about bilingualism and her decision to become a teacher. At the time of this study, she was a teacher candidate pursuing a BE pathway at the local university. As part of her teacher preparation experiences, she was placed in a dual language classroom under the guidance of two teacher mentors who collaborated with her TPP. Growing up on the border and having different schooling experiences across different school districts influenced Sofia's awareness of the sociopolitical implications of teaching Latinx emergent bilinguals.

Andrea

Andrea uses she/her pronouns. She describes herself as bilingual and Hispanic. Her family emigrated to the US when she was nine years old, at which time she began her schooling experiences in a 4th-grade English monolingual classroom. Her hopes and dreams of helping children guided her decision to become a teacher. Being bilingual herself made her choose to

become a bilingual teacher. At the time of this study, she was a teacher candidate pursuing a BE pathway at the local university. As part of her teacher preparation experiences, she was placed in a dual language classroom under the guidance of a teacher mentor, who collaborates with her TPP. Growing up on the border as a bilingual and her experiences during her TPP have guided her teaching philosophy based on patience and providing a safe space for students.

Monica

Monica uses she/her pronouns. She describes herself as bilingual and Hispanic. Her parents emigrated to the US before she was born. Monica's K-12 schooling was in an English monolingual program. However, she kept her bilingualism by engaging with her extended family in Juárez. Two of the main influences in her decision to become a teacher came from her dad, who is also a teacher, and her aspirations to help others. At the time of this study, she was a teacher candidate pursuing a BE pathway at the local university. As part of her teacher preparation experiences, she was placed in a dual language classroom under the guidance of two teacher mentors, who collaborated with her TPP. Growing up on the border and her own experiences as a bilingual have profoundly influenced Monica's teaching perspectives regarding the importance of reciprocity by offering students an engaging and safe space to learn to enhance learning.

Data Generation Methods

To understand LTCs' consciousness to teach BE to Latinx students on the Juárez-El Paso border, I used a primary and secondary methods. The primary data generation method was pláticas which were conducted (1) during individual virtual meetings that were set up between the researcher and the participant, and (2) during virtual group interactions in the teaching seminar which were set up by the instructor of the seminar. In addition, I also used a secondary

method of data generation through an online survey that was sent through email to learn how contributors identified themselves in terms of their racial, linguistic, ethnic, and gender identities, which only contained information I used to respectfully address them during our interactions.

Collecting data entirely online:

I will never know if collecting data for a dissertation through a virtual format exclusively was a limitation or an advantage. On the one hand, it limited physical interaction. On the other hand, meeting online from the privacy of our homes created a safe environment. In particular to the pláticas, our online meetings posed a unique way of interacting with contributors, which helped develop a close connection. This online experience felt different from other times I had collected data. Our interactions felt more at home.

This section delves into the two methods used to generate data by providing information about each procedure, length, and justifications. I organized these subsections in chronological order according to when the data was generated. Data was generated in Spring 2021 during the COVID-19 pandemic. Thus, all data was generated entirely through virtual platforms due to the limitations of having in-person interactions.

Virtual Observations and Group Pláticas

The first method of data generation I used was virtual observations that included group pláticas. I observed a 90-minute weekly teaching seminar taught through a virtual platform. Each week, there were approximately 22 attendees, including the course instructor, 20 teacher candidates, and me. All candidates were preparing to become EC-6 teachers, twelve teacher candidates were generalists, and eight were in a BE pathway. I gained access to the seminar by invitation from the instructor, whom I knew from previous projects. I attended the seminar from January to May 2021, collecting a total of 13 fieldnotes entries.

In terms of the generation of data during the seminar, my focus on the content of the group pláticas changed as I got familiar with the teaching seminar and teacher candidates. During the first sessions, my focus was on getting familiar with all teacher candidates,

identifying teacher candidates on a BE pathway, and acknowledging what teacher candidates were learning. After a few sessions, my focus shifted towards a comprehensive understating of who the teacher candidates were and what were their concerns and experiences during their placements in EC-6 classrooms. By the end of the course, as I was somewhat familiar with some of the teacher candidates in a BE pathway, our pláticas became more open. At this stage, the group pláticas included topics such as candidates' teaching strategies and resources they were using in their classrooms, their mixed emotions about becoming teachers, and their concerns about missing requirements to graduate and become certified teachers.

Besides learning about their first experiences as BE teachers, the group pláticas let me become more familiar with the context of teaching and teacher preparation in BE in Texas. For example, I learned about BE teacher certification requirements and costs and how accountability mechanisms were being carried out during the one year of virtual instruction. I also saw the stress that virtual instruction posed not only to teacher candidates but also to mentor teachers. Ultimately, the information collected through virtual observations helped to (1) identify the contributors to this study, (2) build initial rapport, (3) learn about contributors' concerns, experiences, and struggles during their one-year placements in a EC-6 dual language classroom, (4) inform the research setting of this study.

Initial Survey

The initial survey I sent to the contributors had the purpose of learning about their self-identification in terms of race, ethnic, linguistic, and gender identities to be respectful of their identities while interacting with them. This survey was only one way in which I tried to ensure establishing respect through the appropriate identification of their identities. This survey included seven questions, three of which were multiple choice. To be mindful of the diversity of

race, ethnicity, language, and sexual identity, four open-ended questions gave contributors the freedom to communicate their answers (or not) in whatever terms they preferred. Table 2 shows five of the questions included in the survey. I omitted two questions regarding contributors' program enrollment and certification pathway since all of them were enrolled in the same TPP as BE teacher candidates.

As soon as I received a confirmation from the contributors accepting to be part of this study, I sent the survey link via email and the consent form. All contributors responded to the survey at least one day before our pláticas. This helped me to start our interactions in a more familiar way using their responses to drive the beginning of our conversations. Moreover, this survey helped me to learn about their identities in terms of race and ethnicity, language, sexual identity, and previous K-12 schooling experiences, as shown in table 2. Lastly, this survey also helped me start one-on-one pláticas with LTCs in the language of their preference based on their individual responses. As I explained before, due to the restrictions to have in-person interactions, an online survey was the best suited to collect contributors' background information.

Table 2. Initial survey's questions and answers by Contributors

Question/Pseudonym	Andrea	Carolina	Mónica	Sofía	Verónica
How do you identify in terms of race and ethnicity?	Hispanic	Hispanic	Hispanic/ White	Hispanic	Hispanic, White
What are the pronouns you identify with?	Her, she etc.	She	She, her	She-her	Her, Us
What is the language of your preference when talking about yourself and your experiences?	Both	Spanish	English	Spanish or English	English
Do you consider yourself to be bilingual?	Somewhat, my Spanish is a bit stronger.	Yes	Yes	Yes	Absolutely!

Where did you study during your K-12 education?	México and the U.S.	México and the U.S.	U.S.	U.S.	U.S.

Note: Another way I made member checking was after receiving the LTCs' responses to the initial survey. I reached out to Veronica to learn more about what was behind her identification with the "us" pronoun. She explained that she strongly felt a sense of community responsiveness, as she considered that it was her community that raised and educated her with a high moral commitment to help others in her community. She said she was conscious that it was not her alone but rather a community effort that supported her to pursue a career in teaching bilingual education.

Pláticas

The third method of data collection I used was pláticas. As stated before, pláticas are defined as "the everyday conversations we have: the check-ins, the catch-ups, the regañadas, the consejos, a myriad of all different ways that we engaged with one another." (A. I. Flores & Morales, 2022, p. 36). As a method, pláticas challenges notions of neutrality and objectivity of other methods that assume "that one can know something without any emotion or interpretation" (A. I. Flores & Morales, 2022, p. 37).

Pláticas is a common way of connecting among many Latinx communities. In the same way that Fierros and Delgado Bernal (2016) manifest, I also grew up platicando with family, friends, and others across multiple contexts and circumstances. I usually do not get nervous or worried when platicando with other Latinxs, because pláticas is the natural way I interact and communicate. Therefore, I chose pláticas as a strategy to generate data for this study because of my previous experiences and the intersecting identities of the contributors who identify as Latinas or Hispanic like myself.

At the conceptualization stage of this study, due to my inexperience in using pláticas as a research method, I wrongly believed I could predetermine the structure, order, and amount of data generated for this study. However, the familiarity and flexibility of pláticas to the contributors and me allowed data generation beyond what I had initially planned. At the beginning of this study, I planned to have two individual pláticas of 90 minutes with each contributor; however, pláticas allowed the generation of multimodal, multisite, and cross-temporal data through one-on-one pláticas, texts messages, and emails. Pláticas also allowed generating data through short and informal pláticas with the course instructor and other teacher candidates attending the virtual weekly teaching seminar, which also informed the research context in this chapter.

Pláticar me ayudó a sanar

03/17/2023 – Yesterday, I had the most influential and impactful plática with my dear-friend-soul-sister, who I have known for 22 years. She knows pretty much **all** about me, for instance, that I've been struggling to finish this. Although I had compromised writing this section, our almost three-hour plática prevented me from getting it done. But I am glad I didn't finish it yesterday. Thanks to our plática I somehow healed from months and months of feeling a burden in my back. I think that my worldview changed yesterday. I understood that love, rather than blame and hate, has a transformative power. I'm not sure if I am making sense, but today, I am writing from a different place than the past year.

The focus of the individual pláticas with the contributors was on their K-12 schooling experiences as Latina bilinguals and their recent experiences as teacher candidates placed in an EC-5 dual language classroom and navigating teaching certification requirements to become teachers in BE. Prior to the individual pláticas with the contributors, I created a structure to follow during our pláticas. At the end, no plática is similar in length (duration of communication), duration (individual time spent platicando with each candidate), tone (emotions towards the experiences being shared), content (type of information being shared), structure (order in which we platicamos about our experiences), mode (origin/devices where pláticas occurred), and language used. Also, I did not have the same number of pláticas with each contributor. This is because

pláticas continued beyond the predetermined virtual meetings allowing us to make sense of their K-12 schooling experiences, and their experiences of learning to teach while navigating institutional requirements to become BE teachers. In other words, pláticas allowed us to connect at a personal level while continuing to engage, reflect, and theorize at the academic and professional level in open, vulnerable, honest, and intimate ways far from rigid, pretentious, or judgmental interactions.

Data Management and Analysis

This section discusses how I managed and analyzed the data generated to understand LTCs' consciousness to teach BE to Latinx bilinguals on the Juárez-El Paso border. This section includes two subsections since data management and data analysis are interrelated but separate processes. In the first subsection of data management, I discuss how I systematically organized, stored, and transcribed the data. In the second subsection, I discuss how I made sense of the data by consolidating, reducing, and interpreting the information generated (Merriam & Tisdell, 2016).

Positionality & data management/analysis:

My experiences with data management and analysis started six years ago as a research assistant collecting data for an ethnographic research project. Throughout these years, I have had the opportunity to explore ways to approach the management and analysis of qualitative data using different approaches, processes, methods, and tools. I recognize that these experiences have provided me with time to reflect on the best ways to carry out these processes, thanks to the freedom I have had in the projects where I have worked. I recognize my priviledge in the experiences I have that inform how I generated, managed, and analyzed the data generated.

Congruent with a decolonial research model, I used an al revés approach to data management and analysis. As explained earlier, an al revés approach comes from my epistemological stance, positionality, and subjectivity. Taking an al revés approach in this study means that I did not follow dominant ways of managing and analyzing the data generated. For instance, I followed an al revés approach by choosing to use unconventional software, tools, and processes to organize and make sense of the pláticas with LTCs. In this sense, using Notion to manage and analyze data generated is one aspect of an al revés approach as it is not a traditional method, software, and process to manage and analyze the data. Notion is a free software designed to set up productivity structures which allows for the creation of knowledge and management systems. I chose not to use traditional software (i.e., Nvivo) to manage, store, and analysis of data generated for several reasons. First, contrary to other data analysis software, Notion is free. Second, Notion helped me to make meaning of the data by making connections within and across databases, tables, and documents. The interconnectedness of the data generated allowed me to be a creator of knowledge by using this software. Third, Notion offers unlimited opportunities to make connections among different sources of data while visualizing these connections within the same space. For instance, I made connections across my reflective memos, the literature I reviewed, and three sources of data generated with the profiles I created for each contributor in Notion. Fourth, Notion helped store and link the tons of ideas I was having through the process of conducting this research to the actual product of this dissertation

and supported some of the methodological and theoretical decisions I took. In the next section, I delve into the particular ways I used an al revés approach in this study.

Data Management

This section discusses how I stored, organized, protected, and transcribed the data generated in this study. As in many qualitative studies, data management started earlier in this study (Ravitch & Carl, 2020). The first step was to choose a place to store all data without jeopardizing contributors' privacy. Accordingly, I used Notion to store virtual observations, pláticas transcriptions, reflective memos, and other notes. In addition, I stored the pláticas' videos, photos, and other artifacts in a folder on my personal computer. Lastly, I used Google formats to design the initial survey and collect contributors' consent forms.

First, I used Notion in several ways to systematically organize and store the data. Before getting in touch with the research setting, I created a space and database for the whole study. I created a fieldnote template (figure 4), pages for different types of data, and created a database for my annotated bibliography and memos. After I started to generate fieldnotes, I decided not to use the template and instead have a free structure to write each observation. After the third session, each fieldnote had a different structure based on the activities and information presented in the sessions. The only similarity amongst fieldnotes was a table with teacher candidates' pseudonyms. I used this table for two purposes. First, to keep a record of teacher candidates in BE who could be potential contributors. Second, to connect each teacher candidate with salient events during the seminar. This means that I used the table to summarize discussions, interactions, and questions and identify who contributed and what was being said in each session.

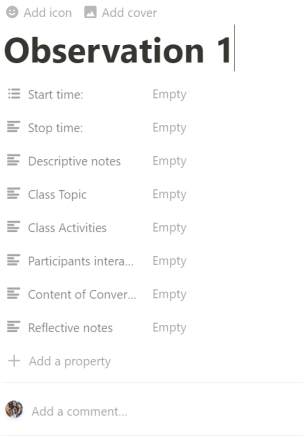

Figure 5. Fieldnote template designed before data generation.

During the generation of data, I used Notion to set up a database to store information about each contributor, transcribed and stored the contributors' pláticas, and created a table to begin the analysis. Because Notion allows for interconnectedness within and across databases, tables, and documents, I created links amongst various sources of information. The links I created made possible to connect salient topics in pláticas and virtual observations, the contributors' individual profiles, online survey's responses, my reflective memos, and the literature reviewed.

Second, I store different tools and resources shared by teacher candidates during the teaching seminar, the seminar's syllabus, screenshots of class activities, and readings shared by the seminar's instructor in a folder labeled "data collected" on my pc. Similarly, I also stored large files such as the video and audio recordings of contributors in the same folder. I used this folder for storage purposes only. In other words, I did not use this folder to store reflective documents, notes, tables to support the reflection or analysis of the generated data.

Lastly, I used Google formats to send the consent form to contributors and collect their responses to the initial survey. As soon as I received a confirmation from the contributors accepting to be part of this study, I sent the survey and consent form's link via email. I chose

Google formats as the platform to design and collect contributors' responses because of previous experiences and their user-friendly interface. Their responses were stored in my google drive and later erased after I had all five contributors responded to the initial survey. After getting all their responses, I created a table in Notion, and linked their responses to their individual profiles (see table 2). As explained before, some responses were open-ended to give contributors the freedom to use their own words to self-identity.

Data Analysis

> *Elenes (2011) reminds us that the process of decolonization "is not to recover the silenced voices by using hegemonic categories of analysis, but to change the methodological tools and categories to reclaim those neglected voices." (p.60, in Calderón et al., 2012, p. 514)*

In this section, I discuss how I analyzed the virtual observations with group pláticas and the individual pláticas outlined above as the two methods for data generation informing the findings in this study following the five principles of pláticas methodology. In this way, the analysis of the data included the following five principles: (1) research draws on Chicana/Latina Feminista epistemology (CFE), (2) participants are viewed and positioned as contributors and co-constructors of the meaning making process, (3) research findings are based on the identification of the connections between everyday lived experiences and the research inquiry, (4) pláticas must provide a potential space for healing, (5) the researcher must rely on reciprocity, vulnerability, and continuous researcher reflexivity throughout the research process. In this way, I identified emergent themes and patterns that highlighted the contributors' educational experiences and perspectives on teaching BE to Latinx bilingual students on the

borderlands. The relationships between these principles and the way I made sense of the data generated are shown in table 3.

Besides the guidance offered by the five plática principles, I relied on my cultural intuition to conduct the analysis of the data generated. Cultural intuition is defined as "the unique viewpoint that many Chicanas bring to the research process" (Calderón et al., 2012, p. 84). In this study, my cultural intuition does not mean a naive perception and assumptions about the data generated based on the justification of having an emic perspective as a Latina and other shared aspects of our intersecting identities. Instead, my cultural intuition draws from four major sources of knowledge as highlighted by Calderón et al. (2012):

> Cultural intuition includes personal experience (which also includes community memory and collective experience), professional experience, the existing literature on a topic, and the analytic research process itself. Cultural intuition produces a critical, social justice approach and is the basis of a CFE in educational research (p. 516).

Therefore, the five plática principles and my cultural intuition guided my analysis of the data generated through the method of pláticas. As an illustration of this process, I present the following table with examples of the codes assigned to excerpts from the pláticas with the contributors.

Table 3. Data analysis process guided by the five principles of plática.

Principles of Pláticas Methodology/ Example	Analysis Focus

1. Research draws on Chicana/Latina Feminist Framework	Systems of oppression (e.g., looking for processes of racialization, attention to the intersectionality of identities that influenced the oppression and resistance of the mujeres).
Data Segment Code: Struggles as Latina/Mexicana Theme: Vulnerability	*Our culture sometimes can make us less, because, you know machismo: "the women should be at home cleaning and doing all these shores", I have experienced this with my father myself. I had to work for my education, and I thank God that my parents didn't have to pay my education. I got a scholarship and financial aid because of my grades, they got a grant, the Texas grant, the Pro grant, so my parents never had to pay for my education, so it was such a relief not to have to ask my dad for money to study. At first, he was very hesitant about my choice. (Veronica, plática 2)*
Data Segment Code: Racialization as a K-12 student Theme: Vulnerability	*desde Head Start aquí en El Paso, desde que entre me catalogaron como ESL ¿por qué? por el simple hecho de que mi primer lenguaje era el español. (Veronica, plática 1)*
Data Segment Code: Deficit ideologies at the border Theme: Vulnerability	*… being bilingual, it's obviously better. And it's going to help [students] at the end of the day in the real world because, especially here, we're in a city where we speak both languages. And although, of course, there's always that, "Oh, we're in America, speak English" we have different races and ethnicities. (Monica, plática 1)*

2. Participants are viewed as contributors and co-constructors of the meaning making process	Relationships with others grounded in respeto (e.g., sharing and building knowledge, contributors positioning others as thoughtful makers of meaning and knowledge, not as mere informants/students).
Data Segment Code: Positioning future students as knowledge holders Theme: Reciprocity	*I'm the teacher, but I'm not going to know it all. I'm going to be learning from them, and they're going to be learning from me. So, maybe telling them the fact that we're going to all learn together. (Mónica, plática 1)*
Data Segment Code: Close relationships with students Theme: Reciprocity	*Tienes que tener en mente que no todos los estudiantes aprenden igual, también integrar la personalidad, la cultura y lo que ya saben. Tienes que realmente conocer a tus estudiantes, si tú conoces a tus estudiantes y tú tienes esa relación con ellos sabes que les gusta, que no les gusta, si le ves la carita a un niño, ya sabes que está confundido, si lo ves que habla mucho y después no habla, ya sabes que tiene algo. […] Es que a mí me gusta verlos, me gusta notar sus cosas chiquitas, porque esas cosas chiquitas se hacen muy importantes. (Veronica, plática 1).*
3. Identify connections between everyday	Everyday lived experiences (e.g., familial experiences of immigration as these experiences cannot be isolated from their experiences as LTC)

lived experiences and the research inquiry	
Data segment Code: Own experiences influencing teaching consciousness Theme: Healing	*Y pues también creo que los padres en el ámbito educacional no están muy informados, especialmente cuando vienen de México acá, no conocen tanto el sistema educativo y no saben cómo abogar por sus hijos. Entonces ahorita como educadora yo creo que esa es una de las cosas más grandes que me ha impactado a mí, yo tengo que educar también a los padres de mis estudiantes a decirles tienen esta opción, tienen esta otra opción, y que ellos escojan lo que mejor prefieran para sus hijos. Porque eso tiene repercusiones como adulto, porque a mí me hubiera gustado continuar en clases de español, o estar en clase dual, me hubiera gustado esa oportunidad a mí, porque soy bilingüe, pero no tengo esa biliteracidad (Veronica, plática 2).*
Data segment Code: Own experiences influencing teaching consciousness Theme: Healing	*De hecho, justo el año siguiente, el quinto año, fue una de mis mejores experiencias, un maestro de la misma escuela no sabía casi nada de español, él sí me ayudaba para aprender. O sea, su español era pocho, pero trataba de decirme: "Es que tienes que hacer esto". Y sí, con él aprendí muchísimo más inglés, y como que, así como forzado con la otra maestra. Así que también me pareció muy diferente. Y ahorita que lo reflexiono, sus maneras diferentes de enseñar que tan distintas son. […] Ponía libros que decían frases*

	latinas. Había un libro "Esperanza" creo que se llamaba, eran como familia latina que se mudaba a Los Ángeles y cositas así. (Andrea, plática 1)
4. Provides a potential space for healing	Deep heart-to-heart talk about past stories of pain and trauma, current negotiations, and future hopes (e.g., sharing consejo or healing remedies, self-discover who we are in relationship to ourselves and others)
Data segment Code: Helping others like me Theme: Healing	*Yo me vine de Juárez cuando estaba en séptimo grado, y pues sí, fue muy difícil porque pues no sabía nada de nada, nada [de inglés] y pues poquito a poquito fui aprendiendo. Yo creo que hasta que entré a la universidad fue que el inglés se me desarrolló más. Entonces pues por eso mismo quiero ser maestra bilingüe. He estado en muchas clases bilingües como estudiante, por eso mi propósito, más que nada es ayudar a los niños como yo, que no saben inglés y que llegan aquí y batallan. Decidí ser maestra bilingüe por lo mismo, porque a pesar de que sé que ser bilingüe es un beneficio muy grande, no todos los niños son bilingües. Y por eso también quiero ayudar a todos los niños a que en realidad sean bilingües con el apoyo que necesiten, no como que "ah, pues tu agarras el inglés solo", como yo siento que yo lo agarré. Como que lo agarré porque tuve que, no porque lo aprendí con alguien me enseño. (Carolina, plática 1)*

Data segment Code: teaching with a mestiza consciousness to heal Theme: Healing	*Te contaba mi experiencia, cuando me cambiaron a clases monolingües perdí a mis amigos, aunque yo no venía de la escuela en Juárez, mis hermanos sí. En mi experiencia, el no sentirme incluida en la clase, me hizo ver que también es muy importante para los otros estudiantes. (Veronica, platica 2)*
5. Rely on reciprocity, vulnerability, and continuous researcher reflexivity	Back and forth conversations sharing stories, building community, and acknowledging multiple realities and vulnerabilities in an effort to enforce strong bonds
Data segment Code: Open relationships with mentor and receiving consejo Theme: Reciprocity	*So, I wanted to go for it because my mentor teachers said you should go for your master's because there's more opportunities. Not that teaching is a bad job, right, but there is eventually like, "You'll get tired of it" I guess. So, I was just thinking about it like, "maybe I can go for the master's," just to have that option-- just have options and just to learn more. I mean, yeah, it has been a long ride in my college.*
Data segment Code: Open about struggles with Spanish Theme: Vulnerability	*Pues es como que, a veces se me olvidan las palabras, como se dicen en español o en ingles o algo y es como, se me van. Y digo tal vez con el bilingüe creo que si me ayudo a mantener ciertas palabras. Pero tal vez si hubiera sido un programa dual también, mucho mejor. Pero si me ayudo a seguir creciendo como que en*

	ambos. Y en UTEP es igual, porque hay clases en español, y ahi desarrollo más el español y clases en inglés.

In addition, through the pláticas with the contributors of this study, I purposefully asked for their opinions and perspectives throughout the collection, analysis, and representation of data. In this study, I understand as members check ins, the actions of asking contributors for their opinions on the way I organized the findings of this study, corroborating the information I was elaborating on their profiles presented earlier, and requesting their feedback on their experiences I chose to represent across the next chapter. I took these actions to ensure that contributors were included throughout the process of data generation, analysis, and representation of findings.

The first time I reached out to the contributors to check in was through an email with the purpose of requesting the pseudonym with which they wanted to be identified in this study. In addition, I also reached out Veronica through an email to check with her why she identified with the pronoun of ‘us, on the initial survey. This helped to open a deep conversation the next time we virtually met, about the meaning and importance of her community to her. During the pláticas with the contributors, I also checked with them to know their opinion on the way I organized the findings into the three main themes of vulnerability, healing, and reciprocity.

My intention with these members check in was not only to request help or elicit more information from them but rather to further breaking the power differential inherent in the research process. I did check in with them from a sincere, honest, and open place acknowledging the struggles I was having in the organization of the information or misconceptions I had about the themes we discussed in our pláticas. For me, it is important to acknowledge that although I did checked in with them in different ways and about different topics, the check ins that I did

were also guided by my cultural intuition as these were not part of the original conceptualization of this study, nor following a specific methodological guide or conceptual framework. To conclude, the analysis of the data in this study was broadly guided by CFE, and particularly by the five pláticas methodology's principles. This process illustrates Anzaldua's (1999a) theorization of the ways in which Chicana "borderlands experiences" serve to inform our research processes based on the multiple strengths that we bring to educational research (p. 561).

Chapter 4: Findings

How [stories] are told, who tells them, when they're told, how many stories are told, are really dependent on power. —Chimamanda Ngozi Adichie (2009)

In this chapter, I show the findings of this study that sought to understand the Latina teacher candidates (LTCs) consciousness to teach BE to Latinx bilingual students on the U.S.-Mexico border. I used the methodology of Pláticas, conceptualized through the Chicana Feminist Epistemology (CFE), which also served as the method to generate data. In what follows, I present the key findings. The three themes of vulnerability, healing, and reciprocity parallel and mutually constitute each other while simultaneously expanding on CFE and pláticas grounding principles.

Consciousness to Teach Bilingual Education in the Borderlands

It is critical that Indigenous scholars and scholars of color take the lead in framing their stories. Benham (2007) reveals that the telling of memory can be both difficult and painful. She further argues that it takes work to access and release these stories. In addition, scholars must honor the process of telling these stories. The story is important because it has the capacity to tell the truth about history. (Dunbar, 2014, p. 87)

This section includes the research findings where I identify and discuss LTC's consciousness to teach BE to Latinx bilinguals on the Juárez – El Paso border. Based on the data, the LTC's consciousness to teach BE in the borderlands includes three aspects: (a) vulnerability, (b), healing, and (c) reciprocity. I define each aspect, then delve into the different topics and subtopics that build up these aspects and provide key quotes from the contributors. Finally, I discuss each topic according to this study's questions and purposes to further the overarching argument of LTC's consciousness. In congruence with the Chicana feminista tradition, I honor

the contributors' language of choice during data collection. Therefore, when the communication during our pláticas were in Spanish, no translations are provided along the quotes. By not translating their quotes from Spanish to English I attempt to (1) disrupt English hegemony, especially prevalent in the field of TP in BE (del Rosario Zavala, 2017; Guerrero & Guerrero, 2017; Prieto, 2014), (2) honor participants' language choices, and (3) maintain participants' meanings intact without external interpretation in translating their experiences.

Vulnerability

> *Como mujeres de color, no nos podemos quitar la piel que nos expone a un sistema en el que somos vulnerables a donde quiera que vayamos. - H*

In this study, the data related to the theme of vulnerability include the LTCs' consciousness of the struggles, contradictions, and uncertainties that they endured as K-12 Latinx emergent bilingual students, as BE teacher candidates during their one-year teaching residency, and as they anticipate in their future role as BE teachers. I first briefly define vulnerability according to CFE and pláticas literature; then, I present the theme of vulnerability in relation to the data generated.

According to Fierros and Delgado Bernal (2016), vulnerability is the attitude of being open to sharing one's stories, lived experiences, and emotions in communication with others. Chicana scholars had pointed out that the plática principle of vulnerability is connected to the principles of reciprocity and healing not only in the research process but moreover as a teaching pedagogy. On the one hand, vulnerability and reciprocity are interrelated because by being open and sharing one's lived experiences, we disrupt common boundaries between platicadores going beyond dichotomies of teacher-student, researcher-researched (Fierros & Delgado Bernal, 2016; A. I. Flores & Morales, 2022). On the other hand, it is through adopting an open and vulnerable

position with others by establishing reciprocal relationships that dialogs with other platicadores often lead to a healing (A. I. Flores & Morales, 2022; Tijerina Revilla et al., 2022).

