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Beyond Language: Critical and Sustainable Sociocultural Competence in a Dual Language Program

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By

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Abstract

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Verónica González

San Diego State University and Claremont Graduate University: 2020

Despite the ideological controversies and political backlash that surround the field of bilingual

education in the United States, current research indicates a growing interest in dual language

(DL) programs—an additive bilingual education model. However, this growing interest has been

accompanied by inequities in the implementation of DL programs that negatively affect

minoritized students. One recommendation is for DL programs to center equity through

sociocultural competence—the third goal of DL education (Howard et al., 2018). Through an

analysis of administrator and teacher interviews, school documents, and field observations, this

single case study examines educators' ideologies and practices in regards to sociocultural

competence at a high-performing Spanish-English DL school—Escuelita Montes de Oca (MdO).

Findings suggest that sociocultural competence is conceptualized to include identity

development, diversity awareness, justice, and action. Additionally, "gaps in knowledge," which

work to uphold the status quo, emerged as a challenge to the implementation of sociocultural

competence. Through a critically conscious and culturally sustaining lens, this study provides

evidence that fostering sociocultural competence is imperative for the creation of DL programs

that honor minoritized students' right to an equity-centered bilingual education.

  Keywords: dual language, sociocultural competence, equity, social justice

Dedicatoria

Amá y apá, ustedes tuvieron la valentía de emprender un viaje desconocido y peligroso al cruzar desiertos y fronteras.

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Ustedes fueron mis primeros porristas.

Este logro no es solo mío.

También es suyo.

Gracias amá y apá

#NuestroDoctorado

#SoyhijadeInmigrantes

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Definitions of Terms

Dual language program – A type of bilingual program where the goal is bilingualism, and biliteracy in the two program languages (Baker & Wright, 2017).

Bilingual education- An umbrella term used to describe a program that teaches in English and in an additional language. Dual language programs are one of the various models under bilingual education (Baker & Wright, 2017).

Sociocultural competence- Defined as the third goal of DL education along with academic achievement, bilingualism and biliteracy by the GPDLE (Howard et al., 2018). Through sociocultural competence DL programs should strive towards valuing students' culture and language through multiethnic curriculum resources and teaching pedagogy that encompasses identity development, cross-cultural competence, and multicultural appreciation for all students (Howard et al., 2018, p. 3).

Critical consciousness- Critical consciousness, which is grounded in critical pedagogy, refers to the process of deconstructing set realities of oppression and how they are manipulated by systems of power (Freire, 2000).

Critically Conscious Teacher- Per Valenzuela (2016), critically conscious teachers, through sociocultural and sociopolitical awareness, "fight back" against injustices and work towards dismantling the status quo.

Latinx- This term is more inclusive of different genders and it challenges the gender binary imposed on the term Latino/a (Salinas & Lozano's, 2017).

Latinx Bilinguals- Describes students who are labeled as "English language learners" in education policy. Through an asset lens, Latinx bilinguals, first, is inclusive of all genders, and,

second, highlights students' bilingualism rather than their "lack" of English. In addition, this terms highlights that within DL programs Latinx students are learning in two languages.

Minoritized- recognizes the socially imposed "minority" status of people who are not always numerically in the minority.

Chapter 1: Introduction

Problem Statement—Inequities in Dual Language Programs

Despite the multilingual nature of the United States, assimilationist discourses, which

equate English as the de facto language of the country, have led to restrictions on bilingual

education (Nieto, 2009). At the turn of the 20th century, states like California (1998), Arizona

(2000), and Massachusetts (2002) restricted and in some cases even outlawed the

implementation of bilingual programs (Gandara & Hopkins, 2010). Many bilingual programs

closed, especially those that served Latinx bilingual students, and yet several programs, such as

dual language (DL) programs, that served the interests of more privileged groups remained and

prospered (Linto & Franklin, 2010). DL programs are a model of bilingual education which aims

to serve an equal number of Native English speakers and speakers of the target language and

where the goal is bilingualism, biliteracy, and academic achievement (Baker & Wright, 2017). In

the case of California, between 2006 and 2012 the number of DL programs grew from 201 to

318 (Gandara & Aldaña, 2014). The passing of Proposition 58 in 2016, with a majority 73% vote

(California Secretary of State), which dismantles the previous ban on bilingual education,

testifies to the growing popularity of DL programs.