This study, expands the concept of vulnerability to also include the ways in which marginalized people are susceptible or object to systemic oppression based on the intersecting identities of racialized people. In the particular context of this study, the theme of vulnerability highlights the many ways in which the LTCs' intersecting identities as female, Latinas, immigrants, and emergent bilinguals made them susceptible to systemic oppression throughout their lives. In this theme, data showed the ways in which LTCs were vulnerable to countless expressions of economic, linguistic, machismo and gendered discourses, and academic and professional injustices during their teaching residency.

In the context of LTCs' preparing to teach BE in the borderlands, the theme of vulnerability included three ways in which their consciousness allowed them to understand the ways in which they were susceptible or objects of systemic oppression due to their intersecting identities. First, the theme of vulnerability included data about being vulnerable to systemic oppression as K-12 emergent bilingual students based on their own past schooling experiences. Second, the theme of vulnerability included data about being vulnerable to systemic oppression in their role as teacher candidates in BE. Third, the theme of vulnerability included data about their concerns of being vulnerable to systemic oppression in their future role as BE teachers, based on what they have observed during their teaching placements in elementary classrooms. In the following subsection, I analyze each topic, provide key quotes from contributors, and discuss how LTC's consciousness of vulnerability was influenced by their intersecting identities and prior experiences as Latinas, bilingual-bicultural, K-12 emergent bilingual students, BE teacher candidates, working class, among other aspects.

Vulnerability to Systemic Oppression as a Latina K-12 Bilingual Student

In the theme of vulnerability, the LTCs were conscious of the ways they were vulnerable to systemic oppression during their own K-12 schooling experiences. On the one hand, Veronica, Carolina, Sofía, and Andrea, described being vulnerable to academic failure because of the lack of adequate support from their teachers who did not provide them with the appropriate help to fulfill the academic demands in a language they were acquiring. On the other hand, Veronica, Carolina, Sofía, Andrea, and Monica, were vulnerable to not becoming bilingual and biliterate due to their language placements, societal and institutional deficit ideologies against Spanish, and teaching practices preventing them from acquiring two languages. In both cases, LTCs recognized through their own K-12 schooling experiences the many ways in which their own Latinx bilingual students could be vulnerable to systemic oppression, which in turn influenced their consciousness to teach BE to Latinx bilinguals on the border. In addition, it is noteworthy that both subtopics are interrelated in that being vulnerable to academic failure was directly connected to the LTCs' experiences as emergent bilinguals who were at risk of not becoming bilinguals due to the lack of support from their teachers.

Academic Failure. In the theme of vulnerability, the subtopic of academic failure expands on Veronica, Carolina, Sofia, and Andrea's K-12 schooling experiences with a lack of adequate academic support, making them vulnerable to failing school. The data related to this subtopic of academic failure shows LTCs' consciousness of the various ways they were vulnerable to academic failure, mainly because of their intersecting identities as emergent bilinguals, transfer students coming from Mexico, or recent immigrants brought to the U.S. by their families. This subtopic of academic failure shows how their own K-12 schooling experiences influenced the LTCs' consciousness to teach BE.

Veronica and her older siblings were brought to the U.S. by their parents, who emigrated from Mexico when she was four. Unlike her older siblings, who transitioned from a Mexican school, she began attending school in Head Start in the U.S. one year later after she was brought to the U.S. From Head Start to 3rd grade, she remained in a transitional bilingual classroom. In 4th grade, she was transitioned to an English monolingual classroom, where she started to struggle academically and socially. She described how being abruptly transitioned from a bilingual to an English monolingual classroom affected her self-confidence and grades. In the following quote, Veronica described some of the schooling experiences where she was vulnerable to academic failure and how these experiences informed her consciousness to teach BE to Latinx bilingual students.

> *Pero sí, fue algo así como ¡que nervios! porque yo ya estaba tan acostumbrada allá en [clases de] español. Yo ya tenía mis amigos, mis vecinos inclusive eran parte de mis salón en las clases de español. Y al transferirme a las clases de inglés, no conocía a nadie, las maestras eran gueritas. […] El no sentirme incluida en la clase, yo creo que esto también es muy importante para los estudiantes, porque ellos ya tenían su grupo de*

> *amigos y hablaban el inglés super bien. Eso me afecto mucho en mi educación porque yo no recuerdo que aprendí nada en cuarto grado, nada, nada. Y era una cosa de que yo no quería ir a la escuela. Yo era una estudiante que siempre tenía calificaciones altas, y mis grados sí bajaron bastante. Entonces ahorita que estoy estudiando para ser maestra puedo ver el impacto que puede ocasionar en un niño el no sentirse incluído. Porque no le van a echar ganas a la escuela, no van a querer estar ahí, no van a prestar atención, no se van a sentir a gusto para hablar y pedir ayuda, que eso es lo que yo vi en mi propia experiencia.*

Veronica described that the abrupt transition and lack of academic support received was a common experience among other Latinx emergent bilingual classmates. Literature has pointed out that there are contradictions between the purpose of BE and policies that support transferring students as fast as possible at the expense of becoming English monolinguals (N. Flores & García, 2017; García & Wei, 2014). In this case, Veronica explained that the decision to be transitioned under an English monolingual instruction was not completely arbitrary. She recognized that teachers relied on state policies and standardized testing put in place by the state of Texas to determine if she was ready to be transitioned to an English monolingual instruction. However, Veronica disagreed with this decision of her new language placement saying that she believed that the outcomes from standardized testing do not determine if a student would become or continue to be academically successful after being transitioned to an English monolingual instruction. After being transitioned to an English monolingual classroom, she also recalled that neither she nor her parents' opinions were considered when this decision was made to move her to the English monolingual program. She also expressed that her teachers did not take the time to explain the benefits or limitations of each program to her parents so that they could decide what

they considered was the best for their daughter. Veronica's experiences not receiving the academic support to navigate the new academic circumstance made her vulnerable to academic failure saying: "Se me hizo un cambio drástico porque nada más como que me aventaron como que ándele ya pasó el examen de inglés, pues ya. Yo creo que si me hubieran retenido en cuarto grado si no hubiera pasado el examen". For Veronica, being vulnerable to academic failure was difficult, especially at such a young age. She considered herself to be a good student determined to do well in school. She also shared that her commitment to excel academically was not for the sake of being recognized as a good student. For Veronica, excelling academically by having good grades was her way to demonstrate her appreciation for her parents' support and hard work in providing for her and her siblings. She further described being at risk of academic failure when her grades started to get lower.

> *Para mí, era un estrés, porque esa era mi forma de decirles a mis papás gracias. Entonces al ver que mis calificaciones iban bajando, sentía así que les estaba fallando a ellos y a mí misma. Porque yo sé la capacidad que tengo y no la estoy haciendo y estoy dejando que otras cosas me afecten. Pero pues claro que uno como niño pues no sabe.*

Carolina also experienced being vulnerable to academic failure. She was brought to the U.S. from Mexico by her parents when she was in middle school. She shared that she struggled academically as an emergent bilingual because of the lack of support she received from her teachers. Despite receiving help from some of her classmates, she felt that in most cases, her teachers did not care about their students' academic needs by not taking the time to respond to her questions or even giving written feedback on her assignments. In addition to her academic struggles, she also remembered being mocked by some of her classmates who had been in ESL

classes longer than her, for not being able to understand the teacher's instructions to complete assignments, which added another difficulty to her academic struggles.

> *Pues cuando yo llegué aquí había clases de ESL en las que me ponían con otras niñas que hablaran español a que me ayudaran. Y como dos veces se rieron porque yo no estaba entendiendo nada. No sabía nada de inglés, y pues me sentía mal. Aparte que ni siquiera pude entender lo que estaban diciendo al burlarse. Entonces pues no quería ir a la escuela, se me hacía bien difícil todo. Y luego tenía un maestro que me ponía a leer en inglés, pero no sabía leer en inglés. Entonces me ponía de nervios. […]*
>
> *Creo que fuí a una high school, que suena muy feo, pero como que no les importan los estudiantes a los maestros. Entonces en las clases que yo tenía en inglés, pues ni hablaba. Como que los maestros enseñaban y yo hacía mi trabajo, y no se ni siquiera si lo escribía bien o no. No había ningún tipo de feedback. No siento que era una mala escuela, pero siento que los maestros no se esforzaban tanto.*

Carolina believed that being transferred from a Mexican to a U.S. school as a middle schooler represented a higher risk of academic failure than being transferred as an elementary or high school student. As an emergent bilingual in middle school, she believed that elementary and high school emergent bilingual students receive more academic support because it is more common for students coming from Mexico to transfer to those grades. As a middle and high schooler, she thought that it was each teacher's responsibility to make accommodations and offer differentiated support to their emergent bilingual students. This meant that perhaps, not every teacher had the appropriate pedagogical knowledge to support their emergent bilingual students putting Carolina and other students at a higher risk of academic failure by not receiving the individual support to academically succeed.

> *Siento que, en las escuelas primarias aquí, que no sepas inglés es un poquito más fácil para los estudiantes porque hay clases en español, o bilingües, que son con toda la clase. Te dan la mitad del día en español y ahí está la maestra para apoyarte, puedes contestar en español y no pasa nada. Y siento como que ya en middle school, la clase es en inglés y se acabó. Y como que te estás cambie y cambie de clases, y es más como que si el maestro te quiere ayudar, y si no, pues no y ya. Porque tenía maestros que sí me ayudaban y otros que no.*

Similar to Carolina, Andrea was brought to the U.S. by her parents who came from Mexico. Upon her arrival, Andrea was placed in a 4th grade classroom and labeled as an ESL. Andrea remembered that on her first day of school in a U.S. classroom, her Latina bilingual teacher approached her with a warning about what she could expect as a newly emigrated emergent bilingual student. After this warning, Andrea felt she could not count on her teacher's support to successfully navigate through the academic and linguistic struggles she faced as an emergent bilingual student. This experience with an unsupportive Latina and bilingual teacher had an impact on her consciousness to teach BE to Latinx bilingual students. Her own schooling experiences as a recently emigrated and emergent bilingual student made Andrea vulnerable to academic failure, which in turn informed her consciousness to teach BE to other emergent bilingual students possibly coming from Mexico as she did when she was a 4th grader.

> *De hecho, tuve una mala experiencia por eso me vine a la educación, porque una maestra me dijo: "No te vamos a hablar nada de español, aquí te vamos a estar hablando puro inglés, ahí tú tienes que ver cómo traduces". Y yo estaba chiquita, hasta llegaba a la casa llorando, y decía "es que no entiendo, no sé qué hacer". Y a lo último los que me ayudaban eran mis mismos compañeros, ellos me traducían. Y lo peor es que*

la maestra sabía español, era latina, es lo peor. La primera semana ya no quería regresar. El primer día sí me dijo en español, me dijo: "No te voy a hablar en español". Eso sí la entendí todito.

Besides the lack of support that Veronica, Carolina, and Andrea experienced from their teachers, Veronica, Sofia, and Andrea also noted that their language placements were another way in which they were vulnerable to academic failure. The three of them described how they or other students labeled as ESL would be taken out of mainstream classrooms to receive English classes at the cost of losing instructional time, which the rest of the students would receive. Veronica explained that besides losing instructional time, being taken out of the classroom to receive ESL instruction created a sense of shame:

Me tocó ver que a los niños de ESL los sacaban completamente de la clase y era una vergüenza para ellos. Porque si te sacaban de la clase ya sabíamos todos, ah pues él no habla bien inglés. A esos estudiantes pues les daba mucha vergüenza porque si tenían que salir de la clase se perdían de ese tiempo de instrucción para ir a aprender el inglés.

Similar to what Veronica observed, Sofia also shared her experiences as an ESL student in K-4 before she was transitioned into an English monolingual classroom. Sofia, whose parents came from Mexico when she was a toddler, described being taken out of mainstream classrooms to attend English classes before being transitioned to an English monolingual instruction in 5th grade. In the following quote, Sofia described her consciousness of the impact that being taken out of a classroom has for emergent bilingual students based on her experiences. She described her consciousness of the contradictions between the support that a teacher can offer to a student and the administrative demands of the schooling system.

Los maestros están con los estudiantes un buen periodo de tiempo. Ellos conocen a sus estudiantes en "como vas en tu desarrollo académico, de lenguaje, social". Ellos ven los que necesitan los niños. Y también, los niños ven lo que hace la administración con TELPAS, y con otros exámenes. Ellos pueden ver que "ok, ¿por qué a ellos no los están sacando y a nosotros sí? Nosotros venimos de México. ¿Por qué nos están dando estos exámenes? Yo también lo sentí cuando a mí me tocó creciendo, de que te sientes señalado. Como que "tú vente para acá". Y tú piensas, ¿qué hice mal? ¿qué está pasando? Y le preguntas a alguien más que habla inglés, y ellos pasan por la misma experiencia. Entonces ahí sí siento que hay un desbalance entre lo que los maestros ven que sus estudiantes necesitan y lo que la administración ve que necesitan. A lo mejor tienen que darle cierto valor a ciertas cosas porque vienen desde el distrito, viene de la política y lo que ellos piensen. Entonces si se tiene que mejorar mucho en el manejo varias cosas en la educación.

Similar to Veronica and Sofia's experiences with language placements, Andrea was also labeled as an ESL student after she was transferred from a Mexican school in 3rd grade. Andrea described being pulled out of mainstream classrooms and missing class instruction, which made her vulnerable to academic failure as an ESL. Despite being taken out of her classroom as a young student, Andrea did not realize the impact that being taken out of her classroom had for her academic success. She described her experiences of the lack of support from her teacher but she did not fully understand that missing instructional time would pose a disadvantage in comparison with other students that stayed in the classroom.

Durante esa época [que yo era estudiante] había un programa en el que no te dejaban hablarles español a los estudiantes. Algo así, no me acuerdo muy bien el nombre del

programa. Recuerdo que sí me sacaban de clase, era un pull out y me sacaban de clase y me ensañaban poquito y luego regresaba a la clase.

In the theme of vulnerability as a K-12 student, I showed how Veronica, Carolina, Sofia, and Andrea were vulnerable to academic failure because of the lack of appropriate and individualized support to navigate academic struggles. The data showed that LTCs intersecting factors as Latinas, with newly emigrated families, and emergent bilinguals made them especially vulnerable to academic failure. On the one hand, they were vulnerable to academic failure by being placed in a language program not suited for their academic and linguistic needs. On the other hand, they were vulnerable to academic failure because of the lack of support received from their teachers to overcome linguistic and academic demands. Finally, the data showed that besides the academic challenges they faced as emergent bilinguals they were also vulnerable to academic failure because of social isolation due to not being able to communicate in English and the attendant mocking from teachers and other students. In the next subsection, I show data related to LTCs' consciousness to being vulnerable of not becoming bilinguals as K-12 students.

Becoming Bilingual and Biliterate. In the theme of vulnerability, this subtopic expands on Veronica, Carolina, Sofia, Andrea, and Monica's schooling experiences of being vulnerable to not becoming bilingual and biliterate as K-12 Latina students. The data related to the subtopic of not becoming bilingual and biliterate shows the LTCs' K-12 schooling experiences related to language placement. Moreover, this subtopic illustrates the LTCs' teachers language ideologies and pedagogical practices, which made them vulnerable to not becoming bilinguals and biliterate. Before delving into the LTCs' K-12 schooling experiences, it is important to provide information about the language placement process for K-12 students in the state of Texas. According to the Texas Education Agency (TEA, 2021), teachers and school districts across the state are required to do a home language survey for each student from PK-12 to learn what language(s) are spoken at home and what language(s) the student speaks most of the time. To identify emergent bilingual students in PK-1 classrooms an oral language proficiency test approved by the state department of education is provided to these students. Moreover, to identify emergent bilingual students in grades 2-12, it is required to provide students with an oral language proficiency test and a written English reading and English language arts tests (TEA, 2021).

Veronica's schooling experiences after being abruptly transitioned from a transitional bilingual program to an English monolingual classroom made her vulnerable to not becoming biliterate as she shared during our pláticas. Veronica remembered not knowing why she was selected to take the standardized state exam in English in 3rd grade. She does not remember her teachers explaining what would happen if she would pass the test to her or her parents. Nonetheless, the outcomes of this test determined that Veronica was ready to leave her transitional bilingual classroom and continue her education under an English monolingual

instruction. Veronica was not clear about what were the mechanisms in place at the time of her placement in a transitional bilingual program or after being transitioned to an English monolingual classroom in 4th grade. Yet, despite the mechanisms in place in the state of Texas that could have indicated, first, that she was an emerging bilingual in need of differentiated support, and second, that she was ready to be transitioned to an English monolingual instruction, her own perspective during her language placements was of being ripped from a safe space she found in the transitional bilingual program with her 3rd Latina bilingual teacher and other emerging Latinx bilingual classmates. However, Veronica shared that her abrupt transition to an English monolingual classroom put her at risk of not becoming bilingual and impeded her to become biliterate. She believes that not being biliterate made her especially vulnerable to systemic oppression as a BE teacher candidate needing to prove her academic proficiency in Spanish to become a certified BE teacher.

> *Las decisiones que se toman tienen repercusiones futuras como adulto, porque a mí me hubiera gustado continuar en ESL, o estar en una clase dual. Me hubiera gustado esa oportunidad a mí, porque soy bilingüe, pero no tengo esa biliteracidad. Son dos cosas muy diferentes, soy bilingüe porque se hablar, tengo el vocabulario. Pero no tengo un lenguaje académico. Puedo leer un libro en español, pero si me das uno de nivel universitario voy a batallar con el vocabulario porque no tengo eso desarrollado. Por ejemplo, con la ortografía pues no se diga, porque pues siempre escribe en inglés. Entonces los acentos o escribir propiamente pues tampoco lo puedo hacer.*

During our pláticas, Veronica shared how she remembers being placed in a transitional bilingual program in kindergarten. She remembered she was placed in this program only because Spanish was her parents' first language. She does not remember being assessed nor does she

remembers her parents being asked or taken into consideration to make a decision regarding her language placement. Although, she remembered speaking English with her older brothers who were in elementary school back then. As a curious child, she remembered she would pay attention to what her older siblings were learning at school and discussing different topics with them in English. Veronica remained in a transitional bilingual program until 4th grade when she was transitioned to an English monolingual classroom. Veronica shared that thanks to her language placement in a transitional bilingual program she became bilingual although she considered she was not biliterate. Veronica's consciousness of being vulnerable to not becoming bilingual and biliterate was informed by her own experiences with her abrupt and arbitrary language placements.

> *Cuando yo entre aquí a la escuela desde kínder me catalogaron como ESL, por el simple hecho de que mi primer lenguaje era el español. Entonces me pusieron en clases de ESL en puras clases de español hasta tercer grado. Ahí es el primer año que tomamos los exámenes estatales. Después de eso vieron que pasé el examen estatal en inglés y me pusieron en clases monolingües, ni si quiera bilingües ya. Entonces ya se me quito completamente el español, el único español que tenía era el de casa. Pero en la escuela, todo el día era en inglés, y ahorita si de grande pues creo que veo los impactos un poquito más. Porque uno de niño pues no entiende mucho interés en eso.*

Veronica was vulnerable to not becoming bilingual and biliterate after her experience of being abruptly transitioned from a BE to an English monolingual classroom in 4th grade. For Veronica, not becoming biliterate made her conscious of her responsibility as a BE teacher being intentional in her purpose of teaching BE to help her future students to become biliterate. Data shows Veronica's consciousness to prevent students from not becoming bilingual and biliterate in

different ways. For example, while she was looking for jobs before graduating from her TPP, she shared her thoughts on deficit ideologies and misconceptions about diversity and the purpose of BE from different districts looking to hire BE teachers. During our plática, she described her consciousness to teach BE to Latinx bilingual students on the border regarding the importance of dual language programs to authentically develop biliterate students.

> *Y sí se me hizo un poquito triste, porque me fijé que en muchos de los lugares que no ofrecen esos programas bilingües son en donde no hay frontera. Por ejemplo, aquí tenemos los lenguajes duales, y los programas que ellos usan son los lenguajes de early exit y nomás son programas transicionales, como dije ahorita. Entonces algunos de ellos los quieren hacer rápido, que es early exit. Que en cuanto ya tienen un poquito el inglés: "Ya, vámonos".*

Similar to Veronica, Carolina was vulnerable to not becoming bilingual and biliterate as an ESL student. Being brought to the U.S. as a middle schooler was especially difficult for her. She shared that at first, she did not like her new school or talking to others. Back then, she thought she would never become bilingual. During our pláticas she said: "A mí tampoco me gustaba la escuela, como cuando apenas entre aquí no quería hablar. Yo decía "no, es que yo nunca voy a hablar inglés" pero bueno ya después ya fuí mejorando. She shared that in her first year in a U.S classroom, she constantly felt ashamed of speaking English and was not supported by her monolingual, White, male ESL teacher. Although she acknowledged that all her classmates were placed in an ESL classroom to learn English like her, she felt she was behind everyone else because she a newly emigrated student coming from Mexico. Carolina believed that her experiences with her teachers and classmates made her vulnerable to not becoming biliterate. She believed that she had become bilingual not because of a specific teacher being

intentional in supporting her individualized needs, but because she herself made the effort to learn it on her own.

> *Pues yo estuve en clases de ESL con un maestro viejito que no sabía español. Una vez nos grabó leyendo algo que escribimos en inglés. Te ponía a leer el papel de alguien más. Yo me acuerdo de que leí el de una amiga pero lo dije todo mal. Entonces, primero que nada, está leyendo tu escrito otras personas en frente de todos, y luego te está grabando y pues para qué? Cómo iba a aprender yo inglés. Todo el tiempo me sentía como cuando te duele el pecho, de que ya no quieres hacer lo que estás haciendo. Me sentía toda nerviosa de que me fuera a tocar leer. Me sentía apenada, porque a pesar de que estaba en ESL, la mayoría de los niños estuvieron toda su vida aquí, pero están en esas clases simplemente porque su primer idioma es español, no porque en realidad no saben inglés. Y es pocos los que estamos ahí para porque en realidad no sabemos nada de inglés.*

Sofia was brought to the U.S. as a toddler by her parents who emigrated from Mexico. Similar to Veronica, Sofia started school in the U.S. and was placed in a transitional BE program up until 5th grade. She described being vulnerable to not becoming bilingual because the transitional language program she was placed in after 5th grade limited her opportunities to continue developing her biliterate abilities. Further in our plática, Sofia explained that she felt insecure about her academic Spanish saying that she struggled a lot with grammar, especially with applying the rules to position accents in the right place.

> *Aprendí mis acentos. Al principio, es aprender lo que son las sílabas, porqué en español se enfoca más en las sílabas que en los sonidos individuales. Ya en la primaria, eso ya fue hace años así que no existía este programa dual o bilingüe [en El Paso], entonces a*

mí me tocó participar en un programa transicional donde simplemente empiezas con bastante español y eventualmente te van transaccionando a una clase una clase monolingüe.

Similar to Carolina, Andrea was placed in a transitional language program after being brought to the U.S. by her parents in 4th grade. Andrea believed that because of her language placement, she was vulnerable to not becoming bilingual. She shared that these experiences as an emergent bilingual in a transitional language program limited her opportunities to become biliterate, which now she realizes is crucial for her as a teacher candidate pursuing a BE teacher certification. Despite being vulnerable to not becoming bilingual as a K-12 student, Andrea shared that she found the support she needed to continue with her development of Spanish as a BE teacher candidate in her TPP at her university.

Pues es como que, a veces se me olvidan las palabras, como se dicen en español o en inglés, se me van. Y digo con el programa bilingüe que estuve, creo que sí me ayudo a mantener ciertas palabras. Pero tal vez si hubiera sido un programa dual hubiera sido mucho mejor. Y en la universidad es igual, porque hay clases en español, y ahí desarrollo más el español. Algunas cositas si se me hacían así difíciles cuando se trataba de poderte expresar, para poder hablarlo fluido y no estarlo pensando tanto.

Monica was born and raised in the U.S. by her parents who came from Mexico before she was born. Of all the contributors in this study, Monica was the only one who spoke English at home with her parents and felt more comfortable speaking English than Spanish in social situations. She remembered visiting her grandparents and another extended family in Juarez, with whom she would speak only in Spanish as a young child. In the initial survey, Monica identified as bilingual although during our pláticas she shared feeling more fluent in Spanish as a

young child than now. Similar to Veronica, Carolina, Sofia, and Andrea's experiences with language placements, she was vulnerable to not becoming bilingual because as a K-12 student she was not labeled as an ESL, nor was she placed in any BE program.

> *I stop being bilingual just of the fact that the schools that I went to-- I guess I was never in a bilingual setting. You know how they have bilingual classroom options. I was just in the English classes. So the fact that I guess I wasn't present to speaking Spanish, like "se me fue" kind of-- and I would only speak it with my family. So I don't know. I think that's one of the reasons. That's also one of the reasons why I think it's important to have the Spanish and the English bilingual classes.*

During our pláticas, Monica shared that speaking Spanish only with her family but not in an academic setting contributed to her vulnerability of not becoming bilingual and moreover, biliterate. Her language placement experiences as a K-12 emergent bilingual student showed Monica's consciousness of the harms of deficit language ideologies across social and educational contexts based on her own experiences as a K-12 student. She believed that linguicist ideologies cause students to be vulnerable to not becoming bilingual due to societal discourses devaluing Spanish.

> *So Spanish is a devalued language. And-- I mean, I think that's really dumb. I just feel like languages shouldn't be devalued just because it's not English. I'm against people that treat Hispanics and Mexicans less because they speak Spanish. That doesn't make them less of a person, right? But no, I feel like any language should be valued, and being bilingual, it's obviously better. And it's going to help [students] at the end of the day in the real world because, especially here, we're in a city where we speak both languages.*

And although, of course, there's always that, "Oh, we're in America, speak English" we have different races and ethnicities.

In the theme of vulnerability, all LTCs talked about not becoming biliterate and losing Spanish because of the limited support received by their teachers, deficit language ideologies devaluing the use of Spanish across academic and social contexts, and, more importantly, because of their inadequate and abrupt language placements in monolingual classrooms as K-12 students. The LTC further explained that their experiences as emergent bilinguals in K-12 made them vulnerable as teacher candidates in BE because they felt they lacked the academic Spanish they needed to help their future students. Similar to what the literature has pointed out, the LTC explained they would have like to have more opportunities to develop their academic Spanish in their TPP courses (Alfaro, 2018; Guerrero & Guerrero, 2017).

In this section, I presented Veronica, Carolina, Sofia, Andrea, and Monica's experiences of being vulnerable to systemic oppression as K-12 students. Data showed that her experiences informed their consciousness about the many ways in which their students could be also vulnerable to systemic oppression. On the one hand, LTCs were vulnerable to academic failure due to the lack of support from their teachers to overcome their struggles as emergent bilingual students or recent emigrated students. On the other hand, LTCs were vulnerable to not becoming bilingual because of their teachers' lack of appropriate training to support their biliteracy development and not asking for help for fear of being ridiculed by their classmates.

In the following section, I show data related to LTCs' vulnerability to systemic oppression in their role as teacher candidates in BE.

Vulnerability to Systemic Oppression as a Latina Teacher Candidate in Bilingual Education

In the theme of vulnerability, the LTCs were conscious of the ways in which they were vulnerable to systemic oppression as Latina teacher candidates in BE. On the one hand, Carolina, Sofía, and Andrea described that the standardized testing requirements made them vulnerable to not becoming certified BE teachers. On the other hand, Carolina, Andrea, and Monica, described being vulnerable as BE teacher candidates as they were learning to teach during COVID lockdown which forced all educational activities to become virtual during most of the academic year. In both instances, the LTCs recognized through their experiences of being vulnerable to systemic oppression as Latina teacher candidates how the Texas accountability system and standardized testing to become certified and their experiences learning to teach virtually during COVID limited their experiences during their residencies.

Becoming Certified Bilingual Education Teachers. In the theme of vulnerability, this subtopic expands on Carolina, Sofia, and Andrea's experiences as BE teacher candidates dealing with certification requirements and taking test to become certified in bilingual education. For LTCs in this study, the Texas standardized testing requirements represented a concern because the outcomes could jeopardize their possibilities of becoming certified BE teachers. The data shows LTCs' consciousness of the contradictions between the Texas accountability system demands of approving standardized testing to become certified BE teachers and the actual knowledge and teaching practices to teach BE to Latinx bilingual students. Specifically, the LTCs expressed their nervousness and concerns about the extent in which a test can determine who can teach and who cannot.

Carolina chose to become a BE teacher to help other students like her overcome academic struggles while acquiring a second language. During our pláticas, Carolina described

her future hopes and dreams to become a certified teacher in BE and to support her future students' linguistic and academic needs. Despite her dreams of becoming a BE teacher, she described being stressed and nervous about failing the standardized testing requirements to get her certification. She shared being confused about what the future would bring for her since becoming a BE teacher was at stake if she did not pass the standardized testing requirements by the state.

> *Ahorita estoy como confundida, no sé si voy a poder ser maestra. La certificación, hacer los exámenes y cosas así, eso me tiene así nerviosa. Pues es que ahorita mi problema son los exámenes. Para mí no, yo escucho a otras personas y es fácil y para mí no. Para mí no son nada fácil, entonces como que eso me hace sentir como que a lo mejor esto no es lo mío. Entonces pues yo si lo quiero terminar, pero yo no sé si quiero, yo tengo miedo, como que no sé si pueda, tengo miedo de no poder llegar a hacerlo, porque sin certificación no haces nada, no puedes ser maestra. Entonces tengo miedo de no agarrar eso. Y no sé, eso es lo que me está haciendo dudar.*

During our pláticas, she became vulnerable by opening up and sharing that her situation was extremely complicated. She described that each applicant had five opportunities to take the standardized tests required to become a generalist teacher. However, in case she would not pass the test after the fifth attempt, the state would block that applicant from re-taking the test a sixth time. She explained that she was extremely discouraged to continue trying to take the test to get her certification because her four failed attempts made her nervous to completely miss her opportunity to become a certified teacher. She explained that the main and most important exam all teachers needed, regardless of area of certification, was the "content" exam. This test includes all subjects teachable in K-5, which are history, sciences, math, English, art, physical education

and health. In addition to those exams, she explained she needed to take more exams to become a certified teacher in BE.

> *Como maestra bilingüe acaban de agregar un examen nuevo que es puro inglés. Te preguntan más de comprensión y lectura, en realidad es como lectura, escritura, cómo le vas a enseñar a los niños a leer, a escribir, a hablar, los sonidos de las vocales, los sonidos de las letras, que el lenguaje fluya para que no solamente lo lean, pero lo comprendan. Y luego tengo que hacer dos bilingües. En ese te preguntan si tienes niños que no saben inglés ¿cómo los ayudas? o, cómo implementas todas las culturas de tus estudiantes en un en un salón bilingüe. Y luego otro que es en español, cómo lo hablas, cómo lo escribes. Son en línea y tienes 5 oportunidades de tomar cada examen y en el que yo estoy batallando es el del content. Me falta pasar el de historia, pero yo ya lo hice cuatro veces, nada más me queda una oportunidad. Y pues ya no te dan tu certificación si ya no pasas, y yo si me siento estresada y desanimada.*

Carolina shared that one day before our first plática, she received her test results indicating that she had failed her fourth attempt. This made her feel scared and overwhelmed since this meant she only had one more opportunity to take the content test. In addition to missing the requirement of having approved the content test, she was missing two other tests required to become a BE teacher. She was also concerned about the time she had to fulfill with all requisites to become a certified teacher before the ending of the academic year. She further explained her feelings of insecurity after failing her fourth attempt saying:

> *Cuando vi los resultados pensé que ya no iba a poder ser maestra. Dije "nada más agarro mi bachelor's de educación pero no voy a poder enseñar". Tengo miedo de que es una última vez, no tengo más oportunidades ¡esta ya es la última! Y te digo que en*

verdad estudio y estudio, y pues no. […]Y aún me faltan los dos bilingües. Entonces yo estaba estudiando para los dos bilingües, porque ya quería olvidarme de ese y enfocarme en los bilingües. Pero ahora es de que me faltan los bilingües y otra vez el de historia y ya viene la graduación y la job fair.

Carolina shared her perspective on standardized testing in her role as BE teacher candidate saying that she could not believe that becoming a teacher was determined by the outcome of a test. She further explained that the knowledge needed to pass a test by answering a multiple option test was far from the actual knowledge needed to support the individual needs of students. She believed that memorizing test answers was an absurd and incorrect way to demonstrate the passion, knowledge, and interest in supporting students to become academically successful. She also questioned the constraints posed by a test to become a teacher while criticizing the prioritization of math or language subject matters given by the teachers over other subjects such as history. In this sense, Chicana literature has pointed out the emphasis in certain subjects across teaching practices as a "symptom of the neoliberal agenda that values future money-making careers" at the expense of not teaching other subject matters less profitable (Saavedra & Salazar Pérez, 2018, p. 752).

Siento que a veces como que no estoy entendiendo lo que están preguntando. Porqué te digo, me ha pasado eso con el examen de que ya lo sé, lo estudié. Pero no sé. Siento que los exámenes no determinan lo que una maestra puede hacer o como enseña. Entonces me estoy memorizando todo esto del examen, pero en algún momento, ya no va a estar todo eso en mi mente porque yo voy a tener otras cosas. Porque tu enseñas ese contenido poquito a poquito. Por ejemplo, a veces las cosas que me hacen enseñar, pues es como que ah, ya, lo busco, me acuerdo, y lo enseño. Y no es como que estoy estudie y estudie y

> *tuve un examen para poder enseñarlo, no sé si me explico. Y aparte también, por ejemplo, yo sigo con la historia porque es mi debilidad, pero en mi experiencia ahorita, la historia se enseña si hay tiempo. No sé enseña como matemáticas, no se enseñan como lectura. Entonces, lo puedes integrar en la lectura y la escritura, pero es si hay tiempo, lo enseñas. Si no hay tiempo, se te fue el día y no lo enseñas. Entonces, pues digo, qué onda.*

Sofia chose to become a BE teacher to help students struggling to become bilingual as she did as a K-12 student. A couple of weeks after graduating from her TPP, she was ready to attend the job fair looking for jobs as a BE teacher. The only thing that Sofia was missing, was her BE teaching certification. During our pláticas, she shared that she was scared to take the standardized test that assessed Spanish to become a certified BE teacher. Her fears came from her doubts about not being biliterate because she felt that she lacked the academic language in Spanish to pass the test. She described not feeling ready and wanting to prepare more before taking the tests.

> *ya tengo todo listo para la job fair, ya tengo mi ropa lista, pero todavía estoy pensando si tratar de buscar trabajo ya, o esperarme y mejor a la certificación. Entonces, no sé realmente que es el mejor paso para mí. Ahorita nada más estoy esperando aprobación para el edTPA. Ya tengo el content, y pues para el examen de la certificación bilingüe, ya tomé los exámenes de práctica y me fue bien. Pero de todos modos me quiero preparar un poquito más, yo digo que no debo de tener tanto problema. A lo mejor el único que si puedo tener problema, es el que te evalúa el español. Es el único que me da un poquito de miedito, pero porque evalúan el español académico, simplemente por eso. ¡Me dan miedo mis acentos!*

Similar to Carolina and Sofia's experiences, Andrea also shared her struggles with the standardized test requirements to become a BE certified teacher. She shared that failing the standardized test required by the university to be admitted to the teaching program was discouraging to her saying: ya después de la primera reprobada, a la segunda ya me sentía super desanimada, y dije: "No, esto no es para mí, a lo mejor". She also believed that her failed attempts meant she was not a good candidate to become a BE teacher. She overcame her doubts and uncertainties thanks to the support of her mom, who encouraged her to retake the test. Andrea passed the test in her fourth attempt which allowed her to be admitted to a TPP at her university and to prepare to become a BE teacher. During our plática, she shared that failing the test to be admitted into the TPP four times taught her how to study for future standardized tests. She felt more prepared to take the state standardized test although she was scared because of the many tests she had to take and pass to receive her BE teacher certification.

> *Yo batallé mucho con los exámenes. Antes para entrar al programa tenías que pasar el content, pero de la universidad. Y ese lo tuve que tomar cuatro veces, hasta la cuarta lo pasé, ya después de la primera reprobada, a la segunda ya me sentía super desanimada, y dije: "No, esto no es para mí, a lo mejor". Decía mi mamá: "A ver, no, síguelo intentando". Y en la cuarta ya lo pasé. Y creo que eso me ayudó a los del estado, saber más bien cómo estudiar para ellos. Sí, porque antes me quería grabar todo de memoria, pero pues no sirve casi mucho de eso porque no todo va a venir en el examen, solo partes pequeñas. Del programa para ser maestra todo me gusto. Lo único que me asustó fue todos los exámenes que tienes que tomar para la certificación, pero lo he estado logrando, así que sí [risas].*

In the theme of vulnerability, this subtheme showed Carolina, Sofia, and Andrea's experiences taking the standardized tests to become certified BE teachers. The data related to the subtopic of becoming certified BE teachers through standardized tests showed LTCs' consciousness of the various ways that institutional requirements limited or prevented them from becoming BE certified teachers. The LTCs data also showed that failing standardized tests to become a certified BE teacher can be discouraging and can sometimes be the reason BE teaching candidates leave teaching. In the following subsection, I show data related to LTCs' experiences of learning to become a teacher through virtually platforms during COVID lockdown.

Learning to Teach Bilingual Education Virtually. In the theme of vulnerability, this subtopic expands on Carolina, Andrea, and Monica's experiences as teacher candidates during their one-year teaching placements, where they taught virtually for part or all of the year because of pandemic restrictions for in-person interactions. The data relating to the subtopic of learning to teach virtually through Zoom, shows the LTCs' consciousness of being vulnerable to the constraints that virtual instruction represented to their readiness to teach in person in a bilingual classroom with Latinx bilingual students.

Carolina was placed in a 3rd grade dual language classroom during her teaching residency. She remembered meeting Miss Martinez, her teacher mentor in person before the beginning of the year before all educational activities shifted to virtual formats. She described Miss Martinez as someone very enthusiastic and passionate about teaching BE despite some personal hardships she was experiencing at that time. Carolina described how students would respond to her teacher mentor's enthusiasm by having their cameras on at all times, contributing during group activities, and doing their individual work with smiley faces. Despite the limits that virtual instruction posed, Carolina was learning how to teach and becoming confident in her

knowledge about teaching BE with the support of Miss Martinez. In the middle of the academic year, the school district put in place a new policy requiring teachers to return to in-person activities. This requirement was placed before the emergency authorization and distribution of the COVID vaccine, which represented a risk for the lives of many teachers. As a consequence, Carolina, Veronica, and Sofia's teacher mentors decided to leave teaching during that year. After Miss Martinez left, Carolina was placed in a different classroom under the guidance of a different teacher mentor.

> *La llegué a conocer en persona al principio, porque hasta me dijo que si iba a su casa los lunes. Y si la llegué a conocer en persona, super buena persona y así. Pero no enseñamos en persona, ya no me tocó, porque ella no quiso regresar en persona, por eso fue que ella se fue. Se tomó como un permiso, como si estuviera embarazada, y se fue. No sabe si va a regresar de maestra, pero yo no podía quedarme con los mismos niños, y pues fue cuando me movieron con la otra maestra, que también es de tercer grado.*

Besides becoming a BE teacher through a virtual platform, Carolina experienced a change of classrooms in the middle of the academic year after Miss Martinez left. During our pláticas, she shared that she had to start all over again by developing a new mentor-mentee relationship and learning about her new students' individual needs and personalities. Yet, one of the reasons she chose to teach in a one-year residency was because she wanted to be part of the students' academic development throughout the year. Despite the challenge she faced by being placed in a new BE classroom in the middle of the year, she developed a good relationship with her new teacher mentor. However, she shared that she would have liked to continue learning from Miss Martinez in a real-life setting.

Ajá siempre he estado en tercero, pero me cambiaron de clase, ya no tengo los mismos niños. Y no sé, y digo también la otra mentora que tengo super buena persona y he aprendido cosas, pero no, siento que el más allá de ser maestro no es lo que sepas, pero es, ¿cómo vas a entender a los niños? ¿cómo vas a hacer que los niños pongan atención? Y ella a pesar de que fue en la computadora, es como que todos los niños siempre se conectaban, tenían su cámara prendida, participaban todos. Entonces era como que, hasta yo me sentí así feliz. Y así todo el día activa, eso me gustó. Me gustó bastante, como que, y pues he escuchado también como de otras maestras que dicen, hay no, Miss Martínez es muy buena, y aprendes mucho. Si, me hubiera gustado poder haber estado con ella en persona, en una clase normal.

Carolina also noted that teachers faced instructional challenges because of the limits of virtual teaching. She remembered that during her teaching placement, she heard some teachers talking about the possible outcomes of students' standardized testing that year. For example, Carolina said her teacher mentor and other teachers were concerned about not being able to teach students how to use a ruler through a virtual platform. During our pláticas, she did not recognize that another way in which she was vulnerable as a LTC learning to teach virtually, was that it would be her responsibility as a teacher of record the following academic year to make up for everything that could not be taught virtually during that year.

Fíjate que, si me hace sentir como que nerviosa, porque como ahorita los niños lo van a tomar, las maestras son tan como que nerviosas, sienten -me van a calificar a mí- Porque califican a las maestras basado en los resultados de los niños. A las maestras les dan una calificación basada en los resultados de los niños y pues a pesar de todo, pues los niños sí saben cosas, pero no aprendieron como en un año normal que van a la escuela.

Entonces, por ejemplo, yo las escucho y ellas están nerviosas porque las van a evaluar y saben que los niños a lo mejor, no lo hacen bien, pues por el hecho de que, por ejemplo, lo que ahora estamos viendo es que no se les ha podido enseñar a los niños a usar una regla, porque no es lo mismo una regla en papel, que aquí en la computadora. Entonces, cómo le van a hacer.

Andrea was placed in a dual language classroom in 2nd grade during her teaching residency. She shared that there were two options offered in her TPP program to graduate with her bachelor's degree in education, a one-semester teaching placement or a one-year teaching placement. From these options, she chose the one-year teaching residency instead of the one semester placement because the former would include a stipend, which she much needed to cover her living expenses. Similar to Carolina, Andrea wanted to have the opportunity to experience being a teacher during a full academic year. During our pláticas, she shared that she thought that her teaching placement in a dual language classroom was going to be much more difficult than it really was. She believed that her teaching placement experiences were easier than she expected because everything was being held virtually. However, she did not recognize that at the same time she was vulnerable to the possibility that she would not be ready to teach BE the following year because of the limits of virtual instruction.

Elegir la residencia en vez del internship de un semestre porque, bueno, lo primero era porque me pagaban durante ese año. Y la segunda, porque decían que entraba con más oportunidad de agarrar trabajo porque vas a tener como todo este año de experiencia en vez de solo uno, un semestre. Y también me gustó porque así realmente iba a saber cómo empieza un año y cómo va terminando un año. Yo pensé que iban a ser mucho más difícil,

y no se me hizo. Y creo que también tuvo que ver en que fue todo por internet, porque empezábamos con lo del virus.

Similar to Andrea, Monica decided to apply to the one-year teacher residency to have the experience of teaching during a full academic year. During her teaching residency, Monica was placed in a dual language classroom in 3rd grade. She believed that a one-year teaching placement was the best way to learn how to teach BE in a real setting and acquire hands-on experience in the classroom. However, she shared that nobody would have expected having to transition to virtual platforms because of the COVID pandemic that limited in-person interactions. Monica shared her disappointment about her experiences as a teacher candidate during the COVID lockdown but maintained a positive attitude about the experience of learning to teach virtually despite the many doubts and uncertainties about not being prepared for in-person teaching. In our pláticas, she described being hopeful about what she would do when taking a teaching position the following year despite having some concerns about actually doing it.

It's just so cool that you can do the full-year long and then you get the hands-on experience. So, I was like, "Well, why do it for half a semester of student teaching when I can do it the full year? But the fact that it was a whole different experience for us-- it kind of sucked because it was like, "Well, we didn't prepare to be online." We wanted to be in the classroom and do so many things hands-on, right? And that's what I wanted, but obviously, things change. But now that I think about it, this was still a great experience because we got to teach online. And that's something that's never been done. So now, I have the experience of teaching online. And let's say things do go back to normal, I mean,

I think I can manage my way and just be able to do it face-to-face even though I haven't really gotten that experience yet.

Monica shared that her frustration with going through her teaching residency virtually was shared with her teacher mentors, who described the many activities they could not implement during that year due to the limits of virtual instruction.

Yeah. But, I mean, I guess we didn't really get to do it. It's because my mentor teachers were like, "We would do so many things. And we would do so many projects. And we have so much stuff.' And they say like this year honestly really sucked because they feel that they didn't teach us, enough like how they would have if things are normal. And I was like, "Well, I mean, honestly, I've learned so much either way.' So, I mean, that's how it just happened. And they're like, "Yeah. But it's because we're so hands-on. We have so many different activities." And that's what I was excited for. But, I mean, like I said, things are different. And I still learned a lot from them. And, I mean, I appreciate what they've done. They just feel that they didn't reach the full potential as other years were.

Contrary to Carolina, Andrea, and Monica's perspectives on having to learn to teach virtually during the COVID pandemic, Veronica believed that she could take advantage of what students learned throughout the academic year of virtual instruction. Veronica expressed that as a future BE teacher she would include the knowledge gained by students during the virtual instructions, such as knowledge about new technologies, apps, and electronic device manipulation as part of the curriculum. Her perspective was to take advantage of what she and her students learned during virtual instruction to adopt similar strategies once instruction returned to in-person.

> *Entonces es lo que estoy tratando de averiguar ahorita, las mejores prácticas para aprender y lo que he aprendido ahorita es que puedes agarrar varios TEKS y meterlos en una lección, y eso es lo mejor que funciona. Tienes que ser muy interactivo, entonces a mí me gustaría mucho introducir tecnología, especialmente porque los niños ya saben mucho por causa del COVID, ya han aprendido mucho a la computadora, más que uno inclusive, y entonces integrar ese tipo de tecnología.*

In this section, I presented LTC's consciousness of being vulnerable to systemic oppression as they faced the constraints posed by the Texas accountability system while learning to teach BE virtually during their teaching residencies. On the one hand, they recognized their experiences were limited by the constraints posed by the virtual instruction that happened most of the academic year. These limitations left them feeling they were not ready to teach in a BE classroom after their graduation from their TP programs. On the other hand, they were vulnerable as teacher candidates learning to teach virtually by having their teacher mentors leave the profession due to the policies that forced them to return to in-person teaching before the authorization and distribution of the COVID vaccine.

Vulnerability to Systemic Oppression as a Future Bilingual Education Teacher

In the theme of vulnerability, the LTCs were conscious of the ways they were vulnerable to systemic oppression as BE teachers. In the first place, Veronica, Sofía, and Andrea described being vulnerable as future BE teachers because of the stressful working conditions and overwhelming responsibilities they would have as future BE teachers. In the second place, Veronica, Carolina, and Sofia shared their perspectives on the Texas accountability system that limited their teaching practices while making their emergent bilingual students vulnerable to academic failure. In the third place, Veronica, Carolina, Sofía, Andrea, and Monica described

being vulnerable as future BE teachers because of societal discourses undervaluing and questioning their career choices. In all cases, LTCs recognized that teaching is a stressful and devalued profession that requires a genuine passion for supporting emergent bilingual students beyond financial gain or societal recognition. Data shows that LTCs were willing to become BE teachers despite the stressful and overwhelming responsibilities and the prevalent misconceptions about teaching bilingual education that made their families and communities question their career choices.

Stressful Working Conditions and Overwhelming Responsibilities as Future Bilingual Education Teachers. In the theme of vulnerability, this subtopic expands on Veronica, Sofia, and Andrea's consciousness about being vulnerable to working in a stressful environment and dealing with overwhelming responsibilities as future BE teachers based on what they observed their teacher mentors had to navigate through during their one-year teaching residency.

Veronica taught 3rd grade in two different dual language classrooms after her first teaching mentor left teaching in the middle of the academic year. Her experiences under the guidance of two different teacher mentors helped Veronica to observe the struggles, stresses, and overwhelming responsibilities that her two teacher mentors had. Data from our pláticas showed her consciousness of the many responsibilities and roles a BE teacher has.

> *Creo estamos muy limitados en recursos en español. Por ejemplo, cuando preparando lecciones en español, batallo muchísimo para encontrar algo que este bien hecho, que la calidad sea buena. Si hay videos y cosas, pero no concuerdan con los estándares estatales. Me preocupa porque como educadora yo quiero darle lo mejor a los estudiantes, la mejor calidad, la mejor instrucción, y si uno no tiene recursos pues te*

hace hacerte más creativo. Sacarte cosas de la manga es otra cosa que me preocupa, porque nunca pasan las cosas como planeas. Puedes tener un plan, pero nunca es como quieres. Siempre tienes que estar listo, pensar en el instante y hacer decisiones de ya. Creo que otra preocupación seria tener el apoyo de los padres. Creo que muchos de ellos tienen la mentalidad de que yo llevo a mi hijo a la escuela, usted le enseña y yo ya me lavé las manos de mi responsabilidad en casa. ¡Y no! tiene que ser un trabajo en equipo. Yo me veo como esas maestras de si mi estudiante no está viniendo a la escuela, yo voy a ir a su casa a ver si todo está bien y llevarle material. A mi pues no sé, a mí me importan mucho mis niños, y yo me iría como quien dice the extra mile, para apoyarlos. Otra preocupación sería, el ambiente [laboral]. Sería muy selectiva a donde me iría a trabajar porque, creo que las personas con las que te rodeas tienen mucho que ver en tu success. Entonces quiero saber si la administración y las maestras me pueden ayudar y apoyar para mejorar.

Another concern that Veronica had was the limitation that the school administration posed to enacting her teaching philosophy. This concern emerged from the struggles she observed their teacher mentors going through with the school administration during her teaching placement at an elementary school. Data showed Veronica's consciousness about supporting all students' individual needs in a fun and engaging way and taking the time to know her students to establish reciprocal relationships were in contradiction to the priority given by some school administrations to the students' standardized outcomes. She described her concerns about the extent to which the school administration could limit her teaching philosophy for the sake of having good testing outcomes that could position a school in good standing with the districts.

> *Y por eso te decía, la administración tiene que ver mucho, porque hay administración que te limita y que dicen: "Es que aquí dice, y esto es lo que tú vas a hacer". Y hay otra administración que te dice: "Lo que te funcione, adelante". Pero mucha de la administración ya no es así, ya no te dan esa libertad como maestra, ¿por qué? Porque también están tan preocupados en qué nivel está su distrito, en qué nivel está su escuela, si soy mejor que otra escuela.*

Later in our plática, Veronica added:

> *Lo que más me estresa yo creo sería la administración. Porqué si tu no tienes una administración que te ayude que te de ese apoyo, pues estas muy limitada como maestra. Administración seria que te brinde tanto como materiales, como las cosas que puedes hacer, por ejemplo, tienes que pedir permiso para enseñar una película, o field trip, tienes que tener aprobación de muchas cosas, te limitan bastante en ciertos aspectos. Y a mi me encantan los museos. Yo aquí en El Paso me la vivo en los museos. Y yo soy como ese tipo de maestras que les encanta llevar a los niños a los museos y todo eso, pero pues claro, igual se necesita como ese apoyo de la administración.*

Similar to Veronica, Sofia taught 5th grade for the first part of the academic year, and then 4th grade for the second part of the academic year after her first teaching mentor left teaching during COVID. The teaching guidance she received from her two different teacher mentors helped Sofia to understand the overwhelming and contradictory responsibilities that BE teachers have. Sofia noted she needed to be ready for the unexpected as a future BE teacher. She knew teaching requires a high level of preparedness to be ready to keep up with the high demands of being a BE teacher.

Algo un poquito más inesperado es a lo mejor que tan hiperactivos son. Te vas dando cuenta que tienes que ser bastantemente eficiente con el manejo de la clase y que los niños sepan que ya todos vamos a ponernos a estudiar, o que ya todos vamos a empezar a hacer esto

Andrea taught in a 2nd grade dual language classroom under the guidance of her teacher mentor the full academic year. Her experiences during her one year teaching placement made her observe that she will have the stressful responsibility of dealing with the misconceptions that parents have about BE and language placement options for their children. Specifically, she explained that parents' concerns and discourses were contradictory. On the one hand, she noted that some parents were supportive of their children's placements in dual language classrooms. She shared that in most cases, these supportive parents who chose a dual language program for their children were White English monolinguals with capitalist ideologies who believe that their children will have more resources to capitalize on in the future as adults. On the other hand, Andrea also noted that were deficit language ideologies amongst the Latinx parents who did not want their children to be placed in dual language programs. Andrea believed that as a future BE teacher, it will be her sole responsibility to take charge of the stressful and overwhelming responsibility of informing and dealing with parents' contradictory discourses and beliefs.

Hay papás que solo hablan inglés y quieren que sus hijos sepan español, porque eso ofrece más oportunidades de trabajo al futuro. Tuve conferencia en una ocasión con los papas y ellos decían "queremos que estén aquí", y que "eso es lo mejor para ellos". Y aquí se han quedado. A fuerzas quieren que aprendan español sus hijos, aunque ellos hablen puro inglés. La mayoría son como que saben muy poquito español, y sí saben más inglés, pero tienen, como, a lo mejor, familia que sabe español, también podría ser por

eso. Tienen cultura México-latina, pero a lo mejor no tuvieron la oportunidad de aprender el idioma. De hecho, hay una clase que es monolingüe y hay niños que están aprendiendo inglés y los papás no quieren que sepan español. No quieren que estén en el programa dual, sino quieren que solo aprendan inglés. También tiene que ver mucho con los papás y esos papás son medio mexicanos o latinos también.

In the theme of vulnerability, the data related to the topic of stressful working conditions and overwhelming responsibilities as future bilingual education teachers showed LTCs' consciousness of being vulnerable to systemic oppression as future BE teachers as having to deal with stressful working conditions and overwhelming responsibilities. The data showed the LTCs' consciousness of the various ways they were vulnerable to systemic oppression, especially because of the lack of support from the school administration and misconceptions about BE. In the next subsection, I show data related to LTCs' vulnerability as future BE teachers regarding their experiences navigating the Texas standardized accountability system.

Navigating the Texas Accountability System as Future Bilingual Education Teachers. In the theme of vulnerability, this subtopic expands on Veronica, Carolina, and Sofia's consciousness of being vulnerable to having their teaching practices limited by the Texas accountability system as future BE teachers based on what they experienced during their one-year teaching residency.

Veronica described being vulnerable to leaving teaching because of her disappointment with the limits that the Texas accountability system represented to her teaching philosophy due to time constraints posed by the standardized testing. Data showed that Veronica's teaching philosophy was guided by her concerns to know her students and offer them individualized instruction in a fun and engaging way. However, during her teacher preparation program, she

learned an important phrase she would constantly keep in mind: “teach to the test”. She described that it was difficult to maintain a balance between teaching to the test and adopting fun and engaging activities as a future BE teacher.

> *Nos enseñan todo el tiempo “you have to teach to the test”. Los exámenes son un estrés, pero creo que también es una guía, hasta cierto punto claro que te ayuda a formar tus asignaciones, tus planes, si te da una idea, pero es muy estresante porque you have to teach to the test. Entonces tu enfoque siempre va a estar en ok, mis niños tienen que saber esto para el examen y no te enfocas tanto en hacer las lecciones divertidas sino en que se aprendan el contenido. Creo que es muy difícil como maestra encontrar ese balance, entre que ellos aprendan el contenido, pero en una manera divertida o engaging. Los profesores de la universidad nos decían “you guys are always gonna be thinking about teaching to the test, making sure your students know the standards, applying them to your lessons. You can’t just teach whatever you want and have a fun all day because you would always have to be like making sure that they know, assessing, formal and informal assessments.”*

During an observation at a non-traditional elementary classroom at a private school, which took place prior to her residency, Veronica recognized that the “teach to the test” philosophy of her university’s professors was in conflict with her own teaching philosophy. During that experience of observing a 2nd grade classroom, she fell in love with the way teachers let students explore and learn following their own rhythm. She believed that having to teach to the test to comply with her future responsibilities as a BE teacher according to the Texas accountability systems and the standardized test was unjust to her future Latinx emergent bilingual students, which was making her consider leaving teaching despite her passion to teach

other students coming from similar backgrounds to her own. In our last plática, after three months of building a close relationship between us based on confianza and respeto, she shared her honest thoughts on standardized testing. Her thoughts on standardized testing shifted from her previous perspective to one that was more raw and open:

> *¿Los exámenes estandarizados? Los pueden a tirar por la ventana [risas]. La verdad ese es mi pensar. Creo que es una manera muy injusta de evaluar a los estudiantes. Me da coraje y creo que en parte por eso no quiero continuar también en educación. Porque me apasiona muchísimo pero ya después de tener esta experiencia en la residencia digo "es que nunca va a cambiar". Y es por eso que dije: "Si trabajo en educación, yo voy a trabajar en la escuela que te conté, porque tienen una perspectiva muy diferente de lo que es la educación. Las flexibilidades que tienen me fascinan, me encanta que te dan el derecho como maestra de tratar diferente a tus estudiantes, como tú sabes tratarlos, como tú quieres tratarlos. Que tengan otro tipo de experiencias. Que los niños tengan la oportunidad de ir a agarrar una rana y explorar y ensuciarse. Eso es lo que debe haber en una escuela; que los niños tengan esa experiencia de ir y poder agarrar una ranita y ver qué es todo un ecosistema, qué es un organismo. Entonces, aprender de la vida, y dentro de eso, integrar los conceptos de Ciencias, de Matemáticas, y todo lo demás.*

Similar to Veronica, Carolina taught 3rd grade in two different dual language classrooms. Her experiences under the guidance of her two teacher mentors helped Carolina to understand the responsibilities that BE teachers have for their students to pass their standardized testing required by the state of Texas. Data from our pláticas showed she was vulnerable as the one being responsible for her students' outcomes as these would be used to measure her ability to teach BE. She also said she was nervous to become a new BE teacher as she would have the sole

responsibility to navigate the Texas accountability system and face the consequences if her future students failed to obtain the desired outcomes. She explained that students in 3rd grade must take the

The Texas student assessment program has been in place since 1980. According to the Texas Education Agency (TEA, 2021) the purpose of the Texas student assessment program is to measure the extent to which a student has learned and is able to apply knowledge and skills related to their school level as stated in each grade in the Texas Essential Knowledge and Skills (TEKS) and aligned with state curriculum.