Although the growing popularity and growth in DL programs holds many promises,

including a more additive form of bilingual education for Latinx students, several critical

bilingual scholars caution against its inequitable implementation. There is a growing concern that

neoliberal and world language frameworks, rather than equity/ heritage centered approaches, will

further exacerbate manners for Latinx students, as well as other minoritized students, within

these programs (Cervantes-Soon, 2014; Valdez, Freire, & Delavan; 2016). Reported inequities

include a lack of equal access to bilingual programs by distinct groups of students (Cervantes-

Soon, 2014; Palmer, 2010; Palmer & Henderson, 2016; Valdez et al., 2016;), variations in the delivery of instructional services to students (Cervantes-Soon, 2014; Valdés, 1997; 2018; Wiese, 2004), and (mis)perceptions of minoritized students (Cervantes-Soon, 2018; Palmer & Henderson, 2016; Valdés, 1997; 2018). As these researchers contend, these inequities are based on racial, ethnic, linguistic, and socioeconomic differences and further reproduce the status quo within DL programs. In relation to inequities in access, the case of Utah highlights how the growing interest in bilingual education by non-minoritized groups has resulted in "mainstreaming" practices that place DL programs in areas where those who hold English, wealth, and White racial privilege have greater access to them (Valdez et al., 2016). Meanwhile in North Carolina, programs appear to be using Latinx students as "human language specimens" to advance the language interests of non-minoritized students, thus, privileging the language needs of the White families (Cervantes-Soon, 2014). A study of several DL classrooms found that White native English speakers tend to dominate classroom discourse, even during Spanish time, meanwhile Latinx native Spanish speakers are silenced (Cervantes-Soon, lecture, January 29, 2018). Some teachers were oblivious of the power relations present between distinct racial and social classes and believed that Latinx students' silence was a result of their culture. Consequently, racial hierarchies that elevate Whiteness are reproduced within DL programs (Flores & Garcia, 2017). Flores and García (2017) conceptualize this by arguing that bilingual education in the United States has gone from "basements and pride," where Latinx students had access to under resourced bilingual programs that worked to affirm their culture and bilingualism, "to boutiques and profit," where bilingual education is being sold to White families in the form of DL programs to elevate the status of the program.

Several critical bilingual scholars argue that, to combat the growing inequities in the implementation of bilingual programs, equity must be placed at the forefront (Alfaro, 2019; Alfaro & Bartolome; Cervantes-Soon et al., 2017; Freire, 2016; Valdez et al., 2016). For instance, Alfaro (2019), and Alfaro and Bartolome (2017) argue for the preparation of bilingual teachers with the ideological clarity to contest the reproduction of societal inequities within DL programs. Similarly, Cervantes-Soon et al. (2017) maintain that combatting inequalities necessitates incorporating critical consciousness as an additional goal of DL programs for both educators and students. Ideological clarity and critical consciousness are interrelated and both involve juxtaposing educators' ideologies with the existing power structures. Additionally, The Guiding Principles for Dual Language Education (GPDLE), a tool that has been used for over a decade by bilingual programs across the United States, suggests that equity should be placed at the forefront through the third pillar of DL education—sociocultural competence (Howard, Lindholm-Leary, Rogers, Olague, Medina, Kennedy, Sugarman, & Cristian, 2018). Per the GPDLE, through sociocultural competence DL programs should strive towards valuing students' culture and language through curriculum and teaching pedagogy that encompasses identity development, cross-cultural competence, and multicultural appreciation for all students (p. 3). Centering sociocultural competence is ever more important in DL programs that tend to serve students from diverse socioeconomic, ethnic, racial, and cultural backgrounds. However, as several scholars assert, sociocultural competence is oftentimes overshadowed by the other two goals—academic achievement, and bilingualism and biliteracy (Cervantes-Soon, 2017; Feinauer & Howard, 2014; Reyes & Vallone, 2007). There is also great ambiguity behind what this goal entails, and bilingual programs are not held accountable for its implementation as much as they are of the first two goals (Feinauer & Howard, 2014). Despite the importance of attending to the

third goal, few researchers have studied its implementation in relation to educators' ideologies and practices. As previously mentioned, educators' ideologies are a critical component of combatting inequities within DL programs. The question remains, what is the connection between educators' ideologies and their implementation, or lack thereof, of sociocultural competence in DL programs? To work towards equity in DL programs, additional research on sociocultural competence in relation to ideologies and practices is necessary.