> *Si me acuerdo tomar los exámenes cuando era estudiante, pero siento como nada más los tomaba y en esos no batallaba. Ahora nada más en el de historia batalle. No estoy segura si en verdad debieran ser dados o no, pero si me hace sentir nerviosa que tenga yo la responsabilidad de que los niños aprendan. Al principio decía -yo no quiero enseñar un grado en el que tomen exámenes. Cuando me iban a dar un grado yo quise segundo y cuarto porque había escuchado que tercero y quinto son los más difíciles. Cuarto también toma exámenes, pero como tercero apenas el STAAR test es nuevo para ellos, porque los chiquitos de segundo para abajo no lo toman. Creo que si es posible ayudar a los niños a que aprendan pero me hace sentir nerviosa el hecho de que te evalúen con los resultados. Creo que tus primeros dos años son los más importantes, porque no estás en un contrato como maestra, estás a prueba, y todo puede pasar en esos dos primeros años. Y esos dos primeros años son como que están más sobre ti.*

In the quote above, the of which Veronica was worried about is the State of Texas Assessments of Academic Readiness (STAAR) administered to students in grades 3-12. This is

one of the many accountability mechanisms across the state, which shows the data-driven perspective of education in Texas.

Similar to Veronica, Sofia believed that the Texas accountability system limited the possibilities of teaching BE to Latinx bilingual students. Data showed Sofia's consciousness of questioning the real purpose, benefits, and dangers of standardized testing in BE. During her residency, Sofia observed that her teacher mentors prioritized the instruction of some subjects at the expense of not teaching others they considered less important. She also noted that the time allocated to teach STEM (Science, Technology, Engineering, and Mathematics) subjects was prioritized by her teacher mentors based on what was required by the Texas Essential Knowledge and Skills (TEKS) and the possible consequences teachers could face if their students did not meet these standards when being assessed through standardized tests. Sofia considered that these mechanisms, part of the accountability system in Texas, limited teaching BE to Latinx students. She recognized that used in the right way, standardized testing could be a good way to help students by using the tests' outcomes as feedback for their instructions.

> *Creo que [los exámenes] realmente sirven, son muy buena herramientas utilizadas efectivamente. Pero a veces siento que eso impide mucho el enseñarles a los estudiantes, porque te estás limitando con que "me tengo que enfocar en esto. Voy a parar de enseñar matemáticas ahorita para enfocarme en lectura porque eso es el siguiente examen estandarizado". Y luego que ya terminaron, "ok, vamos a hacer la escritura a un lado, vamos a meter todo lo que falto estas dos semanas". Entonces ahí sí siento que impide la enseñanza. Pero a la misma vez si no hay una meta a que llegar todos los niños van a estar en sus propios ritmos dependiendo del maestro. Entonces tienen sus contras y ventajas. Tienes que saberla usar para que realmente sea de utilidad sino nada más es un*

obstáculo o una cosa extra que se le tiene que agregarle a los estudiantes y a los maestros.

Sofia was conscious of the responsibilities that BE teachers have for their students to pass the standardized testing required by the state of Texas. She knew that emergent bilingual students, whose primary language is Spanish, were required to take the Texas English Language Proficiency Assessment System (TELPAS) (TEA,2021). This test has the purpose of measuring the English language development of emergent bilinguals whose primary language is Spanish[2]. Yet, she noted there was no test designed to do the opposite, to measure the Spanish language development of emergent students whose primary language is English. Based on our pláticas, data showed Sofia's consciousness of the underlying linguicism and neoliberal ideologies embedded within the Texas accountability system. She explained that this contradiction exposed underlying English-only ideologies embedded in the system due to the fact that the state invested in the development and distribution of a standardized test that measured the English literacy development of Latinx students without investing in a standardized test that would measure language development of students in Spanish.

Desde una perspectiva de soon to be teacher, de lo que se manejó en la escuela [during teaching placement], a pesar de ser una escuela en la que se empezaron los programas bilingües aquí en El Paso, y que ya tienen bastante tiempo con el programa, a la misma vez, no ha sido suficiente tiempo implementando el programa. Porque mis estudiantes de

---

[2] According to the Texas Education Agency (2021), the "TELPAS is an assessment program for students in Texas public schools who are learning the English language. The Texas Education Agency developed TELPAS to meet state and federal requirements, which annually assesses the English language proficiency of students who have been identified as English learners (ELs). TELPAS evaluates the progress that each EL makes in becoming proficient in the use of academic English" (p. 1).

> *quinto año ellos eran la mayoría hablantes en inglés y nada más les tocaba como a uno o dos estudiantes hacer el TELPAS. Ahora los estudiantes en 4to en donde estoy todos tuvieron que tomar el TELPAS. El TELPAS es el examen para ver cómo va su desarrollo en el inglés, pero no hay nada equivalente para el español. Entonces te vas dando cuenta de ¿por qué tenemos eso para el inglés y porque no tenemos algo para el español?*

She then continued saying:

> *yo sé que las cosas son muy difíciles porque todo involucre cosas políticas y de cómo obtienen ese dinero y en donde les conviene invertirlo, […] ya dieron un gran paso al tener los estándares en español [que tradujeron] del inglés. Está muy bonito en español, pero donde están los recursos, eso es solo un pequeño paso.*

Sofia recognized that there has been progress towards offering Latinx emergent bilingual students' equal opportunities to become biliterate, but that more actions are needed to continue improving the education of Latinx in K-12 bilingual classrooms. She was conscious that improving bilingual education, and dual language programs in particular was a complex issue in which politics and money were involved. Moreover, the data also showed that Sofia's consciousness regarding linguicism and neoliberal ideologies framing the Texas accountability system was influenced by her experiences with a Latinx emergent bilingual during her teaching residency. Sofia shared that an emergent bilingual student who needed to receive accommodations for dyslexia could not be helped because the tools to diagnose him were only offered in English. In the following quote, Sofia criticized the lack of the resources in Spanish to diagnose this student at the district and school level.

> *Todavía hay un lugar para mejorar. Por ejemplo, participé en la evaluación de un estudiante para ver si puede ser considerado para darle adecuaciones por parte del*

programa de Educación Especial. Ahora a ellos les ofrecen si tienen maestros bilingües, pero como estaba platicando con mi mentor, era como que si, tienen un programa de dislexia para el inglés, pero no tienen nada desarrollado en español. Entonces los exámenes, nada más puedes evaluarlos en el inglés y pues obviamente si el estudiante habla puro en español, cómo puedes utilizar una herramienta que nada más evalúa en inglés para evaluar si tiene dislexia en español. Entonces ahí es muy difícil y a lo mejor no es un examen estandarizado pero sí se relaciona mucho porque es un tipo de examen que se utiliza, una herramienta que se utiliza para evaluar un estudiante. Porque no tienen el examen en español? Por qué no lo han incorporado en la escuela. Le dijimos a su familia, pero simplemente todo requiere dinero. No sé, yo creo que puede haber maneras de que el distrito está dispuesto a mandar equipos, mandar maestros a entrenamientos, traer a las personas.

In this section, I presented Veronica, Carolina, and Sofia's perspectives on being vulnerable as future BE teachers having to navigate the Texas accountability system. On the one hand, Veronica, Carolina, and Sofia believed that standardized testing limited their teaching practices reducing them to a "teaching to the test" mentality. On the other hand, LTCs considered that the Texas accountability system made emergent bilingual students vulnerable to academic failure by not offering the appropriate resources in Spanish to support students individualized needs. In the next topic I show data related to LTCs' consciousness of being vulnerable as future BE teachers due to the low status of teaching based on societal discourses devaluing their career choices.

Facing Societal Discourses Against Teaching BE as a Career Choice. In the theme of vulnerability, this subtopic expands on Veronica, Carolina, and Sofia's consciousness of being vulnerable as future BE teachers due to undervaluing discourses about teaching. In this subtopic of facing societal discourses against teaching BE as a career choice, data shows LTCs' receiving harsh comments and being questioned by their families about their career choices as future BE teachers.

Veronica believed that teaching was a beautiful but difficult profession due to societal discourses that considered teaching an undervalued and underpaid career choice. Veronica shared that her dad, who brought her family from Mexico when she was a toddler, did not support and question her decision to become a teacher. Data also showed Veronica was conscious of being vulnerable to discourses against choosing to teach BE as a career choice based on machisto discourses and aspirations of social mobility of her family. The following quote explains that the constant battle with her dad to defend her career choice was exhausting up to the point of getting sick and thinking about leaving her teacher preparation undergraduate program.

> *Es una profesión muy difícil y muy bonita. Pero si está mal pagada y criticada. En mi tercer semestre en la universidad estaba recibiendo mucha resistencia de parte de mi papá. Él siempre quiso que fuera doctora, abogada, que fuera algo así grande. Él no tuvo que pagar mi universidad porque sí la hubiera tenido que pagar no me hubiera dado el dinero para continuar siendo maestra. Entonces yo sé que él no tuvo mucho control pero ya estaba tan cansada de que me hostigaba. Y ya estaba cansada, estaba fastidiada, no estaba durmiendo, no estaba comiendo bien. Inclusive me dio hasta anemia, tenía ataques de ansiedad, y la verdad estaba super estresada y dije "¿vale la pena luchar por esto en contra de mi papá?" Y dije, "¿por qué me voy a detener por una persona? Tengo*

que ser autosuficiente, tengo que hacer algo que yo quiero hacer, no algo que me dicen que tengo que hacer. Entonces pues me amarré bien la toalla y seguí adelante.

Veronica also recognized that despite the overwhelming and stressful responsibilities that BE teachers have, she was questioned and criticized by other family members because of her career choice. Data showed that Veronica was also vulnerable to societal discourses against teaching when she was constantly asked why she chose to teach BE since she is too smart to be a teacher and teaching is an underpaid profession. She also felt she was being downgraded by her own family for choosing teaching as a profession. The following quote shows societal discourses from her family about teaching being a low-status profession and her resiliency to continue with her career choice out of passion for helping students become bilingual.

Somos muchas cosas, no nada más somos maestras, somos abogados, somos amigos, en ocasiones somos consejeras, somos de todo. Entonces cuando me dicen tú nada más eres una maestra, me da así como... "no es cierto", y me lo ha dicho mi hermano, o mis primos. Me dicen "hay tú eres una maestra. O ¿por qué eres maestra?" Siempre me dice, esta es la pregunta que siempre me ha hacen, por qué eres maestra si ni te pagan bien. Me dicen "tú eres muy inteligente para estar ahí". Y les digo, eso que tiene que ver, no estoy ahí por lo que me pagan. Si no porque es lo que a mí me gusta hacer. Pero ya me acostumbré. […] Our culture sometimes can make us less, because, you know machismo: "the women should be at home cleaning and doing all these shores", I have experienced this with my father myself. I had to work for my education, and I thank God that my parents didn't have to pay my education. I got a scholarship and financial aid because of my grades, they got a grant, so my parents never had to pay for my education, so it was

such a relief not to have to ask my dad for money to study. He was very hesitant about my choice.

Veronica also noted gendered societal discourse about teaching as a profession. Data showed Veronica's consciousness of being vulnerable as a future BE teacher based on gender stereotypes that exclusively characterize teaching as a female profession. Veronica believed that societal discourses that considered teaching a female profession had caused the underrepresentation of male teachers in the field of BE. She was conscious that teaching is considered a feminine profession by societal discourses. Hence, as a future BE teacher, she described that one of her future responsibilities would be to support other BE teachers, but especially, to offer her emotional and academic support and encouragement to male teachers involved in BE.

Se me hace triste que no tantos hombres se interesen en la educación. Si llego a ver uno, la verdad lo aplaudo porque creo que se toma mucha valentía para hacer eso y mucha pasión, mucho corazón. Creo que se toma una personalidad bastante fuerte para hacer eso, porque muchos te juzgan y se me hace un poquito triste. No me gusta porque luego catalogan a la mujer como que somos más emocionales y es verdad, no tengo problema con eso pero tengo problema con la idea de que un hombre no puede ser emocional también. Si me gustaría ver más hombres en esta profesión, sería muy interesante, me gustaría mucho trabajar con ellos.

Similar to Veronica, Andrea's parents questioned her career choice based on machismo and social mobility aspirations. Andrea shared that she was asked why she did not choose to become a lawyer or a doctor as these professions hold a higher social status among Latinx families. She also described her parents' beliefs about teaching being a highly demanding

profession that did not offer Andrea future financial stability and economic independence, in addition to the low social status that teaching holds.

> *Mi familia dice que valiente soy [risas]. Pues no sé, si hay un poco de que ellos no querían que fuera maestra. Ellos decían "hay, queríamos que fueras doctora, enfermera, abogada". Que es lo típico. Y pues cuando me cambié de enfermería a educación me decían "bueno, pues si es lo quieres". Entonces sí me apoyaron y todo, pero pues sí decían "¿Por qué maestra?" Luego a veces escuchan que hay problemas con los padres de familia y decían "¿En qué problemas te fuiste a meter?", y cositas así [risas]. Ellos decían que querían que estuviera más-- porque pues de maestra calificas, haces los lesson plans, o sea, no dejas el trabajo en la escuela, a veces te lo traes a la casa-- y pues es lo que decían. No es lo que querían, pero ya ahorita ya lo aceptan [risas]. Sí, también por lo económico, decían "Es que queremos que ganes como algo donde tú estés bien". No sé mucho de cuánto ganaría una maestra, pero pues sé que no son, por ejemplo, sé que los ingenieros ganan un chorro, pero pues los maestros son los que apoyan a todos, ¿no? [risas]. Pero les digo: "Es que no nos valoran".*

Monica had a close relationship with her teacher mentors, who sometimes asked her why she had chosen to become a BE teacher. Monica shared that one of her biggest inspirations to become a BE teacher was her dad who was a social science teacher with a BE certification. However, Monica's teacher mentors shared her concerns for Monica's financial future sharing consejo of pursuing a master's degree in education. In Monica's teacher mentors' perspectives, having a masters' degree in education would allow her to quickly advance professionally, securing a better financial future for herself.

So, I wanted to go for it [master's degree] because my mentor teachers-- and I've heard a lot of people say you should go for your master's because there's more opportunities. Not that teaching is a bad job, right, but there is eventually like, "You'll get tired of it," I guess-- so will you be able to excel to be an instructional leader or admin or something. So, I was just thinking "Maybe I can go for the master's," just to have that option, just have options and just to learn more.

Similar to Monica, Carolina also received support from her family about her decision to pursue a career teaching BE. Carolina's experiences offer a counterexample about the societal discourses against choosing to teach BE as a profession that the other teaching candidates received. For Carolina, the decision to teach BE was well received by her close relatives and friends. In particular, she shared that her mom supported and encouraged her decision to become a BE teacher. However, data showed that behind the support Carolina received from her mom, was a gendered ideology that considered teaching as the perfect profession for a Latina female. Although Carolina felt supported and encouraged, she was not aware of the gendered discourse behind her mom's support who considered it was important for Carolina to have time to raise her future children and fulfill the responsibilities of her household.

Creo que a pesar de todo, pues me apoyan. Sí, mi mamá siempre nos ha dicho, porque también tengo una hermana más grande. Siempre nos ha dicho que el trabajo perfecto para una mujer es maestra. Ella no es maestra. Ella nada más dice que ella creía que el trabajo perfecto para una mujer era ser maestra. Pues ella decía, por los niños, como que por los hijos para tener más tiempo con ellos. Qué porque vas a tener el mismo horario que los niños, que tus hijos y cosas así.

In this topic, I presented the many ways in which LTCs are vulnerable as future BE teachers based on what they observed during their teaching placements in dual language classrooms. Data showed that LTCs were conscious that teachers not only teach but that they have to act as advocates for the students and their families as Veronica said: "*Somos muchas cosas, no nada más somos maestras, somos abogados, somos amigos, en ocasiones somos consejeras, somos de todo."* The data also showed LTCs talking about what the future looked like for them as BE teachers. Their concerns included the lack of resources in Spanish to teach BE to emergent bilinguals; having lots of extra activities fully prepared in advance in case they would unexpectedly need them; the misunderstandings and linguicist ideologies from parents towards BE programs; having a supportive working environment from the administration and other teachers to navigate the overwhelming responsibilities of teaching BE; and the stress of having to navigate the Texas accountability system that limited their teaching practices.

Healing

> *Desde muy pequeña siempre he querido ser maestra. […] Algo dentro de mi siempre me dijo, "oye, si miras a los estudiantes que son como tú, acaso no te gustaría tratar de ayudar a los estudiantes que están pasando tus mismas situaciones? - Sofia*

The theme of healing includes two ways in which contributors sought to heal wounds by empowering and connecting with Latinx emergent bilinguals and their families as BE teachers. Based on the literature on CFE, healing refers to the ways in which Latinas seek to collectively move through emotional wounds of hate, ignorance, and indifference by empowering and re-connecting with others (Anzaldúa, 2012). This theme includes contributors' lived experiences growing up as bilinguals at the US-Mexico border and accounts of their experiences during their teacher residency in elementary dual language classrooms. The data also revealed struggles related to their intersecting identities as females, bilinguals, Latinas, BE teachers, first-generation K-12 US students, working class, and members of immigrant families. In this theme, healing experiences of trauma included the ways in which LTCs sought to heal past experiences of trauma by becoming a BE teachers and adopting healing teaching practices.

Becoming a Bilingual Education Teacher to Heal

In the theme of healing, the LTCs talked about their decisions to become BE teachers to heal themselves and their communities from injustices based on their lived experiences as K-12 Latina emergent bilingual students. On the one hand, Veronica, Carolina, Sofia, Andrea, and Monica chose to become BE teachers to heal injustices by helping other students like them to become bilingual. On the other hand, Veronica, Carolina, Sofia, Andrea, and Monica chose to become BE teachers to heal themselves and their communities from injustices by advocating for

Latinx emergent bilinguals and their families. In both instances, LTCs talked about their decision to become BE teachers with hopes and dreams of empowering other Latinx emergent bilinguals and preventing trauma in new generations of Latinx bilingual students. The data shows that LTCs' consciousness to teach BE to Latinx bilingual students was guided by their own lived experiences while growing up as Latinx bilinguals at the US-Mexico border.

Helping Others Like me. In the theme of healing, this subtopic expands on Veronica, Carolina, Sofia, Andrea, and Monica's decisions to become BE teachers to help new generations of students coming from similar familiar backgrounds to become bilingual. The data in this subtopic of helping others like me shows LTCs' consciousness in their role as BE teachers in preventing other K-12 Latinx emergent bilinguals from being underserved academically while becoming bilinguals.

Veronica struggled academically and socially after being abruptly transitioned from a BE to an English monolingual classroom in 4th grade. She remembered not having the adequate support to succeed academically after being transitioned to an English monolingual instruction. She said this experience influenced her decision and understanding of what it means to teach BE to Latinx emergent bilinguals who could be going through similar struggles like she did in her K-12 schooling. Veronica also recognized that having a caring and compassionate Latina bilingual teacher in 3rd grade greatly influenced her decision to become a BE and her consciousness on the importance of helping Latinx emergent bilingual students to become biliterate and empowering them to believe in themselves. She described that she would like to influence and empower her students to believe that they can conquer any goal in life.

> *Quisiera volver a ver a mi maestra de 3er grado [ella era Hispana], porque gracias a ella, desde 3er grado dije "yo quiero ser maestra" y me enfoque en eso. Y eso es un*

orgullo, una felicidad para mí que ella supiera que tuvo ese impacto en mí, y que yo quisiera tener en alguno de mis estudiantes. Eso lo digo no tanto por lo que me enseñó académicamente, pero porque me enseñó a creer en mí misma. La personalidad que ella tenía la paciencia, la forma en la que creía en nosotros que lo podíamos lograr es algo que impactó mi vida y que nunca lo voy a olvidar. Porque si soy honesta gracias a ella, siempre le hecho ganas porque siempre me decía sí se puede. Y ahora que yo tengo la oportunidad de hacer eso con otros niños pues es algo que, pues no, la verdad no sé cómo expresarlo porque literalmente cambias la vida de los niños chiquitos que tienes ahí en tu salón.

Carolina was brought to the U.S. from Mexico and labeled as an English learner (EL) in 7th grade. Previously I described how she struggled academically as an emergent bilingual due to the lack of support from her teachers. During our plática, she described that emigrating to the U.S. in middle school was harder as an emergent bilingual. She described that contrary to elementary school where teachers had more time to observe and support their students, in middle school, it was up to each teacher to support their students' individual needs with limited time to do so. About her own experiences as an emergent bilingual middle schooler, she remembered learning English by herself and not because of her classes or the support from her teachers. As a result of the struggles she faced as an emergent bilingual, she chose to become a BE teacher to help other emergent bilingual students coming from other countries having similar struggles like her.

Yo me vine de Juárez cuando estaba en séptimo grado, y pues sí, fue muy difícil porque pues no sabía nada de nada, nada [de inglés] y pues poquito a poquito fui aprendiendo. Yo creo que hasta que entré a la universidad fue que el inglés se me desarrolló más.

> *Entonces pues por eso mismo quiero ser maestra bilingüe. He estado en muchas clases bilingües como estudiante, por eso mi propósito, más que nada es ayudar a los niños como yo, que no saben inglés y que llegan aquí y batallan. Decidí ser maestra bilingüe por lo mismo, porque a pesar de que sé que ser bilingüe es un beneficio muy grande, no todos los niños son bilingües. Y por eso también quiero ayudar a todos los niños a que en realidad sean bilingües con el apoyo que necesiten, no como que "ah, pues tu agarras el inglés solo", como yo siento que yo lo agarré. Como que lo agarré porque tuve que, no porque lo aprendí con alguien que me enseñó.*

Different from Carolina, Sofia began her educational pathway in the U.S. labeled as an ESL student. She remained in ESL classes until 5th grade when she was transitioned to an English monolingual classroom where she struggled socially as she felt not included in her new educational environment. During our pláticas, she shared that she chose to become a BE teacher to help students that could be struggling academically or linguistically as emergent bilinguals as she did when she was a K-12 student.

> *Desde muy pequeña siempre he querido ser maestra. Desde muy pequeña he visto esto como una vocación. Claro que he cambiado que qué tipo de maestra quise ser. Pero algo dentro de mi siempre me dijo, "oye, si miras a los estudiantes, y miras a los estudiantes que son como tú, ¿acaso no te gustaría tratar de ayudar a los estudiantes que están pasando tus mismas situaciones?*

Similar to Carolina, Andrea was brought to the U.S. in 4th grade, labeled as an ESL, and placed in an English monolingual classroom. She described her academic struggles as an emergent bilingual student in an English monolingual classroom where she did not have the support from her Latina bilingual teacher to understand what was being taught. Because of her

struggles as an emergent bilingual, she chose to become a BE teacher to help other Latinx emergent bilinguals like her to become academically successful while traversing a new schooling system. For Andrea, helping others to like her meant:

> *Por lo de mi experiencia con la maestra que te conté, dije: "Yo no quiero ser así". Aunque no me lo permitan [la administración], yo voy a ser como lo máximo, para yo ayudar a esos estudiantes que a lo mejor estén batallando en un lenguaje nuevo". Dar lo mejor de mí para ayudarlos y que a la vez sean successful. Como dije, como yo batallé tanto con el inglés, no quería nada más enseñar en inglés, y digo: "Yo sé los dos idiomas, ¿por qué voy a estar enseñando nomás uno?"*

Different from the other four contributors, Monica was the only one that spoke English at home with her parents who were from Mexican decent. During our pláticas, she shared that she wanted to be a teacher since she was a child as she always liked to be close to her teachers and support her classmates during her K-12 schooling. She also shared that besides her aspirations to help others, her dad was a huge influence in her decision to become a BE teacher. Ultimately, she wanted to help and inspire other students to become bilingual despite her own struggles to become one.

> *Ever since I was little, well, you know how you play maestra with your stuffed animals. And I just like helping people. When I was in high school, I remember I would always help-- even in middle and elementary school I was always the one that was helping my teachers. And in high school and middle school, I would help my classmates because I was really good at math, and I understood it. And I just liked helping them. And then seeing that they understood it was great, I really like-- it just gives you that feeling of like, "That's good. I can help you." I had forgotten to mention my dad was a teacher. My dad*

played a big role in why I wanted to be a teacher. So, my dad, he has his bilingual certification. And he just told me "that it's just better opportunity for you when you have your bilingual certification", which is why from the very beginning, I started enrolling in bilingual and I said I wanted to be a bilingual teacher. And, I mean, also what I've learned, just the fact that helping students learn English and helping them also to learn Spanish, it a good opportunity or reward-- not a reward because, I mean, I'm not doing it for me. I'm doing it for the students. But it's just a good connection, I guess, and especially here since we live here with a huge number of Latinx students.

In this section, I presented Veronica, Carolina, Sofia, Andrea, and Monica's decisions to become BE teachers to help other students like them going through similar experiences during their K-12 schooling journeys. On the one hand, Andrea and Carolina's experiences as transfer students brought to the U.S. from Mexico informed their consciousness to help others going through academic struggles as emergent bilinguals lacking support from their teachers. On the other hand, although Veronica and Sofia started school in the U.S., they also shared their experiences as emergent bilinguals struggling academically and socially as Spanish heritage speakers. Even though Monica did not mention that she struggled academically during her K-12 education, she described her decision to become BE to help other students to become bilinguals like her. Ultimately, the data showed that all LTCs' experiences as emergent bilinguals influenced their decisions to become BE teachers helping others like them to become empowered through their teaching and bilingualism.

In the theme of healing, all LTCs talked about their decisions to become BE teachers to help others like them to become bilingual. As stated before, healing refers to the ways in which Latinas seek to collectively move through emotional wounds of hate, ignorance, and indifference

by empowering and re-connecting with others (Anzaldúa, 2012). Therefore, the data in this topic showed the LTCs hopes and dreams to heal from their own experiences of language loss by preventing future Latinx students from not becoming bilingual and biliterate. In the next subtopic, I show data related to the LTCs' consciousness to become BE teachers to advocate for Latinx bilingual students and their families.

Advocating for Latinx Bilingual Students and their Families. In the theme of healing, this subtopic expands on Veronica and Sofia's consciousness of advocating for their Latinx emergent bilingual students and their families in their role as BE teachers in the borderlands. The data showed that Veronica and Sofia's consciousness to act as advocates for their emergent bilingual students and their families was influenced by their own experiences as K-12 emergent bilingual students.

During our pláticas, Veronica shared that the decisions about her language placement were taken without informing her or her parents about the benefits of each program or what other options she had to continue her educational journey. Veronica felt that as a consequence of her transition to an English monolingual classroom, she did not develop academic language in Spanish, which limited her biliterate abilities. The data showed Veronica's consciousness of the importance of informing parents, especially the ones coming from Mexico, about the limitations and benefits of the placement options for their children in her role as BE teacher of emergent bilingual students. In the following quote, the data shows Veronica's consciousness about becoming a teacher to act as an advocate for other Latinx emergent bilinguals from immigrant families specifically with regards to their schooling options so that parents can decide what they consider is best for their children.

> *Y pues también creo que los padres en el ámbito educacional no están muy informados, especialmente cuando vienen de México acá, no conocen tanto el sistema educativo y no saben cómo abogar por sus hijos. Entonces ahorita como educadora yo creo que esa es una de las cosas más grandes que me ha impactado a mí, yo tengo que educar también a los padres de mis estudiantes a decirles tienen esta opción, tienen esta otra opción, y que ellos escojan lo que mejor prefieran para sus hijos. Porque eso tiene repercusiones como adulto, porque a mí me hubiera gustado continuar en clases de español, o estar en clase dual, me hubiera gustado esa oportunidad a mí, porque soy bilingüe, pero no tengo esa biliteracidad. Entonces, son dos cosas muy diferentes, el bilingüe pues claro se hablar, tengo el idioma conversacional como dice el vocabulario. Pero no tengo eso académico, si te puedo leer un libro en español, pero si me das uno de nivel universitario pues si voy a batallar con el vocabulario, porque no tengo eso desarrollado, y pues la ortografía pues no se diga, porque pues siempre escribí inglés, entonces los acentos, y eso, escribir propiamente pues tampoco.*

Similarly, Sofia was transitioned to an English monolingual classroom when she was in 5th grade. She also described that her transition limited her opportunities to become biliterate. During our pláticas, she shared her struggles with Spanish grammar, especially with placing the diacritic accents in the right place in her writings. The data showed that Sofia's experiences as a K-12 emergent bilingual student informed her consciousness to teach BE to Latinx bilingual students. She believed that her schooling experiences with language loss after being denied the opportunity to grow in a dual language program also informed her awareness of the importance of informing and advocating for students to become biliterate and avoid being vulnerable to academic failure.

> *Si a mis estudiantes les damos las herramientas van a llegar a ese punto de que todo lo que ellos escuchan van a tener el conocimiento de saber que es. No van a estar así como que con dudas de ¿qué es una comisión? Pero para llegar a ese punto, se necesita que el distrito sea claro sobre los apoyos que se ofrecen en programas monolingües, o en programas duales. Que den información más accesible, de forma en que estudiantes que son emergent bilingual también lo puedan entender y tener acceso a eso para que les puedan ayudar para elegir y no quedarse atrás académicamente.*

In the theme of healing, I presented Veronica and Sofia's consciousness of the importance of educating their Latinx emergent bilingual students and their families about language placement options that could further support their academic journeys. The data in this subtopic of advocating for Latinx and their families showed Veronica and Sofia's consciousness of becoming BE teachers to heal from their experiences with language loss after being misplaced or denied access to other language programs offered at school. This section also showed how their intersecting identities as Latinas, emergent bilinguals, and belonging to immigrant families informed their consciousness in their role as future BE teachers of emergent bilinguals.

In the next subtopic, I show data related to LTCs' consciousness to heal from past experiences of trauma by means of their teaching practices in their role as BE teachers of Latinx bilingual students in the borderlands.

Teaching Philosophy and Practices to Heal

In the theme of healing, the LTCs were conscious of the importance of their teaching practices as BE teachers to heal themselves and prevent others from experiencing similar injustices as they underwent as K-12 bilingual students. On the one hand, Veronica, Carolina, Sofia, Andrea, and Monica sought to heal from injustices through their teaching practices by

adopting a culturally and linguistically responsive teaching approach in their classrooms, including traditionally excluded students in their classrooms. On the other hand, Veronica, Carolina, Sofia, Andrea, and Monica sought to heal from language loss that they had observed in others or experienced as adults. In both instances, LTCs' consciousness of teaching BE to Latinx students were informed by their own experiences as K-12 Latina bilingual students, their TPP program course load, and their teaching placements in a dual language classroom during their residency.

Including Traditionally Excluded Students. In the theme of healing, this subtopic expands on Veronica and Sofia's teaching practices to heal from injustices against students that, like themselves, have been traditionally excluded based on their immigration status, ethnicity, culture, language, gender, by teachers, other students, and curriculum. The LTCs described their student teaching practices of intentionally including traditionally excluded students by supporting Latinx emergent bilinguals offering them a safe and engaging space to learn. In all five accounts, LTCs' teaching practices of having traditionally excluded students were informed by their own experiences as K-12 students, their teacher preparation programs course load, and teaching placement experiences.

Veronica shared feeling excluded as a 4th grade student after being suddenly transitioned to a monolingual classroom. Based on this experience, she described her consciousness of the importance of making students feel included. Specifically, she talked about how she was already acting in her role as BE teacher during her residency according to her consciousness of including students understanding the consequences of their sense of belonging in their academic pathways.

> *Te contaba mi experiencia, cuando me cambiaron a clases monolingües perdí a mis amigos, aunque yo no venía de la escuela en Juárez, mis hermanos sí. Siempre notas los*

grupitos de los que vienen de Juárez, de lo que hablan en español en la escuela. Y esos grupos se hacen porque no se integran bien al salón con los otros niños, porque se sienten que son diferentes, porque se sienten seguros en esas burbujitas de los estudiantes mexicanos, de los que vienen de Juárez. En mi experiencia, el no sentirme incluida en la clase, me hizo ver que también es muy importante para los otros estudiantes. Entonces ya que soy ahorita, que estoy estudiando para ser maestra puedo ver el impacto que puede ocasionar en un niño. Porque no le va a echar ganas a la escuela, no va querer esta ahí, no va a prestar atención, no se va a sentir a gusto en hablar y pedir ayuda, que eso es lo que yo vi en mi propia experiencia.

Similar to Veronica's experience, Sofia was transitioned from ESL classes to an English monolingual classroom where she felt excluded. After being transitioned, she felt she did not belong because of her accent which made her feel she stood from the rest of her classmates. Guided by la plática principle of reciprocity and vulnerability, I shared my experiences of not feeling a sense of belonging due to my struggles in communicating in English after I started my doctoral program. Below is our plática and theorization about our experiences of shame as emergent bilinguals and the impact that these experiences had on Sofia's teaching practices in a 5th grade dual language classroom.

Académicamente desde muy pequeña no batallé mucho, pero en lo social siempre fuí muy callada, muy socially introvert. Realmente no interactuaba con mis compañeritos. Eso fue todo través de la primaria y secundaria. Hasta preparatoria empecé [a hablar] poquito por poquito. Y ya, ahorita ya mírame ya mucho más cómoda en ambos lenguajes.

After I shared my experiences with becoming an introvert after I began the doctoral program where I was transitioning from Spanish to English, Sofia responded:

> *Que interesante que te pasó al revés que a mí, que eras extrovertida y ahora introvertida. Y sí, tiene que ver mucho el lenguaje y esa seguridad de poder hablarlo por qué pues si no sabes hablar o la pronunciación es como que "¿sí lo diré?", y a veces mejor te quedas callada y pensando "¡yo sabía esa respuesta! ¿por qué no lo dije?" y resulta que otro lo dijo y ganó puntos y tú te quedas pensando "hay se me fué esa chansa" y pues sí te entiendo. En mi caso, en parte creo que se debía a que no tenía la confianza en las personas, no sentirme que me rechacen, o no me acepten. Porque noté que muchos estudiantes no los dejamos que estén señalando [making fun of students that are considered far from the societal norms]. Te vas dando cuenta de que algunos estudiantes resaltaban por su español. Y yo era más inclusiva con ellos, ellos eran como un poquito tímidos, pero ya miré que ya están más incluidos de como ya crecieron pues platican un poquito más.*

Sofia's experiences of exclusion during her elementary and middle school years influenced her teaching practices to heal from her past lived experiences and preventing other emergent bilingual students from going through similar situations. She believes that her experiences of exclusion as a K-12 emergent bilingual student were because of her intersecting identities as an introvert and emergent bilingual. Data showed the ways in which these experiences informed her perspectives and teaching practices regarding the importance of including and teaching BE to Latinx bilingual students in a safe and inclusive learning environment. Data also showed that in her role as a BE teacher candidate in a dual language classroom, she was able to support other Latinx emergent bilinguals to heal through her teaching practices by promoting an inclusive learning experience.

Culturally Responsive Teaching. In this sub-topic, Andrea, Veronica, Carolina, and Sofia talked about their role as culturally responsive teacher candidates and future BE teachers of Latinx emergent bilinguals on the border. Andrea's struggles began after being transferred from a Mexican school in 4th grade. She was placed in a monolingual classroom where her Latina teacher refused to speak Spanish to Andrea throughout the academic year despite her struggles to understand English. During our plática, she shared having an opposite experience in 5th grade, where her teacher did include books with Latinx characters in them. She said:

> *De hecho, justo el año siguiente, el quinto año, fue una de mis mejores experiencias, un maestro de la misma escuela no sabía casi nada de español, él sí me ayudaba para aprender. O sea, su español era pocho, pero trataba de decirme: "Es que tienes que hacer esto". Y sí, con él aprendí muchísimo más inglés, y como que, así como forzado con la otra maestra. Así que también me pareció muy diferente. Y ahorita que lo reflexiono, sus maneras diferentes de enseñar que tan distintas son.*
>
> *Helena: ¿Cómo eran sus maneras diferentes?*
>
> *Andrea: Ponía libros que decían frases latinas. Había un libro "Esperanza" creo que se llamaba, eran como familia latina que se mudaba a Los Ángeles y cositas así.*

This experience made her aware of the importance of integrating culturally responsive teaching practices, especially with Latinx emergent bilingual students. Similarly, Veronica shared her schooling experiences as an elementary student in a transitional language program and how education had become more culturally responsive in the later years of her schooling. Specifically, she reflected on the teaching philosophy and inclusive practices of her 3rd grade Latina teacher. During our plática, Veronica shared that her parents experienced racism when they arrived to the U.S., and since her 3rd grade teacher was a Latina from Mexican descent and was similar in age

from her parents, she wondered if her teaching philosophy could have been influenced in any way by similar experiences of racism.

> *Y te digo que cuando escuchamos así el español, rápido tenemos así la conexión con nuestra propia gente, y creo que también eso, ella [maestra de 3er grado] entiende no porque ella ha vivido más, porque ella ya tenía también como 48 años cuando yo la tuve como maestra, pero creo que ella pasó por experiencias, porque inclusive mis papas, que van a cumplir 50 años, pasaron por experiencias de racismo, de que no los dejaban entrar a los restaurantes. Y eso que ellos no están tan viejitos para haber tenido ese tipo de experiencias, pero sí, yo creo que ella entendía lo difícil que era la educación bilingüe. Pero creo que la educación ha cambiado mucho, ahorita ya como te dije hay mucho apoyo ¿cómo se dice? -a veces se me olvidan las palabras en español-. Ah, very culturally responsive teaching, like I mentioned right now, integrating the culture, the language, that's something that education wouldn't do before or as far as I know, it was the sink or swim approach where it was just English, the American language is English and this is what you're gonna learn, this is how you are gonna learn it, we don´t want you to talk Spanish, if you speak another language you are gonna be reprimanded for it. Pues, entonces, yo creo que a mi me toco un poquitito de eso, muy poquito. Pero si se ha notado mucho el cambio, porque muchas cosas que yo veo ahorita en la educación ya no son como antes.*

In this section, I presented the experiences, feelings, and assumptions of the LTCs informing their culturally responsive teaching philosophies to support their Latinx bilingual students' healing from past experiences of trauma and vulnerability. In the next theme of

reciprocity, I present data regarding LTCs perspectives and experiences on building reciprocal relationships with others.

Reciprocity

Y venimos a lo mismo, tienes que conocer a tus estudiantes […] entonces te das cuenta que ellos también te quieren conocer a ti —Veronica, LTC.

Reciprocity in the research process:
I acknowledge, it is my responsibility and obligation, first as a researcher, but more importantly as a racialized Latina, to avoid relations of exploitation with contributors. I did so by (1) engaging with critical and feminist literature, (2) engaging in constant reflexivity through journaling and memos, (3) acknowledging my position as an outsider of BE and student with contributors, (4) being open and vulnerable during our engagements, (5) looking for ways to pay forward to them, all of which allowed to build reciprocal relationships with them grounded in confianza and respeto.

In this study, the data related to the theme of reciprocity includes the LTCs' consciousness of establishing reciprocal relationships with others during their one-year teaching residency. I first briefly define reciprocity according to CFE; then, I present the theme of reciprocity in relation to the data generated.

According to (Dillard, 2014), "reciprocity is the intention and capacity to see human beings as equal, shedding all discrimination and prejudice and removing the boundaries between ourselves and others" (Dillard, 2014). Building reciprocal relationships requires seeing others beyond oppositional dichotomies (Moss, 2009) due to differences in social status, gender, sexual identity, age, race, academic titles, language, among other aspects of people's identities. Specifically in the field of education, Chicana scholars have focused on reciprocal teaching practices due to the power dynamics embedded in teacher-student dichotomies (Alemán et al., 2021; Cervantes-Soon, 2018; Delgado Bernal et al., 2012; Tijerina Revilla et al., 2022). Dillard (2014) highlights the importance of disrupting the power dynamics across educational settings and the need for acknowledging and prioritizing students' individual needs over accountability requirements to build reciprocal relationships. As a consequence of systemic power structures that only value one side of this dichotomy while devaluing the

subordinate side (N. Flores & Saldívar García, 2020), inequities among teachers and students, Whites and PoC, women and men, straight and non-straight, educated and non-educated, able-body/minds and disable body/minds, among others, continue to be perpetuated.

Caring as a code

During data analysis, I used the code "caring" to point at loving, compassionate, and supportive relationships between contributors and others. I also assigned this code to point to caring relationships that developed among us during data collection. Caring relationships between us developed in many ways, including cheering and celebrating when accomplishing goals, supportive words for each other's works, and texts or email checkups.

In the context of LTCs' preparation to teach BE in the borderlands, the theme of reciprocity included two ways in which their consciousness allowed them to see others beyond oppositional dichotomies while disrupting power differential in their relationships with others. First, the theme of reciprocity included data about having caring relationships with others. Second, the theme of reciprocity included data about mestiza teaching philosophy and pedagogical practices in dual language classrooms while teaching BE. In the following subsection, I analyze each topic, provide key quotes from contributors, and discuss how LTC's consciousness of reciprocity was influenced by their intersecting identities and prior experiences as females, bilinguals, Latinas, BE teacher candidates, bilingual students, and working class status.

Caring Relationships with Others

In the theme of reciprocity, the LTCs were conscious of the importance of cultivating caring relationships with others as BE teachers of Latinx bilinguals in a predominantly Latinx community. In the context of this study, caring relationships with others are understood as the reciprocal relationships built in confianza and respeto that go beyond hierarchies and oppositional dichotomies that honor people's positions. On the one hand, Veronica, Carolina, Sofia, Andrea, and Monica discussed their experiences of having caring relationships with their

teachers and classmates when they were K-12 emergent bilinguals. On the other hand, Veronica, Carolina, Sofia, Andrea, and Monica shared their consciousness of disrupting power imbalances between themselves and their elementary bilingual students by taking the time to get to know their students. For the LTCs in this study, their consciousness to develop caring relationships with others was influenced by their personal experiences as K-12 bilingual students. In the following subsection, I present the influences from their past experiences.

Caring Relationships with Teachers and Classmates as K-12 Students. In the theme of reciprocity, this subtopic expands on Veronica, Carolina, Andrea, Sofía, and Monica's experiences with caring relationships with their classmates and teachers as PK-12 bilingual students themselves.

Veronica was brought to the U.S. from Mexico at four years of age. She started attending school at Head Start, where she was labeled as an ESL student. About her K-12 schooling experiences, she described feeling a safe sense of community around her other emergent bilingual classmates. Before she was transitioned to monolingual classes in 4th grade, she described the caring relationship that her 3rd grade BE Latina teacher built with her and her classmates, which had a huge impact on her consciousness to teach BE.

> *Desde 3er grado decidí ser maestra gracias a mi maestra. Para mí sería un orgullo y una felicidad que ella supiera que ella tuvo ese impacto en mí, y que algún día yo quisiera tener en alguno de mis estudiantes. Esto lo digo no tanto por lo académico, pero porque me enseñó a creer en mí misma. La personalidad que ella tenía, su paciencia, ella creía en nosotros, siempre decía que todo lo podíamos lograr, es algo que impactó mi vida y que nunca lo voy a olvidar, porque si soy honesta gracias a ella siempre le hecho ganas, porque siempre me decía sí se puede.*

After being transitioned to an English monolingual classroom the following year, Veronica continued sharing her experience of not being cared for in her new classroom. She believed that because her teacher did not provide a caring relationship, in which Veronica could trust the teacher or find the support she needed, she began to struggle academically, linguistically, and socially. Besides her struggles, this experience made her feel excluded and incompetent to speak English. In the following quote, she described the impact of not having caring relationships in 4th grade, which influenced her consciousness to teach BE to emergent bilingual students.

> *No sentirme incluida en la clase es muy importante para los estudiantes, porque al entrar a cuarto grado [mis compañeros] ya tenían su grupo de amigos y hablaban el inglés super bien y pues yo todavía tenía un poquito de acento y entonces pues me miraban como que ¡tú que! Eso me afecto mucho y también en mi educación porque yo no recuerdo que aprendí nada en cuarto grado. Yo era una estudiante que siempre tenía calificaciones altas, y mis grados sí bajaron bastante. Yo ya tenía mis amigos, mis vecinos inclusive eran parte de mi salón en las clases de español. Y al transferirme en [cuarto grado a] las clases de inglés, pues no conocía a nadie, las maestras eran güeritas. Era un cambio drástico, porque mi maestra de tercer grado era Hispana. Entonces ya que soy ahorita, que estoy estudiando para lo de maestra puedo ver el impacto que puede ocasionar en un niño. Porque no le va a echar ganas a la escuela, no va a querer estar ahí, no va a prestar atención, no se va a sentir a gusto en hablar y pedir ayuda, que eso es lo que yo vi en mi propia experiencia.*

Unlike Veronica, who started school in the U.S., Andrea came to the U.S. in 4th grade and was placed in an English monolingual classroom. During her first year in a U.S. school,

Andrea encountered academic and linguistic struggles due to the lack of support from her teacher, who was a bilingual Latina herself. Andrea remembered that in her first day of school, her Latina bilingual teacher told her in Spanish "No te vamos a hablar nada de español, aquí te vamos a estar hablando puro inglés, ahí tú tienes que ver cómo traduces." Despite the fact that her 4th grade teacher did not cultivate a caring relationship with her or other classmates, she and her classmates built caring relationships among themselves and supported each other with their academic responsibilities. Andrea said she considered them her teachers:

> *Tuve una mala experiencia con una maestra, por eso elegí estudiar educación. Yo estaba chiquita, hasta llegaba a la casa llorando. Yo decía "es que no entiendo lo que dice y no sé qué hacer en las clases". Los que me ayudaban eran mis mismos compañeros, ellos me traducían. Lo peor es que la maestra sabía español, era latina, es lo peor. La primera semana ya no quería regresar, pero los mismos compañeros me ayudaban, […] ellos fueron mis maestros, podría decirse. Yo me sentía muy feliz porque a la vez hice amigos, porque no conocía a nadie, y luego, a la vez, me ayudaban. O cuando hacía algo mal, decían: "No, es que te está diciendo que hagas esto", Y yo: "Ah, okay". Y lo cambiaba.*

The following year, as a 5th grader, Andrea remembered the opposite happened with her White middle-aged teacher, who built caring relationships with all his students. Andrea shared that her teacher would translate the vocabulary for the activities by noting the words on the blackboard and individually explaining to her the activities and content he was teaching by translanguaging. She remembered that her teacher would struggle to communicate with her in Spanish because he was not fluent but made an extra effort to support her. She also described her teacher going beyond his responsibilities breaking the student-teacher power dichotomy by building caring relationships supporting her individual academic needs. Her opposite experiences

with the two teachers described above, led her to contrast their pedagogical strategies in supporting emergent bilinguals. She reflected that a culturally responsive teaching is necessary to support emergent bilinguals learning English.

> *Justo el año siguiente en quinto, fue una de mis mejores experiencias con un maestro que no sabía casi nada de español. Él sí me ayudaba para aprender. O sea, su español era pocho, pero trataba de decirme lo que tenía que hacer. […] Así que también me pareció muy diferente. En ciencias hacíamos muchos experimentos; en los experimentos me daba un vocabulario, lo ponía en el pizarrón y lo traducía poquito, nomás para que yo supiera más o menos supiera qué es lo que estábamos haciendo. En ese salón ahí sí éramos como casi todos bilingües, pero, yo era la que realmente no sabía casi nada, entonces realmente se enfocaba más en mí; él sí me traducía, él sí se salía de su régimen.*

Similar to Andrea, Carolina started attending school in the U.S. in 7th grade. In her first year after immigrating to the U.S., she was placed in ESL classes. Despite her academic and linguistic struggles, she described building caring relationships and feeling empowered and safe with two of her Latina teachers and other emergent bilinguals. For her, having a caring relationship with her Latina teachers in middle and high school supported her academic pathway and leaning English. About her caring relationship with her middle school teacher, she said:

> *Yo me vine aquí cuando estaba en séptimo grado, y pues sí, fue muy difícil porque pues no sabía nada de [inglés] y pues poquito a poquito aprendí. Cuando [entré a middle school en] mi primer año aquí, tenía a una maestra para lectura. Y ella me ayudó mucho, ella fue de las que más me ayudó ese año. Al siguiente año ella se hizo la maestra de ESL. Yo no era la única que no sabía inglés, también había otra niña y otro niño. Y la teníamos a ella como maestra, y pues tener ese apoyo, sí se sentía muy bien.*

As a high schooler, Carolina described having a caring relationship with a teacher that she felt broke the student-teacher dichotomy. This was because her ESL teacher positioned her as knowledge holder by honoring her experiences and knowledge as a bilingual, as she requested Carolina to support other emergent bilinguals like her. After some years navigating the U.S. educational system as an emergent bilingual, she was the one caring for other newly immigrated emergent bilingual students, which empowered and validated her experiences.

> *En high school tenían las clases de ESL, y tuve dos maestras diferentes. La segunda que tuve ella siempre, con ella creo que creé como una relación más que maestra y estudiante. Ella sí me ayudaba más en todo, pero como yo ya sabía más inglés, también me tocaba ayudarles a otros estudiantes que acaban de entrar.*

Despite having caring relationships with two Latina bilingual teachers and her classmates, Carolina had the opposite experience with a monolingual, White, male ESL teacher in 8th grade. As a transfer student in ESL classes, she felt she needed more support from her teachers to navigate the struggles she was facing, however, she felt that her teachers' pedagogical practices exposed her and made her the target of mockery from her classmates. These experiences in a classroom with a White male monolingual teacher made her feel ashamed and isolated. About her experience of not having a caring relationship with her 8th grade teacher, she said:

> *Pues yo estuve en clases de ESL para aprender inglés con un maestro que no sabía español. Era un viejito que no sabía español. Entonces una vez él nos grabó leyendo algo que escribimos en inglés. Enfrente de todos leías el papel de alguien más. Entonces yo me acuerdo de que me tocó leer el papel justamente de mi amiga, y leí pero dije otras cosas, no sé qué dije, hasta mi amiga me dijo "dijiste que me morí". Entonces pues,*

primero que nada, están leyendo tu escrito otras personas en frente de todos, y luego te está grabando, y tú pues como que, leyendo, y ¿para qué? Cómo iba a aprender yo inglés. Todo el tiempo que estuve aprendiendo inglés, fue como que me sentía como cuando te duele el pecho de que ya no quieres hacer lo que estás haciendo, entonces me sentía toda nerviosa.

Contrary to the caring relationships that Veronica, Andrea, and Carolina described, Sofia and Monica did not describe having such relationships with teachers or other students. On the one hand, Monica, who was placed in an English monolingual program since she started school, described her 3rd grade teacher, who she admired, without providing details about her relationship with her. She described her teacher in the following way:

I think my favorite teacher was Miss Vasquez in third grade. I don't know. For some reason, third year was my favorite year, when we would have those fun games. And she was super nice. And she was just, you wanted to go to her classroom. She just gave us that good energy. And she was always smiling. She had a really pretty smile. And I was always like, "Oh my gosh, I want to be her when I grow up [laughter]." I remember she was just the nicest thing ever.

Similar to Monica, Sofía described her K-12 schooling experiences in a positive way. Yet, she did not refer to having caring relationships with her teachers or classmates. Sofía, whose parents immigrated to the U.S. before she was born, described being conscious about not having caring relationships with classmates nor teachers during her PK-12 education as a bilingual student. About her relationships with her teachers, she said:

No recuerdo ningún profesor de K-12 que a lo mejor yo me haya sentido mal, a lo mejor no porque siempre trato de ser muy positiva con ellos y los trato bien y ellos me trataron

bien. […] Los maestros que, sí llegaron a portarse bien, porque yo sé que a veces los estudiantes no tienen la misma experiencia, o la misma fortuna de haber experimentado eso, creo que me dio a mucho a valorar ambos idiomas como iguales.

In terms of caring relationships with other K-12 students, Sofia described herself as not very social. Throughout her K-12 schooling experiences, she identified more as an introvert student afraid of being bullied, mainly because of her accent. About these experiences, she expressed that her experiences of feeling left out and fearing being bullied influenced her consciousness as a BE teacher during her placement in a dual language classroom. She said being conscious of the importance of calling out any form of discrimination or prejudice in her students' interactions.

Fuí muy socially introvert, realmente no interactuamos con niños, con mis compañeritos. Y a veces creo que mis los compañeros era como que a veces se olvidan de mí y por eso tomé mucho el encanto de la lectura. En parte creo que se debía mucho en la confianza que le tenía a las personas, de cómo que, no sentirme que me rechacen o me acepten, pero estar ahí en las situaciones hasta que yo me sentía ya lista para expresarme. Yo decía, "si yo no estoy haciendo nada contigo, entonces no te metas conmigo. Porque noté que muchos pudieran hacer como algo así tipo bullying y también lo veo con el salón que estoy, y es cómo que empiezan así como los dibujos de un libro que terminamos de leer, y ellos es como que hay esta chiquita, está muy dientón. Y fué que a la primera, "sabes que estas cosas no se van a tolerar aquí. Aquí no vas a estar tú criticando o vas a estar diciendo a algo sobre las cosas, todos somos diferentes, tenemos diferentes estilos y hay que respetar."

In this section, I presented Veronica, Carolina, and Andrea's experiences of having caring relationships as K-12 emergent bilingual students. On the one hand, having caring relationships with their K-12 teachers or classmates made Veronica, Andrea, and Carolina, feel empowered and motivated to learn and succeed in school. Contrary to Monica's experiences, I also presented Veronica, Carolina, Andrea, and Sofia's struggles during the circumstances in which they did not experience having caring relationships with their K-12 teachers or classmates. On the other hand, not having caring relationships made them feel not supported through their academic, social, and linguistic struggles. Despite the fact that both of Veronica and Andrea's BE teachers were Latinas and bilinguals, there were differences in the kinds of relationships they cultivated with their emergent bilinguals. These differences in the kinds of relationships cultivated speaks to the point that belonging to a Latinx or minoritized group as BE teachers does not mean there is an inherent consciousness for building reciprocity and caring relationships with others by breaking student-teacher dichotomies and supporting Latinx students' academic pathways. Moreover, having caring relationships is important in the context of teaching BE to Latinx bilingual students because these relationships are grounded in reciprocity by seeing others as equals beyond dichotomies and hierarchical positions.

In the theme of reciprocity, all LTCs talked about building caring relationships with their bilingual students as well as with teacher mentors and other candidates in their role as BE teachers during their teaching placements in a dual language classroom. In the next subsection, I show data related to LTCs' consciousness to build caring relationships in two ways: (a) taking the time to get to know students and (b) building a supportive community with teacher mentors and teacher candidates.

Taking the Time to Know Students. In the theme of reciprocity, this subtopic expands on Veronica, Carolina, Sofia, and Andrea's consciousness of cultivating caring relationships with their students by taking the time to know them in their role as BE teachers.

Veronica, who was placed in a 3rd grade dual language classroom during her teaching placement, believed that taking the time to know her students was crucial for her as a BE. For her, building caring relationships meant purposefully learning about each student's unique learning style, personality, and culture to support students' individual needs. She believed that taking the time to build caring relationships with her students was part of her role and responsibilities as a BE teacher. Yet, Veronica noted that contrary to her beliefs, taking the time to know students was not crucial for her teacher mentors.