Purpose of the Study

The growing body of literature on the inequitable implementation of DL programs (Cervantes-Soon, 2014; Cervantes-Soon et al., 2017; Flores & Garcia, 2017; Hernandez & Daoud, 2017; Palmer, 2010; Valdez et al., 2016; Wiese, 2004; Valdés, 2018) offers ample evidence of the need to place equity at the center of DL education efforts. According to the GPDLE (Howard et al., 2018), through the third pillar of DL education—sociocultural competence—all stakeholders work to ensure equity by understanding and advocating for the culturally, linguistically, and socioeconomic diverse needs of all students. Consequently, the purpose of this single case study was fourfold. First, this study aimed to examine how sociocultural competence is implemented at a high-performing DL school in Southern California by looking at administrators' and teachers' ideologies and their practices. This examination was grounded in the tenets identified as essential to the implementation of high-performing DL programs: program structure, curriculum, instruction, assessment and accountability, staff quality and professional development, family and community, and support and resources (Howard et al., 2018). Second, this study analyzed the connection between DL educators' ideologies and practices in relation to sociocultural competence. Third, this study addresses the gap in the literature on sociocultural competence in DL programs. A plethora of research examines the first

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two pillars of DL education—high academic achievement, and bilingualism and biliteracy; however, there is minimal empirical research on sociocultural competence and how ideologies inform classroom practice. Lastly, the fourth purpose of this study is to inform educational policy. With the passing of Proposition 58 (2016), which now allows the implementation of DL programs, the number of DL programs in California will be on the rise (Alfaro, 2018). Practitioners, researchers, and policymakers need to emphasize the importance of equity in DL programs by fostering sociocultural competence.

To achieve the goals discussed above, this study utilized a framework influenced by GPDLE (Howard et al., 2017), critical consciousness (Valenzuela, 2016), culturally sustaining pedagogies (Paris & Alim, 2017), and Social Justice Standards (Teaching Tolerance, 2016) as foundations for sociocultural competence. In relation to teachers' ideologies, Valenzuela (2016) advocates for critically conscious teachers equipped to challenge the status quo by stressing that teacher preparation programs must incorporate sociocultural and sociopolitical competencies within their efforts. Paris and Alim (2017), argue for challenging stagnant notions of culture by recognizing and sustaining the multiple ways students experience the world. In terms of practices, Paris and Alim (2017) argue for the decentering whiteness from the curriculum by centering students lived experiences. The Social Justice Standards emphasize collective action and prejudice reduction by promoting identity, diversity, justice, and action in K-12 schools (Teaching Tolerance, 2016). Hence, this study investigates sociocultural competence in DL programs in relation to critical and sustainable ideologies and practices. A more in-depth discussion of the proposed framework is provided under the conceptual framework section in Chapter 2. The sections that follow provide a description of the significance of the study, existing literature on sociocultural competence in DL programs, conceptual framework,

methodology, methods, results, and discussion. These sections revolve around the following research questions: 1) How does a high-performing DL school in Southern California implement the third goal of DL education—sociocultural competence? 2) How do administrators' ideologies and practices connect to teachers' ideologies and practices?

Positionality

As Creswell (2013) argues, qualitative research is never divorced from the researcher's experience. More specifically, "how we write is a reflection of our own interpretation based on the cultural, social, gender, class, and personal politics that we bring to research" (Creswell, 2013, p. 215). Therefore, it is imperative that I make my "position" clear. I am a Xicana, daughter of working-class immigrant parents from Mexico and a first-generation college student. As a child, I was bureaucratically labeled an "English Language Learner" and struggled learning a new language that was so unfamiliar and disconnected from my home environment. The struggle to form my bilingual and bicultural identity in a country where I did not feel I belonged, now drives my passion and advocacy for bilingual education and DL programs. My advocacy now includes embracing students' full linguistic repertoire and placing equity at the forefront. I have close to ten years of experience working in transitional kindergarten-eighth grade DL settings and I currently work in a bilingual teacher preparation program. The following "I am" poem further describes my positionality through a macro (societal level) and micro (individual level) lens. This poem is positioned at the beginning of this dissertation because my positionality is intertwined with the topic, design, and analysis of this study.