> *Tienes que tener en mente que no todos los estudiantes aprenden igual, también integrar la personalidad, la cultura y lo que ya saben. Tienes que realmente conocer a tus estudiantes, si tú conoces a tus estudiantes y tú tienes esa relación con ellos sabes que les gusta, que no les gusta, si le ves la carita a un niño, ya sabes que está confundido, si lo ves que habla mucho y después no habla, ya sabes que tiene algo. […] Es que a mí me gusta verlos, me gusta notar sus cosas chiquitas, porque esas cosas chiquitas se hacen muy importantes. Por ejemplo, tenemos a un estudiante que tiene arranques de enojo de repente. Pero ese niño nada más necesita atención y comprensión. Mi mentora siempre dice: "Siéntate, y siéntate, y siéntate". Y es que él tiene mucha energía. Cuando yo estoy ahí yo lo dejo que se pare y le digo: "Está bien que te pares, pero ponme atención a la computadora". Él paradito pone atención, no hay problema. […] Y creo que lo que yo he aprendido de mis mentoras es que ellas lo quieren todo igual para todos, y no siempre se puede hacer eso. Yo digo que no se debe hacer eso, porque cada niño es un mundo. Y si*

no te tomas el tiempo de explorarlo, creo que no estás haciendo tu trabajo como maestra bien.

Veronica also recognized that despite the importance of taking the time to know her students, she had limited time to do so due to curricular and accountability demands. To combat this challenge, she constantly sought to know them by talking with them outside the constraints of class time. For example, she was always looking for time and spaces outside the instructional time to build caring relationships with her students during her teaching placement. During her teaching placement in a 3rd grad dual language classroom, Veronica was able to focus on, understand, and support students' individualized needs. She also realized that her students appreciated the way she cared about them and wanted to know her back, which breaks up the teacher-student power dichotomy and fosters building reciprocal relationships with them.

Y venimos a lo mismo, tienes que conocer a tus estudiantes, porque si yo no pasaría ese tiempo de hora de comida con ellos no me contarían muchas cosas de las que me han contado. Porque a lo mejor no se sienten cómodas con las otras maestras sabiendo o platicándoles cosas que me platican a mí. Y ahí es donde te cuentan muchas cosas personales, entonces te das cuenta que ellos también te quieren conocer a ti.

Similar to Veronica, Carolina described that taking the time to know her students was crucial. During her teaching placement in a 3rd grade dual language classroom, she relearned from her TPP and teacher mentors that she could teach a topic in several ways. However, she realized that she needed to take the time to know each of her students well enough to be strategic and choose the best strategies and activities to support all her students' learning processes.

Pero también creo ahora teniendo la experiencia de enseñar, o sea, tú puedes ayudar a los niños a aprender. Sí, hay bastantes maneras de que tú ayudes a tus niños a aprender

lo que no están comprendiendo. Pero creo que es simplemente el hecho de conocerlos y tomarte el tiempo de darles la guía que ellos necesitan.

During our plática, Sofia shared her experiences during her teaching placements in a 4th and 5th grade dual language classrooms. In the first half of the academic year, she taught in a 5th grade classroom with students labeled as gifted and talented. After her teacher mentor left teaching during COVID and in the second half of the academic year, she was placed in a 5th grade dual language classroom with recently immigrated students. Her experiences in two different classrooms and learning to teach from two different teacher mentors with different teaching styles and philosophies regarding the kinds of support students need, made Sofia realize it was crucial for her as a BE teacher of Latinx emergent bilingual students to take the time to know them. Talking about her future plans as a BE teacher, she shared that taking the time to know her students was important in choosing the appropriate teaching approach for them.

Pero sí hace pensar como que a lo mejor al principio a mí me gustaría mucho esa oportunidad de establecer las expectativas con los estudiantes. Me han dado muchas sugerencias, y creo que voy a tomar la sugerencia de no ser estricta pero sí poner todo en orden. Entonces, primero que los niños entiendan el propósito de la escuela, como soy, vamos a conocerlos y ya eventualmente transaccionar después de que ok, ahora si ya nos conocemos muy bien, ya me conocen a mí, saben que le doy esfuerzo, yo se quienes le dan esfuerzo, quienes necesitamos trabajar un poquito más. Entonces ahora sí me gustaría cambiar como que poquito más de teacher lead a student lead classroom, donde luego ya los niños tomen un poquito más de riendas en sus proyectos en investigaciones.

Andrea, who had a caring relationship with her male teacher and classmates as a K-12 student, drew on those experiences during her teaching placement in a 2nd grade dual language

classroom. For example, as a result of her own K-12 experiences, she was conscious of the importance of cultivating caring relationships with them by taking the time to know her students. Her consciousness of teaching BE to emergent bilinguals was informed by the realization that what her students really want is to be heard and seen.

> *Yo digo que la mayoría lo que quiere es atención. They want attention. Porque una vez que volteas con ellos a ver lo que dijeron ellos dicen, ok ya lo voy a hacer. No quieren como consecuencias al respecto, pero si trabajan cuando les das la atención que quieren.*

In this section, I presented Veronica, Carolina, Sofia, and Andrea's consciousness of the importance of taking the time to know their students in their role as BE teachers during their teacher placements. On the one hand, they recognized that taking the time to know their students was important in building caring relationships with them while supporting their students' individual needs. On the other hand, Veronica recognized that it was difficult to take the time to know students due to the limitations of time that accountability systems posed to her teaching philosophy and practices. In the theme of reciprocity, taking the time to know students helped Carolina, Veronica, and Sofia to acknowledge that students are not only passive bystanders in their classrooms. By doing so, they also realized that building caring relationships with them created the best opportunities to support their individual needs while establishing reciprocal relationships.

Cultivating caring relationships is an essential component of reciprocity (Alemán et al., 2021) which adds to LTCs' consciousness to teach BE to Latinx bilinguals. Caring relationships with others allude to reciprocity as it shows how LTCs disrupted power dynamics, going beyond dichotomies of teacher-student in their role as BE teachers during their one-year residency. In the

following subsection, I show data related to LTCs' consciousness of building a supportive community with teacher candidates and mentors.

Building a Supportive Community with Teacher Candidates and Teacher Mentors. In the theme of reciprocity, this subtopic expands on Carolina, Sofía, and Monica's consciousness of cultivating caring relationships by building a supportive community with their teacher mentors and other teacher candidates during their teaching placements in dual language classrooms.

Carolina, who considered herself as an introvert gained confidence in herself by building community with others throughout her TPP. For Carolina, having a caring relationship with her teacher mentor beyond the classroom helped to gain confidence in her knowledge and ability to teach BE during her teaching placement in a 3rd grade dual language classroom. During our pláticas, Carolina recognized that her first teacher mentor's support helped her realized she did not have to be the perfect teacher since she was in a process learning how to teach BE herself. Her teacher mentor's encouragement helped to build a supportive community in which she felt confident to take the leadership in some activities with the students in her classroom placement. Later in our plática she said she felt ready to teach because she felt supported by her teacher mentor.

> *Fuera de lo académico y lo profesional yo siento como que creé algo emocional con ellas, como una amistad o algo así, y se siente bonito. Me siento como en confianza, yo puedo contar cosas y ellas me cuentan cosas. La primera mentora que tuve, desde el primer día me dijo tú vas a hacer esto. Y yo sentía que me tenía que preparar antes de hacerlo, pero aun así lo hacía. Y a pesar de que me equivocaba, ella siempre me decía no*

pasa nada. Siento que eso me ha ayudado a crecer como maestra. Porque ahora sé que puedo hacerlo sola.

Similar to Carolina, Sofia also described building community with another teacher candidate during her teaching placement in a 5th grade dual language classroom. Sofia shared that she and another teacher candidate supported each other to develop a lesson plan to teach and consequently, gained confidence in her abilities and knowledge to teach BE for the first time during her residency. In the quote above, Sofia shared that despite not receiving her teacher mentor's feedback to develop a lesson plan she was able to do it successfully with another teacher candidate. She also described how she and the other teacher candidate got together to talk about their experiences after teaching the lesson that they developed together. Through the community they developed she was able to feel successful at planning and teaching during her first weeks of teaching placement.

Si, por ejemplo, al principio de la residencia me encargaron el primer día enseñar estudios sociales. Entonces yo llegué cuando los estudiantes estaban aprendiendo el vocabulario de economía. Y no tuve nada de apoyo de mi mentora en este aspecto, yo me encargué de eso con una de mis compañeras aquí también de la residencia. Primero nos enfocamos en la primera semana, las dos enseñábamos lo mismo, pero cada quién teníamos nuestro método de enseñar en su salón. Y ver que los niños están aprendiendo rápido y te contestan las preguntas, y saber que yo llegué a darles ese apoyo suficiente que hizo que ellos entendieron esa información, es como que un momento cómo que wow.

Monica shared her experiences of building a supportive community with her teacher mentors during her teaching placement in a 3rd grade dual language classroom. She believed that her community was grounded in a caring relationship she had developed with them making her

feel not only like an apprentice, but as an equal to them. During our pláticas she shared that she received the encouragement of her teacher mentors who reassured her, she was ready to teach BE.

> *I think I kind of somewhat have an idea of how I would want my future classroom. Although, I don't know. I'm still learning about that because it's kind of scary. Am I even ready to have my own [laughter] classroom? But my mentor teachers tell me that I am. And I don't know. I mean, I guess I am, but I still learning.*

These examples emphasize the importance of having caring relationships with others and building community with other teacher candidates and teacher mentors which ultimately benefits LTCs' confidence and teaching practices. In LTCs' perspectives, building community did not mean finding people with whom to agree all the time and in whatever matter. Rather, building community with others meant cultivating caring relationships breaking the power differential and hierarchies to join efforts in the teaching of BE to Latinx bilingual students. In all instances, this subtopic alludes to the LTCs consciousness of building community by understanding and negotiating the tensions and differences that arise from the intersection of their diverse positionalities and subjectivities.

Teaching philosophy and pedagogical practices

During data analysis, I used three codes that now inform this topic. First, I used the code "teaching philosophy" to point at beliefs, ideas, and attitudes towards how teaching should be done. Second, I used the code "teaching strategies" to point at actions of teaching, such as instructional approaches, learning activities, methods, strategies and/or styles of instructions used during teaching placements. Third, I used the code "mestiza consciousness" to point at LTCs' realization of contradictions and ambiguities between their teaching philosophies and pedagogical practices and the institutional requirements they needed to comply with as BE teachers.

Mestiza Teaching Philosophy and Pedagogical Practices

In the theme of reciprocity, the LTCs described their consciousness of the importance of their teaching philosophy and pedagogical practices to disrupt the student-teacher dichotomy and establish reciprocal relationships with their Latinx bilingual students

as BE teachers in the borderlands. Contrary to traditional pedagogical practices where the teacher is only viewed as the facilitator of knowledge, the data related to the mestiza teaching philosophy and pedagogical practices shows the LTCs' consciousness about actively engaging in reciprocal relations with their students by creating a fun and safe environment for them to learn.

In the first place, Veronica, Carolina, Sofía, Andrea, and Monica's described how they imagined their future selves as BE teachers, which was guided by their mestiza teaching philosophy and pedagogical practices of breaking with the student-teacher power differential. In the second place, Veronica, Carolina, Sofía, Andrea, and Monica's mestiza teaching philosophy and pedagogical practices were aligned with a student-centered classroom approach to engage and captivate their students' interest in the class content while offering students a safe space to learn.

In both instances, data showed how the LTCs constructed their mestiza teaching philosophy and pedagogical practices through the influences of their personal experiences as K-12 bilingual students, university course work during their TPP, and teaching placement experiences during their one-year residency. The data also includes the LTCs drawing from their biculturalism, bilingualism, and previous experiences as K-12 students with a commitment to helping Latinx bilingual students in their role as BE teachers. In the following subsection, I present their accounts on the kinds of teachers they aspired to become as future BE teachers.

Imagining Myself as a Future Bilingual Education Teacher. In the theme of reciprocity, this subtopic expands on Veronica, Carolina, Sofia, Andrea, and Monica's imaginary selves as future BE teachers of Latinx bilingual students in the borderlands. The LTCs described their imaginary future selves as future BE teachers as building reciprocal relationships with their Latinx bilingual students. In all five accounts, LTCs' imaginary future selves were informed by their own experiences as K-12 students, their teacher preparation programs course load, and their teaching placement experiences.

Veronica was placed in a 3rd grade dual language classroom during her one-year teaching residency. She described that her imaginary future self as a BE teacher was influenced by her own K-12 schooling experiences, two university professors, and classroom observations in a non-traditional private school one year before her teaching residency began. During our pláticas, Veronica shared her experiences in a non-traditional classroom as one of the most impactful experiences influencing her imaginary future self as a BE teacher. In the following quote, she describes how the teacher structured the classroom, the learning activities that took place, and the instructional approaches used by the teacher in a 2nd grade classroom.

> *Fuimos a hacer observaciones a una escuela privada. Fue una experiencia totalmente diferente, me quede completamente impresionada. Se me hizo tan interesante porque no es una clase así tradicional, es una clase muy diferente. Por ejemplo, en cuanto llegan los niños pueden hacer lo que ellos quieran. Pueden pintar, hacer pulseras, acostarse, leer, comer, y ya después de ese tiempo, empiezan la instrucción. Les enseñaron ciencias haciendo una ensalada de frutas, con esa actividad les enseñaron vocabulario. Después se comían la fruta y platicaban, y luego muy pasivamente se fueron a leer. No había reglamentos de cómo tenían que hacerlo. Me tocó ver que un niño que se le había*

olvidado su muñeco se empezó a frustrar y empezó a llorar y a gritar. La maestra muy calmada le dijo "ok, te vas a ir al salón de enseguida con los niños de primer grado, cuando tu estés listo te regresas a la clase". Y el niño regresó muy tranquilo y el resto del día como si nada. Y también hacen yoga y se lo toman super enserio. En el recreo tienen un jardín donde ellos plantan y cosechan su propia comida. Luego en clase ellos cocinan. El playground tiene como llantas, tiene instrumentos, tiene para colgarte, tiene así muchas cosas que así tú no ves en una escuela convencional.

Veronica's imaginary self as a future BE teacher was also influenced by one of her university professors in her TPP. The following excerpt from our plática presents the influence of her professor in Veronica's mestiza consciousness and her imaginary future self as a BE teacher. She describes her imaginary self as a future BE teacher with a preference for a culturally and linguistically diverse group of students, non-traditional learning activities to support students' diverse learning styles, and a willingness to let students express themselves freely despite the constraints of standardized instruction posed by state mandates.

A mí me gustaría tener un grupo diverso de estudiantes, porque como dije ahorita, creo que pueden traer mucho a la mesa, y entre más diverso, más se abren los horizontes para los niños. Porque cada niño tiene experiencias diferentes que pueden compartir y que pueden aprender el uno del otro. Nos enseñaron en una clase de arte, process versus product, y esa idea me encantó porque eso fue para enseñarnos que es importante que dejemos a nuestros estudiantes expresarse a ellos mismos, para que esa creatividad la desarrollen más adelante y que no estén siempre como que, -fixated on instructions, fixated on standards, que no estén así como en el estándar que se tienen que estar, en la expectativa, sino que ellos salgan fuera de esa caja, que salgan fuera de esa expectativa

> *inclusive social. Entonces dije wow, eso me impactó bastante, porque realmente tenemos que dejar que nuestros estudiantes se expresen y no enfocarnos a que hagan las cosas a nuestra manera, a lo que ellos se les facilite, a lo que ellos entiendan, a lo que ellos pueden hacer mejor, porque los estudiantes tienen diferentes habilidades y hay que saber cómo tomar esas habilidades y reforzar esas áreas que no están tan altas, usando esas mismas habilidades.*

The data showed Veronica's mestiza consciousness to teach BE based on her beliefs about the importance to teach both languages in a reciprocal way and respecting and honoring students' cultural and linguistic backgrounds. As a future BE teacher, she imagined that she would teach English and Spanish in a reciprocal way. She wanted her students to be able to be bilingual and biliterate; that way, prevent language loss or the lack of the academic language in Spanish.

> *Yo me hice maestra bilingüe es para poder apreciar, no solamente el lenguaje, sino la cultura del estudiante que ya trae. Entonces, la educación bilingüe para mí es hacer que los estudiantes se desarrollen académica y socialmente en las dos lenguas al mismo tiempo. Porque igual y no se benefician de nada más aprender el inglés y luego que se les olvide el español; y ya cuando crezcan que les pase lo mismo que yo, que no tienen la ortografía, o no se desarrollan en su lenguaje académico. Sí, tienen el lenguaje para lo cotidiano, que te pueden responder: "Mi color favorito es amarillo", pero no te pueden dar una explicación extensa porque no tienen el vocabulario que se requiere. Entonces, en ese aspecto, pues sí, eso es lo que significa para mí poder respetar a la persona en sí.*

Carolina shared that her imaginary self as a future BE teacher was influenced by one of her teacher mentors during her teaching placement in a 3rd grade dual language classroom. Miss

Martinez was the first teacher mentor with whom she collaborated when she began her teaching placement. Carolina had not imagined the specifics of the future teaching practices that she would use as a BE teacher; however, she described that Miss Martinez's enthusiasm for teaching despite personal hardship inspired and the limits of virtual teaching inspired her imaginary self as a BE teacher.

> *Pero recientemente yo tuve dos maestras con las que trabajé. Ya ves que trabajamos con una maestra mentora, pues yo tuve que cambiar de maestra porque mi maestra se fue. La primera mentora, tiene como una alegría, una energía para enseñar. Todos los niños siempre tenían su cámara aprendida. Todos los niños haciendo el trabajo. Todos los niños poniendo atención. Y ahorita he escuchado que es muy difícil hacer eso. No sé, creo que es la pasión de ella para enseñar y su entusiasmo. A veces yo llegaba y no me sentía muy bien, pero ella siempre alegre y feliz. A veces, ella me contaba que a veces a lo mejor ella tampoco la estaba pasando bien, pero siempre daba todo para que los niños estuvieran bien. Siento que el más allá de ser maestro no es lo que sepas, pero es, ¿cómo vas a entender a los niños? ¿Cómo vas a hacer que los niños pongan atención? Y ella a pesar de que fue todo en línea en la computadora, todos los niños siempre se conectaban, tenían su cámara prendida, participaban todos. Entonces era como que, hasta yo me sentí así [-Carolina sonríe]. Y así todo el día activa, eso me gustó.*

Unfortunately, Miss Martinez and three other teacher mentors left teaching in the middle of the academic year due to new school policies requiring teachers to return to in-person activities. As a result, she was placed in a different classroom under the guidance of a different teacher mentor after the second half of the academic year. Carolina explained that even though

she maintained a good relationship with both teacher mentors, Miss Martinez was the one that inspired her imaginary self as a future BE teacher.

> *Yo me imagino a mis estudiantes como los estudiantes que tenía con Miss Martínez, que todos participan, todos ponen atención. Aunque no sé exactamente cómo me veo en un futuro como maestra, sí quiero ser más, cómo no del todo su amiga, pero cómo que no me vean como que le tengo miedo. Entonces yo me imagino a mis estudiantes así pasándola bien. Que me vean a mí no como autoridad, pero que sea un lugar divertido y algo que disfruten. Entonces si me imagino a mis estudiantes, así todos participando, pero yo quiero ganarme ese propósito, yo si quiero hacer que mis estudiantes sean eso que yo quiero.*

Sofia described that her imaginary self as a future BE teacher and was influenced by her K-12 schooling experiences as an emergent bilingual and her teacher mentors during her teaching placement. She imagined herself as a future BE teacher who would support students going through similar circumstances to what she had to endure as an emergent bilingual student. About her mestiza consciousness, she shared her conviction to help others like her, which she had held since she was little.

> *Desde muy pequeña, he visto esto como una vocación. Claro, he cambiado que qué tipo de maestra quisiera ser, pero algo dentro de mí siempre me dijo, oye si miras a los estudiantes, y miras a los estudiantes que son como tú, ¿acaso no te gustaría tratar de ayudar a los estudiantes que están pasando tus mismas situaciones?*

Sofia also recognized that her experiences during her teaching placement informed her imaginary self as a future BE teacher. During her teaching placement, Sofia was moved from a 5th grade to a 4th grade dual language classroom in the middle of the academic year. Similar to

Veronica and Carolina's experiences, Sofia's teacher mentor also left teaching due to the new COVID policies forcing teachers to return to in-person teaching. Despite the unexpected move, she described that her experiences with her two teacher mentors informed her mestiza consciousness and future self as a BE teacher. Sofia shared that her imaginary self as a bilingual and bilingual education teacher was guided by her consciousness of breaking traditional teaching practices and language ideologies privileging the English language over other languages. She imagined that she would enforce reciprocity in her future bilingual classroom in her teaching and students' language practices by giving equivalent instructional time to each language and avoiding literal translations from English to Spanish.

> *En mi [futuro] salón bilingüe, yo creo trataría ambos lenguajes por igual. Entonces no darle el valor de más al inglés y tratarlos como igual. Entonces yo siempre me imaginaba como que, hubiera el mismo tipo de materiales instruccionales para ambos lenguajes. Que sean videos, o que sea el contenido igual sí el circulo es en español o en inglés, pero que sea auténtico. Creo que es muy importante porque aquí se ofrece mucho las traducciones literales y es como que, me acuerdo siempre de una película con Eugenio Derbez que le dice a su hija -cómo se dice pasa- de pasar a algún lugar, y la niña le dice raising. Y él estaba -raising, raising. Y pues no, esa una traducción literal y creo que en un salón bilingüe debería tener esa continuación de que si dices aquí está el ciclo del agua, y darle una continuación de oh, ok aquí están los componentes, pero no ser como que ok, aquí está en español y aquí está en inglés. No, tienen que ser como una continuación donde vas aprendiendo, y si no entiendes eso, pues yo te ayudo a aprender lo que te falta para que tu aprendas entonces sí, Todo por igual.*

Andrea, who was teaching in a 2nd grade dual language classroom during her residency, shared her imaginary self as a future BE teacher was guided by her own experiences as a transfer student and emergent bilingual coming from Mexico in 4th grade. Contrary to the academic struggles she described as a newcomer, specifically, the lack of support received from her bilingual Latina teacher, she imagined doing the best she could to support her future students. She imagined her future self as a BE teacher would do the opposite of those teaching practices from her 4th grade teacher, especially as a BE teacher of Latinx emergent bilinguals.

> *Por lo de mi experiencia de la maestra, dije: "Yo no quiero ser así en el futuro como maestra. Aunque no me lo permitan, yo voy a ser como lo máximo, para yo ayudar a esos estudiantes que a lo mejor estén batallando en un lenguaje, para yo ayudarlos". Porque a la vez, que sean successful, y hacer todo también. Dar lo mejor de mí para ayudarlos.*

Monica experienced language loss in Spanish due to her monolingual placement as a K-12 student. During her teaching residency, she was placed in a 3rd grade dual language classroom. In our plática, data revealed that Monica's mestiza consciousness was guided by her wishes to establish reciprocal relationships among herself and her students with a strong commitment to guide them towards learning from each other. As a future BE teacher, she imagined herself as somebody who would not know everything but was willing to learn and grow together with her students.

> *I guess I would just make them want to learn new things and not give up. Especially if they don't understand something because they just have to keep trying and knowing that we're all there to help each other learn. I think that's what I would want to bring. Because I mean, yeah, I'm the teacher, but I'm not going to know it all. I'm going to be learning from them, and they're going to be learning from me. So, maybe telling them the*

> *fact that we're going to all learn together. And we're going to grow as we go. That's something that I would want to bring. And the reason I say that is because-- I mean, I am fluent in Spanish, but there's, se me atoran las palabras, especially the Rs. And I use my example [with students] all the time. When the student doesn't want to try, I'm like, "I don't know all, but I'm still trying. So you can do the same thing". […] I'm not Miss know-it-all. We're all learning. And we'll end up learning together and growing.*

In the theme of reciprocity, the data related to this topic showed LTCs describing their mestiza consciousness grounded in their intentions to build close relationships with their students by treating them as equals, breaking the power differential in the teacher-student dichotomy. LTCs also described their consciousness of disrupting the hegemony of English practices and ideologies by giving equal instructional time and resources. In the next subsection, I show data related to LTCs' consciousness to build fun and engaging classrooms and, later, to offer students a safe space to learn.

Teaching in a Student-Centered Classroom. In the theme of reciprocity, this subtopic expands on Veronica, Carolina, Sofia, Andrea, and Monica's teaching philosophy and pedagogical practice of adopting a student-centered teaching approach as BE teachers in the borderlands. The LTCs described their student-centered teaching approach as one based on hands-on activities and a fun and engaging learning environment in accordance with their corresponding classroom grade and curriculum. In all accounts, the LTC's mestiza teaching philosophy and pedagogical practice of adopting a student-centered classroom approach were informed by their own experiences as K-12 students, their teacher preparation programs course load, and their teaching placement experiences.

Veronica's mestiza teaching philosophy and pedagogical practices of adopting a student-centered approach as BE teacher was informed primarily by her 3rd grade BE teacher and a classroom observation that she conducted in a non-traditional private school one year before her teaching residency began. The observation in a non-traditional classroom was a requirement of one of her TPP's university courses. Influenced by the approach she observed she described her own student-centered classroom as one in which she could have plenty of activities, allowing them to engage in conversations to develop their social skills, and creating a space in which they could feel respected and safe.

> *Y mi salón me lo imagino con muchas cosas interactivas, muchos colores, una sección de libros enorme porque me encanta leer, me gustan las marionetas, todo eso. Me imagino así como asientos en grupo, no me gusta tener a los niños separados, prefiero que estén en grupo, platicando, no me gustan las clases calladas. Prefiero que estén los niños platicando, developing those social skills. Me imagino cosas raras y diferentes, en donde ellos puedan tener su propio lugar, que tengan su propio lugar donde ellos estén a gusto.*

Yo no soy una de esas maestras de que "no, no hagas eso porque" -no, no me gusta. Me gusta tener muchas cosas que ellos hagan.

Aligning with a student-centered approach, she continued expanding on her teaching philosophy and future practices as a BE teacher in a different plática by saying:

Yo, a mí me gusta mucho que las cosas sean hands on, entonces a mí me gusta mucho, no me gusta mucho ese tipo de aulas donde la maestra enseña todo, a mí me gusta más ok, yo te enseño esto a ti, y luego los niños aprenden de sí mismos.

The data also showed how Veronica constructed her mestiza teaching guided by her consciousness of establishing reciprocal relationships with her students. This was part of her student-centered teaching approach as influenced by her 3rd grade BE teacher. She believed that by paying close attention to her students' individual needs, she could break the student-teacher dichotomy that oftentimes prevents teachers from getting to know their students. Getting to know her students was an important part of her mestiza teaching philosophy as she believed that was the only way to adopt the right strategies and use the appropriate activities to captivate their attention and support her students' needs.

Pues, así como mi maestra de tercer grado, identificarme con ellos, conocerlos saber qué es lo que les gusta, lo que no les gusta. Integrar esos intereses, por ejemplo, ahorita están muy metidos en lo que es Minecraft, Among Us, entonces tratar de integrar esas cosas en las lecciones, ya se en matemáticas, en lectura, o en algo en un juego. Prestar atención a lo que está a nuestro alrededor, no cerrarnos a las tendencias, porque como maestros pues tienes que estar siempre vigilante a lo que está a nuestro alrededor, porque ellos absorben todo, lo que ven lo absorben, y creo que nosotros tenemos que estar igual

que ellos, estar siempre adaptándonos a las necesidades de ellos. Bueno, pero así me imagino yo, me imagino que va a hacer un desorden muy organizado.

Carolina shared that she wanted to offer students fun and engaging activities based on students' affinities and interests during math instruction. Data showed that Carolina's teaching philosophy was guided by her intent to integrate strategies and toys for students to engage with while learning math. Her teaching philosophy of integrating toys and other fun resources into her lessons was influenced by her previous experience with her first teacher mentor. Her student-centered teaching approach was aligned with her consciousness of creating reciprocal relationships based on mutual responsiveness with her bilingual students.

Hay veces que usan estrategias para enseñarles a los niños como multiplicar con fracciones. Usan una mariposa. Dibujan la mariposa, le dibujan las alitas y luego las orejitas y así lo explican. Luego también mi mentora una vez usó un corazón para multiplicar. Era el heart strategy. Entonces esas estrategias me gustan porque siento que hasta yo como adulto aprendí y me gusta entenderlo de esa manera. Entonces no es como siempre, que nada más te dicen multiplicas así y sumas así, con esta estrategia es de que mira, o sea multiplicas así y piensa en este juguete. Y de hecho me tocó dar una clase como parte de mi evaluación donde yo tenía que enseñar algo, y mi profesora me dijo busca algo que se relacione a tu lección. Yo encontré una pelotita, y se hace chiquita o la puedes estirar, pero es un juguete. Yo enseñé algo de matemáticas. Entonces me gusta relacionar las lecciones con un juguete. Siento que los niños se emocionan al hacerlo. Entonces sí, esas estrategias creo que me han gustado bastante.