I am

I am a ripple of the waves of Mexican immigrants crossing the US-Mexican border in the early

20th century

I am part of the "Mexican problem" that so many feared, yet so many needed

I am the silence of the US "economic expansion" into Latin America that provoked this

"Mexican problem" in the first place

I am part of a community that experienced institutionalized assimilationist efforts due to our

perceived cultural and biological inferiorities

I am the "lazy," "dirty," "unteachable" Chicana that should let go of her Spanish because it is

perceived as an impediment for her acquisition of the English language

I am "Americanization" attempts meant to "civilize" Chicanxs into an economic workforce that

viewed us as "flexible cheap labor"

I am part of a community who faced de jure school segregation in the form of "Mexican schools"

coupled with inequitable schooling practices

I am the history of injustices, experienced by the Chicanx community, that has lingered[1]

I am the resistance of my Chicanx community who has consistently organized against injustices

I am part of the counterhegemonic vision of dismantling the status quo through multiple alliances

resulting in powerful mega-marches[2]

I am the bilingual education program viewed as a space of resistance for some and deemed as

"absolutely wrong" by others

---

[1] See Gonzalez (2010).
[2] See Gonzales (2014).

I am the bureaucratically labeled English language learner whose parents believed wasn't

learning English quick enough, thus, abruptly switching her into an English-only classroom

I am the nine-year-old girl that cried herself to sleep because she feared walking into a classroom

where she could not communicate

I am the student who was ridiculed and laughed at in front of the class for writing "human bean"

instead of "human being"

I am the little girl who went from being happy and confident in a bilingual classroom to

constantly feeling shy and scared in an English-only classroom

I am the sixth grader constantly positioned as the "model" student because, unlike my peers, I sat

quietly "reading" the multiple chapters in the science textbook

I am the student who pretended like she was learning the science material, while the rest of her

peers manifested their disconnect and rejection of the non-culturally relevant curriculum

I am the student who in seventh-grade entered an "I am going to college" writing competition

which impressed the college counselor

I am the "lucky" student who had her college counselor fight to place her into honors English,

even though there were no more seats available

I am the student who was given the extra desk to take into the classroom that was full

I am the "at risk" student who was selected to be part of a mentoring and scholarship program

meant to prepare students for college

I am the student who was tracked at a very early age and benefited from many college readiness

programs that many of my peers did not have access to

I am the product of a high school that segregated students, within an already segregated school,

through its regular, honors, and magnet programs

I am the Latina student in the honors track who didn't have access to the helpful counselors that

the White students in the magnet program had

I am the student who was forced to take a Shakespeare English class because the only Mexican-

American literature class was full

I am the Latina student who experienced a culture crash when going from a mostly Latinx high

school to an undergraduate university where the population was majority Asian and White.

I am the quiet student always sitting in the back of the classroom feeling intimidated by her

"smart" and "eloquent" White and Asian peers

I am the constant seeking of counterspaces such as MEChA and folklorico in a white spatial

imaginary that was never intended for students like her

I am the Xicana doctoral student that constantly questioned her place in a PhD program

I am feelings of self-doubt over her abilities to succeed

I am the adult who feared speaking in classrooms because of her insecurities with English

I am beating the odds of the leaking educational pipeline by "resisting in the margins"[3]

I am a "researcher" working to understand the experiences of Latinx students in dual language

schools while reflecting on her own positionality

---

[3] See Yosso (2013).

I am the embrace of Chicanx studies frameworks in her quest to understand the lived experiences

of Latinxs in the USA[4]

I am critical race theory incorporating community and multiple voices within her research[5]

I am the constant questioning of the popular "achievement gap" discourse and the sociopolitical

factors, historical and present, that have shaped the educational experiences of Latinxs

I am "cultural intuition" for the liberation of her Latinx community[6]

I am caught between two worlds, two countries, two cultures

I am not considered Mexican when in México nor American when in the USA

I am a "Legal Alien"[7]

I am a braided tongue intertwined with English and Spanish

I am a "linguistic genius" constantly performing "linguistic and mental gymnastics"[8]

I am a bilingual tongue that the hegemony of English[9] no pudo *deslenguar*[10]

I am a counterstory of resistance

I am a voice that can no longer remain silenced

---

[4] See Delgado Bernal (1998).
[5] See Yosso (2005).
[6] See Delgado Bernal (1998).
[7] See Anzaldúa (1990).
[8] See Alfaro and Bartolome (2018).
[9] See Macedo, Dendrinos & Gounari (2016)
[10] See Anzaldúa (2007)

Implications of the Study

Research Implications

In relation to research, this study contributes to the literature on sociocultural competence within DL schools through a critically conscious and culturally sustainable lens. As stated in the GPDLE, "Most of the research reviewed [within the GPDLE] focuses on the characteristics of programs or schools that are considered high-performing in promoting the language proficiency and academic achievement of English learners" (Howard et al., 2018, p. 5). However, there is limited research on the ideologies and practices surrounding the implementation of sociocultural competence in DL programs. This study contributes to the research in the following ways: (a) sociocultural competence is conceptualized to center equity in DL programs, (b) ideologies and practices surrounding the conceptualization of sociocultural are described, (c) challenges to the critical and sustainable implementation of sociocultural competence in DL programs are presented.