Similar to Carolina, Sofia's mestiza philosophy of teaching in a student-centered classroom was influenced by her experiences in her teaching residency. Sofia described that a

student-centered classroom should be built based on reciprocal relationship with her students. She believed that she and her students would have to get to know her and she would have to learn about them before transitioning to a student-centered classroom. She explained that it was important to her to having the time to know her students before the transition to a student-centered teaching approach. Sofia also shared an experience based on her mestiza teaching philosophy of taking her 5th grade students out of her classroom to explore and learn about photosynthesis by themselves during a lecture she gave in her teaching residency.

> *Mi mentor ha estado enseñado por varios años y nunca ha sacado a los estudiantes para afuera. Y yo desde la semana pasada dije -no, ¿sabes qué? Vamos a hacer un Excel, vamos a poner la fotosíntesis, y ¿dónde mejor? ¡vámonos afuera! Entonces ya los niños ya respetaban como enseñaba y eso y se portaron muy bien y todos con sus materiales, sacando, investigando y viendo. Y medio como que me dió un sentido de orgullo de que a pesar de cómo, somos tan diferentes, todos se pueden unir para aprender de una manera unida y sentirnos como una familia fuera de la away from home.*

Andrea's mestiza teaching philosophy described her aspirations to offer her students a student-centered learning environment. Andrea wished to offer students a structured classroom where they could complete their work but at the same time, she also wanted to offer students a fun environment where they could express themselves. Her mestiza teaching philosophy towards a student-centered classroom and having fun and engaging activities were influenced by her own experiences as a K-12 emergent bilingual and her teacher mentor during her placement in a 2nd grade dual language classroom.

> *Quiero ser como una maestra estricta no de enojona, pero estricta en que si les pido algo quiero que lo hagan y pues ser también cuando sea necesario, ser divertida, pero a la vez*

cuando estamos trabajando, estamos trabajando. Y con los niños ayudarlos si alguno tiene problemas. Y crear también un ambiente en el que los niños pueden ser ellos. Porque también hay clases en la que los niños se cohíben un poco y dicen no, no quiero participar.

Similar to Andrea, Monica's mestiza teaching philosophy described her wishes to create a student-centered classroom where her students could have fun while learning in an engaging space. Data related to fun and engaging classrooms demonstrate Monica's consciousness of establishing reciprocal relationships with her students through a fun and engaging environment. Her teaching philosophy was influenced by her teacher mentor during her 3rd grade dual language classroom placement. For Monica, it was important to offer her students a learning environment in which they could feel engaged and motivated to come to her classroom every day.

I just feel like-- I mean, why not make school fun when you can make it fun? Why make it miserable for the students? And they're not going to want to come. Make it fun, so that way, they're like, "Oh, I can't wait to go to math with Miss Monica." You just have to do it like that.

In this subtopic, Veronica, Carolina, Sofia, Andrea, and Monica, talked about adopting a student-centered teaching approach through fun and engaging activities and incorporating technology such as software and virtual games as a way to engage their students' attention in a safe learning environment. In the theme of reciprocity, all LTCs shared that their mestiza teaching philosophy was guided by a strong effort to build reciprocal relationships with them. The LTCs also talked about the need to balance their pedagogical practices between clearly setting expectations and rules and offering students a fun and engaging classroom. In the

examples presented here, the LTCs' perspectives about adopting a student-centered teaching approach were particularly influenced by the feedback received from their university professors and teacher mentors. In all senses, these were important to their mestiza teaching philosophy guided by their hopes and dreams for a better future for their Latinx bilingual students and their families.

Chapter 5: Conclusions and Discussion

Morpheus: *At last. Welcome, Neo. As you no doubt have guessed, I am Morpheus.*

Neo: *It's an honor to meet you.*

Morpheus: *No, the honor is mine. Please, come. Sit down. I imagine that right now you're feeling a bit like Alice, tumbling down the rabbit hole? Hm?*

Neo: *You could say that.*

Morpheus*: I can see it in your eyes. You have the look of a man who accepts what he sees because he is expecting to wake up. Ironically, this is not far from the truth. Do you believe in fate, Neo?*

Neo: *No. Because I don't like the idea that I'm not in control of my life.*

Morpheus: *I know exactly what you mean. Let me tell you why you're here. You're here because you know something. What you know you can't explain. But you feel it. You've felt it your entire life. That there's something wrong with the world. You don't know what it is but it's there, like a splinter in your mind driving you mad. It is this feeling that has brought you to me. Do you know what I'm talking about?*

—The Matrix. Dir. Andy Wachowski and Larry Wachowski (1999).

Existing research on teacher preparation (TP) in bilingual education (BE) has focused on a variety of topics, grounded in diverse epistemologies, designed with different research approaches, and situated across a variety of settings. Yet, as I previously explained there is an array of research gaps in literature in terms of (1) the lack of culturally sensitive epistemologies and methodologies shaping every aspect of the research process when conducting research in racialized communities; (2) the lack of research situated in a predominantly Latinx, bilingual, and bicultural community; (3) the lack of understanding on how K-12 schooling experiences inform Latinx teacher candidates practices and consciousness to teach BE; (4) the lack of research that acknowledges the cultural and linguistic resistance and related assets of Latinx

teacher candidates situating them as knowledge creators and agentive individuals; (5) the lack of research shedding light on sociocultural and political influences at the intersection of institutional, individual, and structural systems of oppression in the preparation of Latinx preparing to become BE teachers.

As a response to these gaps, I sought to contribute to the field of teacher preparation in BE by (a) exploring the influence of past educational experiences on Latina teacher candidates' consciousness to teach bilingual education to Latinx bilingual students in the Juárez-El Paso borderlands, and (b) understanding these Latina teacher candidates' consciousness as bilingual education teachers of Latinx bilingual students located on the Juárez-El Paso borderlands. In this study, Latina teacher candidates refers to candidates who grew up as bilingual learners (i.e., Spanish and English) and who were bilingual learners during their teacher preparation program and during their teaching placement experiences located in the Juárez-El Paso borderlands. Thus, the research questions guiding this study were:

1. How do past educational experiences inform Latina teacher candidates' consciousness to teach bilingual education to Latinx bilingual students?
2. What is Latina teacher candidates' consciousness regarding their role as bilingual education teachers of bilingual students on the Juárez-El Paso border?

For this study, I used the methodology of pláticas conceptualized through a Chicana feminista epistemology (CFE). Pláticas methodology is grounded in critical and decolonial thought specifically to explore the experiences of Latinx. As a decolonial methodology, pláticas (1) is culturally and historically sensitive to the subjective experiences of racialized people, (2) it seeks to emancipate, empower, and heal people contributing to the research and their communities, and (3) acknowledges, respects, and values nondominant ways of knowing, doing,

and being. In this study, pláticas was the methodological and analytical approach to designing, understanding, collecting, analyzing, and writing this study (Fierros & Delgado Bernal, 2016). The contributors to this study were five Latina teacher candidates (LTCs) preparing to teach BE to Latinx bilinguals on the U.S.-Mexico border. The five contributors in this study were emergent bilinguals during their K-12 schooling, Latinas of Mexican-origin, from immigrant and working-class families, bilinguals, and transfronterizas. The five contributors were enrolled in a teaching preparation program in a bilingual pathway at the local university. As part of the requirements of the program, the contributors were attending a virtual syncronoumus weekly teaching seminar and placed in a dual language elementary classroom during their one-year teaching residency at the time of this study. The data generation methods I used were (1) group pláticas during their university's teaching seminar, (2) individually scheduled pláticas, and (3) a 5-minute online initial survey designed to learn about the contributors' self-identification in terms of race, ethnicity, language, and gender identity sent prior to our individual pláticas. It is important to note that data were collected entirely in a virtual environment due to the COVID-19 pandemic in the Spring 2021 semester.

The findings of this study include three main themes: vulnerability, healing, and reciprocity. In the theme of vulnerability, the LTCs were vulnerable to academic failure and not becoming bilingual as K-12 emergent bilingual students based on their experiences with language placements and the lack of adequate support from their teachers. The data on vulnerability also showed that as teacher candidates, they were vulnerable to not being ready to teach BE as their one-year teaching placements at an elementary dual language classroom were held entirely virtually, thus, limiting their preparation experiences. Moreover, before the emergency authorization and distribution of the COVID vaccine, new policies in place forced

teachers to return to in-person teaching, which caused teacher mentors and LTCs to become vulnerable to contracting COVID. Consequently, Veronica, Carolina, and Sofia's teacher mentors left teaching that year, furthering their vulnerability in terms of preparation to teach. Lastly, LTCs were vulnerable to systemic oppression as future BE teachers by having to deal with stressful working conditions, overwhelming responsibilities, and societal and familiar discourses that undervalued teaching as an underpaid and low-status profession.

In the theme of healing, LTCs said they chose to become BE teachers to heal from their past oppressive experiences as K-12 emergent bilingual students and BE teacher candidates. The data on healing showed that they wanted to prevent other Latinx emergent bilingual students like themselves from systemic oppression through their culturally and inclusive teaching practices. Lastly, in the theme of reciprocity, LTCs sought to break with power imbalances inherent in the teacher-student dichotomy by establishing caring and close relationships with their Latinx emergent bilingual students. The data on reciprocity also highlighted their mestiza teaching philosophy and pedagogical practices when talking about their future selves as BE teachers using a student-centered teaching approach with their Latinx emergent bilingual students. In the three themes summarized above, the data showed that LTCs' past schooling experiences as K-12 emergent bilingual students and BE teacher candidates informed their consciousness to teach BE at the U.S.-Mexico border in particular with regards to the ways in which their future students might be vulnerable to systemic oppression. Thus, contributors drew on their teacher preparation to identify teaching philosophies and practices that would heal their communities by building reciprocal relationships with others to disrupt power imbalances inherent in teaching BE to Latinx bilingual students. In the next section, I present the conclusions and discussion for each research question based on the data generated through pláticas.

Discussion

This study's research questions had the purpose of understanding the LTCs' past K-12 schooling experiences and how their experiences as Latinx emergent bilinguals themselves had influenced their consciousness to teach BE to other Latinx emergent bilinguals on the U.S.-Mexico border. In this section, I present how their past experiences as K-12 emergent bilinguals and teacher candidates informed and constituted their consciousness to teach BE.

Conclusion 1

In the first place, the LTCs could identify that their decisions to become BE teachers were influenced by their own academic and social struggles as K-12 emergent bilinguals. The data showed the LTCs' hopes and dreams to help other Latinx students coming from similar backgrounds and identities to academically succeed and not feel left out. The previous K-12 schooling experiences of the LTCs influenced their understandings of the many ways in which their Latinx bilingual students could potentially become vulnerable to systemic oppression and academically fail due to their race, language, gender, age, socioeconomic status, educational and familial immigration background. This conclusion is exemplified in the following statement by Sofia, when she said: "oye, si miras a los estudiantes, y miras a los estudiantes que son como tú? Acaso ¿no te gustaría tratar de ayudar a los estudiantes que están pasando tus mismas situaciones? As pointed out in earlier chapters, current research suggests that due to their previous experiences as Latinx bilinguals themselves, Latinx teacher candidates frequently seek to support and improve the educational opportunities of their future Latinx students (Brochin Ceballos, 2012; Cervantes-Soon, 2014a; Morales & Shroyer, 2016).

The fact that LTCs chose to become BE teachers based on their hopes and dreams to help other Latinx bilingual students undergoing similar experiences as themselves is not surprising.

The literature on TP to teach BE has shown that Latinx teacher candidates frequently choose to become BE teachers with a desire to give back to their communities by improving the educational opportunities of their students (Brochin Ceballos, 2012; Cervantes-Soon, 2014a; Morales & Shroyer, 2016). Yet, it is up to the TPP to prepare Latinx teacher candidates to support their Latinx bilingual students. Therefore, understanding the K-12 schooling experiences and critical consciousness of Latinx teacher candidates choosing to become BE teachers can inform TPP in BE's curriculums. Including Latinx teacher candidates' critical consciousness into the curriculum could support them in resisting and dismantling systems of oppression for Latinx students coming from racialized communities (Cervantes-Soon, 2018; Chávez-Moreno, 2019).

Moreover, the LTCs' decision to teach BE as a career based on their willingness to help other students coming from similar backgrounds is also connected to the Chicana literature (Bernal, 2001; Delgado Bernal et al., 2012; Morales & Shroyer, 2016; Tijerina Revilla et al., 2022). As Dolores Delgado Bernal argued Chicana feminista epistemology recognizes that "Chicanas and other marginalized peoples often have a strength that comes from their borderland experiences" (Delgado Bernal, 1998, p. 5). This borderland experience comes from living in "geographical, emotional, and/or psychological space occupied by mestizas, and it serves as a metaphor for the condition of living, between spaces, cultures, and languages (Elenes, 1997, in Delgado Bernal, 2010, p. 632). In other words, the LTCs' borderland experiences of living between two worlds because of their skin color, gender, origin, ethnicity, culture, language, immigration status, and geographical location have given them the resilience and resistance to fight for their decisions to become BE. This, despite societal discourses against teaching as an undervalued and underpaid profession and the contradictions between their teaching philosophy and the requirements of the Texas accountability system.

Similar to this study's findings, Chicana scholars have also pointed out that Latinx pursuing a career in education demonstrate a sociopolitical and critical consciousness to act as advocates for their Latinx bilingual students coming from racialized communities (Caldas et al., 2019; Cervantes-Soon, 2018; García & Kleyn, 2012). However, the literature has also recognized that Latinx teacher candidates are not "ready-made" to be critically conscious BE teachers just because they share similar experiences and positionalities with their Latinx bilingual students (Caldas, 2017, 2018; Morales, 2018; Prieto, 2014; Saavedra & Salazar Pérez, 2018; Sánchez & Ek, 2009). The findings in this study align with the literature about having the critical consciousness to recognize some systems of oppression embedded in neoliberal educational policies and the state accountability system having first-hand knowledge about how these oppressive systems shape the educational experiences of their Latinx bilingual students (Fierros & Delgado Bernal, 2016). Yet, TPP in BE must prepare and integrate their experiences as Latinx bilinguals coming from racialized communities into the curriculum to support their hopes and dreams to contribute to their Latinx students' educational success and biliteracy development. On the contrary, TPP in BE could choose to prepare teachers to follow and comply with the requirements of accountability systems centered on neoliberal ideologies and practices (e.g., one-size-fits-all approaches and curriculums) prioritizing standardized outcomes for the academic needs of Latinx bilingual students (Saavedra, 2017; Saavedra & Esquierdo, 2019). As a consequence, TPP in BE will be perpetuating and exacerbating inequities producing narrow results by ignoring Latinx bilingual students and their communities' non-traditional ways of knowing, doing, being, and believing. This is especially relevant in the context of TPP in BE at the U.S.-Mexico border where the population is majority Latinx and bilingual. A context in

which the majority of the population differs from the standards of Whitenes based on differences in our accents, dark skin, multilingualism, multiculturalism.

Conclusion 2

In the second place, the LTCs were able to recognize the importance of bilingual education programs and the significance of the appropriate placement of students across programs that can support the biliteracy development of emergent bilingual students. The data showed that all the LTCs were conscious of the significance of bilingual education, especially, dual language programs, in the biliteracy development of their students as they closely observed it during their teaching placements. For the LTCs their teaching placements in dual language classrooms contrasted with their own schooling experiences. For example, Monica was not placed in any BE program and Veronica, Carolina, Sofia, and Andrea were placed in transitional bilingual programs as K-12 students. During their K-12 schooling experiences, they expressed receiving null or limited support, feedback, and guidance to become biliterate, something that they felt made them vulnerable to not getting their certification in BE and limited their opportunities to help other students going through a similar situation as them in the future as BE teachers. This conclusion is exemplified in the following statement by Veronica, when she said: "Tiene repercusiones de adulto, porque a mí me hubiera gustado estar en clase dual, porque soy bilingüe, pero no tengo esa biliteracidad". Similar to Veronica's claim, current research suggests that Latinx teacher candidates or preservice teachers note the lack of opportunities they have to develop as bilingual and biliterate (Guerrero & Guerrero, 2017; Prieto, 2014). Besides adequate placement in language programs, the data also showed that Latina teacher candidates' own K-12 education experiences with linguicism embedded in the Texas accountability system and the ideologies and practices of their teachers had influenced their consciousness to teach and help

other Latinx students like themselves become biliterate (Cervantes-Soon et al., 2017; Guerrero & Guerrero, 2017; Morales, 2018; Varghese & Snyder, 2018).

The fact that LTCs were conscious of the importance of giving Latinx bilingual students the opportunity to be placed in bilingual education programs that could support their biliteracy development is not surprising. The literature on TP to teach BE has shown that Latinx teacher candidates frequently communicate their desires to advocate for Latinx emergent bilinguals and their families to prevent them from experiencing language loss, for example, due to deficit language ideologies and teaching practices (Caldas, 2017, 2018; García & Kleyn, 2012; Hale, 2008; Joseph & Evans, 2018; Morales & Shroyer, 2016). This conclusion does not mean that the LTC did not express there were contradictions in the language ideologies and teaching practices they observed from their teacher mentors during their placements in dual language classrooms. However, this means they had developed a critical consciousness to recognize these contradictions while at the same time recognizing the potential benefits of dual language programs for the biliteracy developments of their future Latinx bilingual students. Then, it is important to recognize that content knowledge and classroom management skills is not enough to prepare BE teachers to support the biliteracy development of their Latinx bilingual students (Alfaro, 2018; Alfaro & Bartolomé, 2017; Caldas, 2018).

Moreover, the LTCs consciousness of the importance of language placements and BE programs to develop the biliteracy skills of their Latinx bilingual students is also connected to the Chicana feminista epistemology (Guerra & Rodriguez, 2022; Prieto & Villenas, 2012). One example is that based on their own K-12 schooling experiences with the linguicism embedded in the Texas accountability system and the ideologies and practices of their K-12 teachers they were able to recognize and develop strategies to navigate and resist the oppression they experienced

while successfully becoming bilingual. In addition, they also learned to live in a borderland while negotiating the contradictions they acknowledge between their own consciousness to teach BE and the ideologies and practices of some of the teacher mentors they observed during their teaching placements (Prieto, 2014).

Implications for Practice and Research on Teacher Preparation in Bilingual Education

Up to this point, the literature in TP in BE has pointed out the importance of accounting for LTC's consciousness and experiences while preparing to teach BE to Latinx bilinguals. This study supports the necessity of teacher preparation programs accounting for Latinx teacher candidates' consciousness to teach BE to Latinx bilingual students beyond the borderlands.

The following table presents a summary of the research implications I offer in relation to using the five principles of pláticas methodology to the inquiry of the preparation of LTCs to become BE teachers at the borderlands. The following implications are essential for the broader field of research in TB in BE regardless of the particular context in which this could be situated.

Table 4. Summary of the implications for the preparation of BE Latinx teachers

Principles of Pláticas Methodology	Role of TTP in BE	Implications for the preparation of BE teachers
Research draws on Chicana/Latina Feminist Framework	*TPPs in BE center on the necessities of the Latinx bilingual students to build their curriculums while preparing Latinx teachers to act as advocates for their future Latinx bilingual students.	Teacher candidates in BE become prepared with a critical consciousness to provide the best support for their students, disrupting any form of oppression their students might face.

	*Latinx Teachers looks for ways in which students could be objects of systems of oppression based on the intersectionality of identities as Latinx bilingual students.	*Latinx bilingual students receive the tools and help to navigate, and resist barriers posed by the educational system.
Participants are viewed as contributors and co-constructors of the meaning making process	TPPs build reciprocal relationships grounded in respeto with their teacher Latinx candidates honoring their positions by taking into account their experiences and knowledge to inform the curriculum to prepared candidates teaching Latinx bilingual students in the future.	Latinx teacher candidates in BE replicate the same practices establishing reciprocal relationships with their students to support their individualized needs.
Identify connections between everyday lived experiences and the research inquiry	TPPs pay close attention to the everyday lived experiences of their Latinx teacher candidates as a way to include these into the curriculum guiding their teaching practices and teaching philosophy	Teachers understand the importance of integrating culturally relevant pedagogies into their daily teaching practices as the priority to support their racialized bilingual students' academic and personal success.

	on a culturally relevant teaching pedagogies for racialized people.	
Provides a potential space for healing	TPPs acknowledge past stories of pain and trauma and current negotiations, and future hopes of Latinx teacher candidates providing a space for healing	Latinx teacher candidates will act as healers of their Latinx bilingual students' experiences of pain and trauma while acting as advocates to prevent misconceptions about BE, linguicism, sexism, and other forms of oppression from happening in the lives of their racialized bilingual students.
Rely on reciprocity, vulnerability, and continuous researcher reflexivity	TPP providing the spaces to sustain dialogic conversations with their Latinx teacher candidates would strengthen their curriculums while supporting their candidates' self confidence in their teaching abilities and critical consciousness to teach BE.	Latinx teacher candidates will avoid the exploitation and marginalization of their Latinx bilingual students coming from racialized communities by means of their teaching practices and by engaging in constant dialog with the school administration. They will also be able to reflect and negotiate between their students' needs, their teaching practices,

		and the Texas accountability system in benefit of their future students.

The following table presents a summary of the research implications I offer in relation to using the five principles of pláticas to the preparation of teachers in the field of bilingual education. The following implications are important for the broader field of teacher preparation in BE regardless of the particular context in which this could be situated.

Table 5. Summary of the implications for the research with racialized communities

Principles of Pláticas Methodology	Role of researcher	Research Implications
Research draws on Chicana/Latina Feminist Framework	Researcher looks to center on systems of oppression based on the intersectionality of identities that influenced the power differential between researcher and "participants".	Researcher does not ignore the voices of the contributors by centering the research purposes on their voices, experiences, consciousness, and perspectives as traditionally done by literature on TPP in BE
Participants are viewed as contributors and co-constructors of the meaning making process	Researcher builds reciprocal relationships with contributors grounded in respeto honoring their experiences and knowledge	Researcher, by being willing to answer the same question she is asking from contributors, breaks the power differential between researcher and "participants" allowing co-construction of

		knowledge. Contributors potentially lose the fear of using their voices to express their most inner fears, concerns, victories.
Identify connections between everyday lived experiences and the research inquiry	Researcher pays attention to the everyday lived experiences (e.g., familial experiences of immigration	Researcher uses everyday life experiences as sources of understanding, connections, and identification informing the consciousness to teach BE by looking in other ways overlooked liminal spaces as these experiences cannot be isolated from their experiences as LTCs.
Provides a potential space for healing	Researcher provides a safe space for deep heart-to-heart talks about past stories of pain and trauma, current negotiations, and future hopes	Researcher builds community with the contributors by sharing consejo, hearing to each others' experiences, and prioritizing the well-being of the contributors over the research purpose avoiding neocolonial practices in research.
Rely on reciprocity, vulnerability, and	Researcher offers a back and forth conversations while sharing	Researcher avoids the exploitation of contributors'

continuous researcher reflexivity	stories, building community, and acknowledging multiple realities and vulnerabilities in an effort to enforce strong bonds with contributors	stories and neocolonizing practices that perpetuate racialized peoples as subordinates and voiceless entities in the research process

These are explicit epistemological and methodological recommendations for preparing critical consciousness BE teachers and conducting research with vulnerable and racialized communities avoiding the exploitation of their stories, while disrupting the perpetuation of their subordinated positions in society.

Last Words:

The end:

(Phone)

The One: I know you're out there. I can feel you now. I know that you're afraid. You're afraid of us. You're afraid of change. I don't know the future. I didn't come here to tell you how this is going to end. I came here to tell you how it's going to begin. I'm going to hang up this phone and then I'm going to show these people what you don't want them to see. I'm going to show them a world without you, a world without rules and controls, without borders or boundaries, a world where anything is possible. Where we go from there is a choice I leave to you. – Matrix's movie's script, 1998.

This dissertation has been everything to me in the last year and a half. It has been good and bad things at the same time. I had put my heart, tears, frustrations, and passion in it. This time has been the most rewarding, challenging, and difficult in my entire life. The process of doing this study up until now, has made me face my fears, insecurities, and feelings of self-doubts. This process also became a process of reconciliation with who I am and what I want in my life. At the end, this dissertation healed me from the rage and frustration I felt throughout the process of acquiring a mestiza consciousness. Now I am free.

References

Ädel, A. (2010). Just to give you kind of a map of where we are going: A Taxonomy of Metadiscourse in Spoken and Written Academic English. *Nordic Journal of English Studies*, *9*(2), 69–97. https://doi.org/http://doi.org/10.35360/njes.218

Agger, B. (1991). Critical theory, Poststructuralism, Postmodernism: Their sociological relevance. *Annual Review of Sociology*, *17*, 105–131.

Alamillo, L., Padilla, F., & Arenas, R. (2011). Focus on faculty: Improving the preparation of teachers of English learner students. *Journal of Latinos and Education*, *10*(3), 261–276. https://doi.org/https://doi.org/10.1080/15348431.2011.581115 Published

Alemán, E., Delgado Bernal, D., & Mendoza, S. (2021). Critical race methodological tensions: Nepantla in our community-based praxis. In M. Lynn & A. D. Dixson (Eds.), *Handbook of Critical Race Theory in Education* (2nd., pp. 325–338). Routledge Taylor & Francis Group. https://doi.org/10.4324/9781351032223

Alfaro, C. (2018). The sociopolitical struggle and promise of bilingual teacher education: Past, present, and future. *Bilingual Research Journal*, *41*(4), 413–427. https://doi.org/10.1080/15235882.2018.1540367

Alfaro, C., & Bartolomé, L. (2017). Preparing ideologically clear bilingual teachers: Honoring working-class non-standard language use in the bilingual education classroom. *Issues in Teacher Education*, *26*(2), 11–34.

Anzaldúa, G. (2002). now let us shift ... the path of conocimiento ... inner work, public acts. In G. Anzaldúa & A. Keating (Eds.), *This bridge we call home: Radical visions for transformation* (pp. 540–578). Routledge Taylor & Francis Group.

Anzaldúa, G. (2007). *Borderlands/La frontera: The new mestiza* (4th ed.). Aunt Lute Books.

Anzaldúa, G. (2009). *Let us be the healing of the wound: The Coyolxauhqui imperative -la sombra y el sueño*.

Anzaldúa, G. (2012). *Borderlands La Frontera: The New Mestiza* (4th ed.). Aunt Lute Books.

Apple, M. W. (2006). Educating the "right" way: Markets, standards, god, and inequality. In *Educating the Right Way* (2nd ed.). Routledge Taylor & Francis Group. https://doi.org/10.4324/9781315022949

Arroyo-Romano, J. E. (2016). Bilingual education candidates' challenges meeting the Spanish language/bilingual certification exam and the impact on teacher shortages in the state of Texas, USA. *Journal of Latinos and Education*, *15*(4), 275–286. https://doi.org/10.1080/15348431.2015.1134539

Assaf, C., Garza, R., & Battle, J. (2010). Multicultural teacher education: Examining the perceptions, practices, and coherence in one teacher preparation program. *Teacher Education Quarterly*, *37*(2), 115–135.

Austin, T., Willett, J., Gebhard, M., & Laó Montes, A. (2010). Challenges for Latino educators crossing symbolic, cultural, and linguistic boundaries: Coming to voice in teacher preparation with competing voices. *Journal of Latinos and Education*, *9*(4), 262–283. https://doi.org/10.1080/15348431.2010.491040

Bernal, D. D. (2001). Learning and living pedagogies of the home: The mestiza consciousness of Chicana students. *International Journal of Qualitative Studies in Education*, *14*(5), 623–639. https://doi.org/10.1080/09518390110059838

Briceño, A. (2018). "En español esa palabra no tiene ningún sentido:" A cross-case analysis of three Mexican American dual language teachers' language ideologies and instructional

differences. *International Multilingual Research Journal*, *12*(4), 288–301. https://doi.org/10.1080/19313152.2018.1470436

Briceño, A., Rodriguez-Mojica, C., & Muñoz-Muñoz, E. (2018). From English learner to Spanish learner: raciolinguistic beliefs that influence heritage Spanish speaking teacher candidates. *Language and Education*, *32*(3), 212–226. https://doi.org/10.1080/09500782.2018.1429464

Brochin Ceballos, C. (2012). Literacies at the border: Transnationalism and the biliteracy practices of teachers across the US-Mexico border. *International Journal of Bilingual Education and Bilingualism*, *15*(6), 687–703. https://doi.org/10.1080/13670050.2012.699948

Bustos Flores, B., Riojas Clark, E., Guerra, N. S., & Sánchez, S. V. (2008). Acculturation among latino bilingual education teacher candidates: Implications for teacher preparation institutions. *Journal of Latinos and Education*, *7*(4), 288–304. https://doi.org/10.1080/15348430802143550

Caldas, B. (2017). Shifting discourses in teacher education: Performing the advocate bilingual teacher. *Arts Education Policy Review*, *118*(4), 190–201. https://doi.org/10.1080/10632913.2017.1287801

Caldas, B. (2018). "More meaningful to do it than just reading it:" rehearsing praxis among Mexican-American/Latinx pre-service teachers. *Teaching Education*, *29*(4), 370–382. https://doi.org/10.1080/10476210.2018.1510482

Caldas, B. (2019). To switch or not to switch: Bilingual preservice teachers and translanguaging in teaching and learning. *TESOL Journal*, *10*(4), 1–16. https://doi.org/10.1002/tesj.485

Caldas, B., Palmer, D. K., & Schwedhelm, M. (2019). Speaking educación in Spanish: Linguistic and professional development in a bilingual teacher education program in the US-Mexico borderlands. *International Journal of Bilingual Education and Bilingualism*, *22*(1), 49–63. https://doi.org/10.1080/13670050.2018.1510894

Calderón, D., Delgado Bernal, D., Huber, L. P., Malagón, M. C., & Vélez, V. N. (2012). A Chicana feminist epistemology revisited: Cultivating ideas a generation later. *Harvard Educational Review*, *82*(4), 513–539. https://doi.org/10.17763/haer.82.4.l518621577461p68

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

Cervantes-Soon, C. (2014b). The U. S.-Mexico border-crossing chicana researcher: Theory in the flesh and the politics of identity in critical ethnography. *Journal of Latino/Latin American Studies*, *6*(2), 97–112. https://doi.org/10.18085/llas.6.2.qm08vk3735624n35

Cervantes-Soon, C. (2018). Using a Xicana feminist framework in bilingual teacher preparation: Toward an anticolonial path. *The Urban Review*, *50*(5), 857–888. https://doi.org/10.1007/s11256-018-0478-5

Cervantes-Soon, C., Dorner, L., Palmer, D. K., Heiman, D., Schwerdtfeger, R., & Choi, J. (2017). Combating inequalities in two-way language immersion programs: Toward critical consciousness in bilingual education spaces. *Review of Research in Education*, *41*(1), 403–427. https://doi.org/10.3102/0091732X17690120

Chávez-Moreno, L. (2019). Researching Latinxs, racism, and white supremacy in bilingual education: A literature review. *Critical Inquiry in Language Studies*, 1–20. https://doi.org/10.1080/15427587.2019.1624966

Chávez-Moreno, L. (2021). Racist and Raciolinguistic Teacher Ideologies: When Bilingual Education is "Inherently Culturally Relevant" for Latinxs. *The Urban Review 2021*, 1–22. https://doi.org/10.1007/S11256-021-00628-9

Cibils, L., & Marlatt, R. (2019). Poetry and cultural identity: A sociocultural approach for teacher education classrooms. *Action in Teacher Education*, *41*(2), 137–153. https://doi.org/10.1080/01626620.2019.1600599

Cochran-Smith, M., Carney, M. C., Keefe, E. S., Burton, S., Chang, W.-C., Fernandez, M. B., Miller, A. F., Sanchez, J. G., & Baker, M. (2018). *Reclaiming accountability in teacher education* (1st ed.). Teachers College Press.

Cochran-Smith, M., & Villegas, A. M. (2015). Framing teacher preparation research: An overview of the field, Part 1. *Journal of Teacher Education*, *66*(1), 7–20. https://doi.org/10.1177/0022487114549072

Cochran-Smith, M., Villegas, A. M., Abrams, L., Chávez-Moreno, L., Mills, T., & Stern, R. (2015). Critiquing teacher preparation research: An overview of the field, part II. *Journal of Teacher Education*, *66*(2), 109–121. https://doi.org/10.1177/0022487114558268

Cochran-Smith, M., Villegas, A. M., Abrams, L., Chávez-Moreno, L., Mills, T., & Stern, R. (2016). Research on teacher preparation: Charting the landscape of a sprawling field. In D. H. Gitomer & C. A. Bell (Eds.), *Handbook of research on teaching* (5th ed., pp. 439–548). American Educational Research Association. https://doi.org/10.18546/lre.16.2.13

Crismore, A., Markkanen, R., & Steffensen, M. (1993). Metadiscourse in persuasive writing. *Written Communication*, *10*(1), 39–71.

Darling-Hammond, L. (2017). Teacher education around the world: What can we learn from international practice? *European Journal of Teacher Education*, *40*(3), 291–309. https://doi.org/10.1080/02619768.2017.1315399

de la Piedra, M. T., Araujo, B., & Esquinca, A. (2018). *Educating Across Borders* (1st ed.). University of Arizona Press.

del Rosal, K., Roman, D., & Basaraba, D. (2018). Debemos escuchar a los maestros: Perspectives of bilingual teacher candidates in teacher education partnerships. *Bilingual Research Journal*, *41*(2), 187–205. https://doi.org/10.1080/15235882.2018.1456986

del Rosario Zavala, M. (2017). Bilingual pre-service teachers grapple with the academic and social role of language in mathematics discussions. *Issues in Teacher Education*, *26*(2), 49–66.

Delgado Bernal, D. (1998). Using a Chicana Feminist Epistemology in Educational Research. *Harvard Educational Review*, *68*(4), 555–583. https://doi.org/10.17763/haer.68.4.5wv1034973g22q48

Delgado Bernal, D. (2010). Learning and living pedagogies of the home: The mestiza consciousness of Chicana students. *Https://Doi.Org/10.1080/09518390110059838*, *14*(5), 623–639. https://doi.org/10.1080/09518390110059838

Delgado Bernal, D. (2020). Disrupting epistemological boundaries: Reflections on feminista methodological and pedagogical interventions. *Aztlán: A Journal of Chicano Studies*, *45*(1).

Delgado Bernal, D., Burciaga, R., & Flores Carmona, J. (2012). Chicana/Latina testimonios: Mapping the methodological, pedagogical, and political. *Equity and Excellence in Education*, *45*(3), 363–372. https://doi.org/10.1080/10665684.2012.698149

Denzin, N. K., & Lincoln, Y. S. (2014). Introduction: Critical Methodologies and Indigenous Inquiry. In N. K. Denzin, Y. S. Lincoln, & L. T. Smith (Eds.), *Handbook of Critical and Indigenous Methodologies* (pp. 1–20). SAGE Publications Inc. https://doi.org/DOI: https://dx.doi.org/10.4135/9781483385686

Dillard, C. B. (2014). When the ground is Black, the ground is fertile: Exploring endarkened feminist epistemology and healing methodologies in the spirit. In N. K. Denzin, Y. S. Lincoln, & L. T. Smith (Eds.), *Handbook of Critical and Indigenous Methodologies* (1st ed., pp. 277–292). SAGE Publications. https://doi.org/10.4135/9781483385686.n14

Dressman, M. (2008). *Using social theory in educational research: A practical guide*. Routledge Taylor & Francis Group.

Dunbar, C. (2014). Critical Race Theory and Indigenous Methodologies. In N. K. Denzin, Y. S. Lincoln, & L. T. Smith (Eds.), *Handbook of Critical and Indigenous Methodologies* (pp. 85–100). SAGE Publications. https://doi.org/https://dx.doi.org/10.4135/9781483385686

El Paso Independent School District. (2020). *Two-way dual language*. https://www.episd.org/Page/686

Escamilla, K., Hopewell, S., & Butvilofsky, S. (2018). Exacerbating inequities for bilingual teachers and students through the enactment of the CCSS. In P. C. Ramirez, C. J. Faltis, & E. J. De Jong (Eds.), *Learning from Emergent Bilingual Latinx Learners in K-12* (pp. 41–60). Tylor and Francis. https://doi.org/10.4324/9781315623238-3

Espino, M. M. (2018). Positionality as Prologue: Encountering the Self on the Journey to Transforming Latina/o/x Educational Inequities: *Https://Doi.Org/10.1177/016146811812001413*, *120*(14). https://doi.org/10.1177/016146811812001413

Evans, L. M. (2017). Lessons from two exemplary Latin@ teachers of emergent bilingual learners: How all preservice teachers can be prepared to teach culturally and linguistically diverse students. *Action in Teacher Education*, *39*(3), 307–320. https://doi.org/10.1080/01626620.2017.1292159

Evans, L. M. (2018). A case study examination of exemplary literacy teaching in a cross-linguistic, cross-cultural learning environment. *Literacy Research and Instruction*, *57*(4), 330–350. https://doi.org/10.1080/19388071.2018.1482033

Farruggio, P. (2009). Using a virtual guest speaker and online discussion to expand Latino preservice teachers' consciousness. *Multicultural Education*, *17*(1), 33–37.

Fierros, C. O., & Delgado Bernal, D. (2016). Vamos a platicar: The contours of pláticas as Chicana/Latina feminist methodology. *Chicana/Latina Studies*, *15*(2), 98–121.

Fitts, S., & Weisman, E. M. (2010). Exploring questions of social justice in bilingual/bicultural teacher education: towards a parity of participation. *Urban Review*, *42*(5), 373–393. https://doi.org/10.1007/s11256-009-0139-9

Flores, A. I., & Morales, S. (2022). A Chicana/Latina feminist methodology: Examining pláticas in educational research. In E. G. Murillo, D. Delgado Bernal, S. Morales, L. Urrieta, E. Ruiz Bybee, J. Sánchez Muñoz, V. Sáenz, D. Villanueva, M. Machado-Casas, & K. Espinoza (Eds.), *Handbook of Latinos and Education: Theory, Research, and Practice* (2nd ed., pp. 35–45). Routledge Taylor & Francis Group.

Flores, N., & García, O. (2017). A critical review of bilingual education in the United States: From basements and pride to boutiques and profit. *Annual Review of Applied Linguistics*, *37*, 14–29. https://doi.org/10.1017/S0267190517000162

Flores, N., & Rosa, J. (2019). Bringing race into second language acquisition. *The Modern Language Journal*, *103*, 141–151. https://doi.org/10.1111/modl.12523

Flores, N., & Saldívar García, E. (2020). Power, language, and bilingual learners. In N. S. Nasir, C. D. Lee, R. Pea, & M. McKinney de Royston (Eds.), *Handbook of the Cultural Foundations of Learning* (1st ed., pp. 178–191). Routledge. https://doi.org/https://0-doi-org.lib.utep.edu/10.4324/9780203774977

Freire, J. A. (2016). Nepantleras/os and their teachers in dual language education: Developing sociopolitical consciousness to contest language education policies. *Association of Mexican American Educators Journal*, *10*(1), 36–52.

Galvan, J. L., & Galvan, M. C. (2017). *Writing Literature Reviews: A guide for students in the Social and Behavioral Sciences* (7th ed.). Taylor & Francis Group.

Gándara, P., & Escamilla, K. (2017). Bilingual Education in the United States. In G. O., L. A., & M. S. (Eds.), *Bilingual and Multilingual Education. Encyclopedia of Language and Education* (3rd ed.). springer, Cham. https://doi.org/https://doi.org/10.1007/978-3-319-02258-1_33

García, O. (2009). *Bilingual education in the 21st century: A global perspective* (1st ed.). Wiley-Blackwell.

García, O., Flores, N., Seltzer, K., Wei, L., Otheguy, R., & Rosa, J. (2021). Rejecting abyssal thinking in the language and education of racialized bilinguals: A manifesto. *Critical Inquiry in Language Studies*, *18*(3), 203–228. https://doi.org/https://doi.org/10.1080/15427587.2021.1935957

García, O., & Kleyn, T. (2012). Teacher Education for Multilingual Education. In C. Chapelle (Ed.), *The Encyclopedia of Applied Linguistics* (1st ed.). John Wiley & Sons, Inc. https://doi.org/10.1002/9781405198431.wbeal1145

García, O., & Wei, L. (2014). Translanguaging: Language, bilingualism and education. In *Translanguaging: Language, Bilingualism and Education*. Palgrave Macmillan. https://doi.org/10.1057/9781137385765

Garrity, S., Aquino-Sterling, C. R., van Liew, C., & Day, A. (2018). Beliefs about bilingualism, bilingual education, and dual language development of early childhood preservice teachers raised in a Prop 227 environment. *International Journal of Bilingual Education and Bilingualism*, *21*(2), 179–196. https://doi.org/10.1080/13670050.2016.1148113

Gautreau, C., Brye, M. V. V., & Lunceford, C. (2016). Mathematics-related anxiety and attitudes: examining the impact among Latina preservice teachers. *Journal of Latinos and Education*, *15*(1), 26–38. https://doi.org/10.1080/15348431.2015.1045146

Gee, J. P. (2007). Social Linguistics and Literacies: Ideology in Discourses, Critical Perspectives on Literacy and Education. In *Social Linguistics and Literacies: Ideology in Discourses* (3rd Ed.). Routledge. https://doi.org/https://doi.org/10.4324/9780203944806

Guerra, P., & Rodriguez, S. C. (2022). Pláticas con maestros: Understanding the experiences of Latinx teachers in the new Latino south. *Journal of Latinos and Education*, 1–13. https://doi.org/10.1080/15348431.2022.2051708/FORMAT/EPUB

Guerrero, M. D., & Farruggio, P. (2012). Neoliberal teacher preparation: Conceptualising a response in the US borderlands. *Education Inquiry*, *3*(4), 553–568. https://doi.org/10.3402/edui.v3i4.22053

Guerrero, M. D., & Guerrero, M. C. (2017). Competing discourses of academic Spanish in the Texas-Mexico borderlands. *Bilingual Research Journal*, *40*(1), 5–19. https://doi.org/10.1080/15235882.2016.1273150

Hale, A. (2008). Service learning with Latino communities: Effects on preservice teachers. *Journal of Hispanic Higher Education*, *7*(1), 54–69. https://doi.org/10.1177/1538192707310511

Herndl, C. G., & Nahrwold, C. A. (2000). Research as social practice: A case study of research on technical and professional communication. *Written Communication*, *17*(2), 258–296.

Herrera, S. G., Morales, A. R., Holmes, M. A., & Terry, D. H. (2011). From remediation to acceleration: Recruiting, retaining, and graduating future culturally and linguistically diverse (CLD) educators. *Journal of College Student Retention: Research, Theory and Practice*, *13*(2), 229–250. https://doi.org/10.2190/CS.13.2.e

Holland, D., Skinner, D., Lachicotte, W., & Cain, C. (2003). Identity and agency in cultural worlds. In *Identity and Agency in Cultural World* (4th printi). Harvard University Press. https://doi.org/10.1525/maq.2002.16.3.383

Hopewell, S., Escamilla, K., Soltero-González, L., & Slavick, J. (2019). ¿Qué quieren de mí?: Examining elementary school teachers' belief systems about language use in the classroom. In J. MacSwan & C. J. Faltis (Eds.), *Codeswitching in the Classroom* (1st ed., pp. 187–206). Routledge. https://doi.org/10.4324/9781315401102-8

Irvine, J., Gal, S., & Irvine, J. (2009). Language ideology and linguistic diferentiation. In P. V Kroskrity (Ed.), *Linguistic Anthropology: A reader* (2nd editio, pp. 402–434). Wiley-Blackwell. https://doi.org/10.1017/CBO9781107415324.004

Johnson, E. J., & Newcomer, S. N. (2018). Funds of knowledge mentors: Partnering with Latinx youth to incite dispositional shifts in teacher preparation. *Journal of Latinos and Education*, 1–15. https://doi.org/10.1080/15348431.2018.1531761

Joseph, T., & Evans, L. M. (2018). Preparing preservice teachers for bilingual and bicultural classrooms in an era of political change. *Bilingual Research Journal*, *41*(1), 52–68. https://doi.org/10.1080/15235882.2017.1415237

Kincheloe, J. L., Mclaren, P., Steinberg, S. R., & Monzó, L. (2017). Critical pedagogy and qualitative research: Advancing the bricolage. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE Handbook of Qualitative Research*. SAGE.

Ladson-Billings, G. (2006). From the Achievement Gap to the Education Debt: Understanding Achievement in U. S. Schools. *Educational Researcher*, *35*(7), 3–12.

Ladson-Billings, G. (2014). Culturally Relevant Pedagogy 2.0: a.k.a. the Remix. *Harvard Educational Review*, *84*(1), 74–85.

Ladson-Billings, G., & Tate, W. F. (1995). Toward a Critical Race Theory. *Teachers College Record*, *97*(1), 47–68. https://doi.org/10.1093/oxfordjournals.rpd.a031534

LópezLeiva, C. A., Vomvoridi-Ivanovic, E., & Willey, C. J. (2019). Latinx bilingual prospective teachers renegotiate language communities in mathematics teaching practices. *Journal of Latinos and Education*, 1–22. https://doi.org/10.1080/15348431.2019.1612396

Madison, S. D. (2014). Narrative poetics and performative interventions. In N. K. Denzin, Y. S. Lincoln, & L. T. Smith (Eds.), *Handbook of Critical and Indigenous Methodologies* (pp. 391–406). SAGE Publications Inc. https://doi.org/https://dx.doi.org/10.4135/9781483385686

Martinez Negrette, G. (2020). 'You don't speak Spanish in the cafeteria': an intersectional analysis of language and social constructions in a kindergarten dual language immersion class. *International Journal of Bilingual Education and Bilingualism*, 1–17. https://doi.org/10.1080/13670050.2020.1767536

Martínez, R. A., Hikida, M., & Durán, L. (2015). Unpacking ideologies of linguistic purism: How dual language teachers make sense of everyday translanguaging. *International Multilingual Research Journal*, *9*(1), 26–42. https://doi.org/10.1080/19313152.2014.977712

Martínez-Roldán, C. M. (2015). Translanguaging practices as mobilization of linguistic resources in a Spanish/English bilingual after-school program: An analysis of contradictions. *International Multilingual Research Journal*, *9*(1), 43–58. https://doi.org/10.1080/19313152.2014.982442

Mehta, J. (2013). How paradigms create politics: The transformation of American educational policy, 1980-2001. *American Educational Research Journal*, *50*(2), 285–324. https://doi.org/10.3102/0002831212471417

Mena, M., & García, O. (2021). "Converse racialization" and "un/marking" language: The making of a bilingual university in a neoliberal world. In *Language in Society* (Vol. 50, Issue 3, pp. 343–364). Cambridge University Press. https://doi.org/10.1017/S0047404520000330

Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative Research: A guide to design and implementation* (4th ed.). John Wiley & Sons, Inc.

Morales, A. R. (2018). Within and beyond a grow-your-own-teacher program: Documenting the contextualized preparation and professional development experiences of critically conscious

Latina teachers. *Teaching Education*, *29*(4), 357–369. https://doi.org/10.1080/10476210.2018.1510483

Morales, A. R., & Shroyer, M. G. (2016). Personal agency inspired by hardship: Bilingual Latinas as liberatory educators. *International Journal of Multicultural Education*, *18*(3), 1–21. https://doi.org/10.18251/ijme.v18i3.1145

Moss, B. (2009). Binary opposition. In *Encyclopedia of Feminist Literary Theory* (2nd. Ed., p. 63). Tylor and Francis.

Murillo, L. A. (2017). Aquí no hay pobrecitos: decolonizing bilingual teacher education in the U.S.-Mexico borderlands. *Diaspora, Indigenous, and Minority Education*, *11*(4), 163–176. https://doi.org/10.1080/15595692.2016.1258694

Musanti, S. I., & Rodríguez, A. D. (2017). Translanguaging in bilingual teacher preparation: Exploring pre-service bilingual teachers' academic writing. *Bilingual Research Journal*, *40*(1), 38–54. https://doi.org/10.1080/15235882.2016.1276028

National Center for Educational Statistics. (2019). *English Language Learners in public schools*. Status and Trends in the Education of Racial and Ethnic Groups. https://nces.ed.gov/programs/coe/indicator_cgf.asp?referer=raceindicators

National Center for Educational Statistics. (2020). *Spanish English Language Learners in Public School*.

Nieto, D. (2009). A brief history of bilingual education in the United States. *Perspectives on Urban Education*, *6*(1), 61–72.

Nuñez, I., & Espinoza, K. (2017). Bilingual pre-service teachers' initial experiences: Language ideologies in practice. *Journal of Latinos and Education*, 1–15. https://doi.org/10.1080/15348431.2017.1386105

Olson, C. B., Scarcella, R. C., & Matuchniak, T. (2015). *Helping English learners to write: Meeting common core standards, grades 6-12*. Teachers College Press.

Palmer, D. K., Cervantes-Soon, C., Dorner, L., & Heiman, D. (2019a). Bilingualism, Biliteracy, Biculturalism, and Critical Consciousness for all: Proposing a fourth fundamental goal for two-way dual language education. *Theory into Practice*, *58*(2), 121–133. https://doi.org/10.1080/00405841.2019.1569376

Palmer, D. K., Cervantes-Soon, C., Dorner, L., & Heiman, D. (2019b). Bilingualism, Biliteracy, Biculturalism, and Critical Consciousness for All: Proposing a Fourth Fundamental Goal for Two-Way Dual Language Education. *Theory into Practice*, *58*(2), 121–133. https://doi.org/10.1080/00405841.2019.1569376

Palmer, D. K., & Martínez, R. A. (2013). Teacher agency in bilingual spaces: A fresh look at preparing teachers to educate Latina/o bilingual children. *Review of Research in Education*, *37*(March), 269–297. https://doi.org/10.3102/0091732X12463556

Palmer, D. K., & Rangel, V. S. (2011). High stakes accountability and policy implementation: Teacher decision making in bilingual classrooms in Texas. *Educational Policy*, *25*(4), 614–647. https://doi.org/10.1177/0895904810374848

Paris, D. (2012). Culturally Sustaining Pedagogy: A Needed Change in Stance, Terminology, and Practice. *Educational Researcher*, *41*(3), 93–97.

Prieto, L. (2014). Conciencia con Compromiso: Aspirantes as Bridges for Latin@ Bilingual Learners. *Association of Mexican American Educators Journal*, *8*(1), 10–19.

Prieto, L., & Villenas, S. A. (2012). Pedagogies from Nepantla: Testimonio, Chicana/Latina feminisms and teacher education classrooms. *Equity & Excellence Im Education*, *45*(3), 411–429. https://doi.org/10.1080/10665684.2012.698197

Ravitch, S. M., & Carl, N. M. (2020). *Qualitative Research: Bridging the Conceptual, Theoretical, and Methodological* (2nd ed.). SAGE Publications.

Relaño Pastor, A. M. (2007). Competing language ideologies in a bilingual/bicultural after-school program in southern California. *Journal of Latinos and Education*, *7*(1), 4–24. https://doi.org/10.1080/15348430701693366

Ruiz, N. T., Baird, P. J., & Torres Hernández, P. (2016). Field practice in la mixteca: Transnational teacher education in the service of Mexican indigenous students in U.S. schools. *Journal of Latinos and Education*, *15*(2), 97–112. https://doi.org/10.1080/15348431.2015.1066256

Rymes, B., Flores, N., & Pomerantz, A. (2016). The Common Core State Standards and English learners: Finding the silver lining. *Language*, *92*(4), e257–e273. https://doi.org/10.1353/lan.2016.0080

Saavedra, C. M. (2006). *The teacher's body: Discourse, power, and discipline in the history of the feminization of teaching*. Texas A&M University.

Saavedra, C. M. (2017). Language and literacy in the borderlands: Acting upon the world through testimonios. *International Review of Qualitative Research*, *10*(4), 450–467. http://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,url,cookie,uid&db=eue&AN=508189223&site=ehost-live&scope=site

Saavedra, C. M., & Esquierdo, J. J. (2019). Pláticas on disrupting language ideologies in the borderlands. In *Disrupting and countering deficits in early childhood education* (pp. 37–52). Routledge. https://doi.org/10.4324/9781315102696-3/PL

Saavedra, C. M., & Salazar Pérez, M. (2014). An introduction: (Re) envisioning Chicana/Latina feminist methodologies. *Journal of Latino/Latin American Studies*, *6*(2), 78–80. https://doi.org/0.1080/095183901100598

Saavedra, C. M., & Salazar Pérez, M. (2018). Global south approaches to bilingual and early childhood teacher education : Disrupting global north neoliberalism. *Policy Futures in Education*, *16*(6), 749–763. https://doi.org/10.1177/1478210317751271

Sánchez, P., & Ek, L. D. (2009). Escuchando a las maestras/os: Immigration politics and Latina/o preservice bilingual educators. *Bilingual Research Journal*, *31*(1), 271–294. https://doi.org/10.1080/15235880802640722

Smith, L. T. (2012). *Decolonizing methodologies: Research and indigenous peoples* (2nd ed.). Zed Books.

Smith, P. H., & Murillo, L. A. (2013). Repositioning biliteracy as capital for learning: Lessons from teacher preparation at the US-Mexico border. *International Journal of Qualitative Studies in Education*, *26*(3), 301–323. https://doi.org/10.1080/09518398.2012.762473

Song, A. A., Tillman, D. A., Zhang, M., Robertson, W., & Tinajero, J. (2016). Hispanic preservice teachers' peer evaluations of interdisciplinary curriculum development: A self-referenced comparison between monolingual generalists and bilingual generalists. *Journal of Hispanic Higher Education*, *15*(4), 291–309. https://doi.org/10.1177/1538192715612912

Texas Education Agency. (2020). *English learner program models in Texas: Fact sheet*.

Texas Education Agency. (2021a). *Enrollement in Texas Public Schools 2020-21*.

Texas Education Agency. (2021b). *Supporting English learners in Texas*. https://www.txel.org/Educators

Tijerina Revilla, A., Nuñez, J., Santillana Blanco, J. M., & González, S. A. (2022). Radical Jotería-Muxerista love in the classroom: Brown Queer Feminist strategies for social transformation. In E. G. Murillo, D. Delgado Bernal, S. Morales, L. Urrieta, E. Ruiz Bybee, J. Sánchez Muñoz, V. Sáenz, D. Villanueva, M. Machado-Casas, & K. Espinoza (Eds.), *Handbook of Latinos and Education* (2nd ed., pp. 22–58). Routledge.

US Census Bureau. (2018). *Hispanic Heritage Month 2018*. https://www.census.gov/newsroom/facts-for-features/2018/hispanic-heritage-month.html

U.S. Census Bureau. (2019). *Quick Facts: El Paso County, Texas*.

Valenzuela, A. (2016). *Growing critically conscious teachers: A social justice curriculum for educators of Latino/a youth.* (A. Valenzuela, S. Nieto, & C. Sleeter, Eds.). Teachers College Press.

Varghese, M. M., & Snyder, R. (2018). Critically examining the agency and professional identity development of novice dual language teachers through figured worlds. *International Multilingual Research Journal*, *12*(3), 145–159. https://doi.org/10.1080/19313152.2018.1474060

Vila, P. (1997). Narrative identities: The employment of the Mexican on the U.S.-Mexican border. *The Sociological Quartely*, *38*(1), 147–183.

Villenas, S. (2006). Latina/Chicana feminist postcolonialities: Un/tracking educational actors' interventions. *International Journal of Qualitative Studies in Education*, *19*(5), 659–672. https://doi.org/10.1080/09518390600886460

Wall, D. J., & Hurie, A. H. (2017). Post-observation conferences with bilingual pre-service teachers: revoicing and rehearsing. *Language and Education*, *31*(6), 543–560. https://doi.org/10.1080/09500782.2017.1340481

Wicktor Lynch, A. (2018). Identity and literacy practices in a bilingual classroom: An exploration of leveraging community cultural wealth. *Bilingual Research Journal*, *41*(2), 117–132. https://doi.org/10.1080/15235882.2018.1452312

Curriculum Vita

Helena Muciño-Guerra has an interdisciplinary background in the arts and humanities. She holds a bachelor's degree in music performance from the Universidad Autónoma de Ciudad Juárez, and a master's degree in Music Education from the Universidad Nacional Autónoma de México. Her master's thesis focused on understanding the effects of a music education intervention on the joint attention of an adult with autism. During her master's studies, she worked for two years at the music therapy group for people with disabilities at the College of Music. She has more than ten years of experience as a music teacher at various educational levels including kindergarten, elementary, middle school, and undergraduate.

In 2022, she earned a doctorate's degree in education from the University of Texas at El Paso, where she developed her dissertation study on the preparation of Latina teachers in bilingual education on the U.S. -México border. During her doctoral studies, she worked as a research associate for six years in the College of Engineering at the University of Texas at El Paso, and as a Spanish lecturer for one year in the Paul Foster's School of Medicine at Texas Tech University.

She has participated as a speaker at educational conferences and published in various research journals in Mexico, Canada, the United Kingdom, Brazil, and the United States. Her publications and presentations have been on various topics in the field of music education, non-traditional qualitative methodologies, bilingual education, and experiences of Latin American

engineering students. Her main research interests are teacher preparation and teacher identity in the fields of music and bilingual education. She is currently researching the identity and teacher preparation of teachers in bilingual education on the border between Mexico and the United States, which was the focus of her dissertation research. Contact: jelen.m@hotmail.com