Practical Implications

At the university level, fostering preservice teachers' sociocultural competence, by addressing their ideologies, needs to be an integral component of bilingual teacher education efforts (Alfaro, & Bartolome, 2017; Alfaro, 2019; Valenzuela, 2016). For instance, discussions surrounding culture and its dynamic nature are essential to avoid stagnant representations of culture that perpetuate stereotypes (Paris & Alim, 2017). At the school level, greater attention needs to be placed on making critical and sustainable sociocultural competence a foundation of DL programs rather than an afterthought. Considering the growing research that suggests that DL programs are working to reproduce the status quo through inequities in access (Valdez et al., 2016; Palmer, 2010; Cervantes-Soon, 2014), delivery of instructional services (Cervantes-Soon,

2014; Wiese, 2004; Valdés, 1997; 2018), and in (mis)perceptions of Latinx bilingual students (Valdés, 1997; Hernandez, 2018; Cervantes-Soon, 2018), it is urgent for DL programs to work towards fostering equitable spaces that provide Latinx bilinguals with a form of bilingual education that advocates for them, and that centers the social justice goals of the civil rights movement. This study provides practical examples for administrators and teachers to utilize in their incorporation of sociocultural competence. In addition, by exploring teachers' ideologies and the connection between those ideologies and the sociocultural practices they employ, this study provides administrators with findings that illuminate the importance of professional development that addresses teachers' ideologies in relation to sociocultural competence.

Policy Implications

Finally, at the state level policy that will support research and practice in relation to sociocultural competence is needed. The passing of Proposition 58 (2016) in California, promises growth in the number of DL programs, however, there are no structures in place for the equitable implementation of these programs. For instance, within California's Department of Education (CDE) we need a bilingual education task force that will work towards making sure that programs are implemented with an equity focus through the implementation of critical and sustainable sociocultural competence.

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Research Questions

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The following research questions and accompanied subquestions will be addressed:

1. How does a high-performing DL school in Southern California implement the third goal of DL education—sociocultural competence?

    a. What are educators' (administrators and teachers) **ideologies** regarding sociocultural competence?

b. How is sociocultural competence **manifested** in the classroom and in the school environment?

c. What is the **connection** between educators' ideologies and their implementation of sociocultural competence?

2. How do administrators' ideologies and practices **connect** to teachers' ideologies and practices?

Chapter 2: Literature Review

The purpose of this chapter is to provide an overview of the literature in regards to the ideologies and practices that surround sociocultural competence in dual language (DL) programs. First, sociocultural competence is defined in relation to the Guiding Principles for Dual Language Education (GPDLE) (Howard et al., 2018). Second, to highlight the urgency of sociocultural competence within DL programs, past and present bilingual education issues are described. Third, ideologies and practices regarding sociocultural competence are illustrated by looking at literature that addresses identity development, cross-cultural competence, and multicultural awareness primarily in DL programs. Considering the limited literature on sociocultural competence in DL programs, literature that addresses sociocultural competence in relation to minoritized students and centering equity in schools will be incorporated. This section concludes with the conceptual framework that guides this study.

Sociocultural Competence

Previous research surrounding high performing DL programs has focused primarily on academic achievement, bilingualism and biliteracy, thus, undermining the importance of sociocultural competence—the third goal of DL education (Feinauer & Howard, 2014; Howard et al., 2018; Reyes & Vallone, 2007). As Feinauer and Howard (2014) espouse, there is also great ambiguity behind what this goal entails and DL programs are not held accountable for its incorporation as much as they are for the first two goals. Research on equity within DL programs suggests that sociocultural competence, previously referred to as "cross-cultural competence," must be at the forefront of bilingual education efforts and that failure to center sociocultural competence can result in the reproduction of social inequities (Cervantes-Soon et al., 2017; Feinauer & Howard, 2014). An analysis of the research on sociocultural competence

demonstrates how its conceptualization has evolved from a focus on cross-cultural awareness, which includes attitudes between students from different ethnic, racial, and linguistic groups, to students' self-esteem, and then to identity development (Arias, 2019). This change in conceptualization is further evidenced in the renaming of the third pillar from cross-cultural awareness to sociocultural competence in the newest edition of the GPDLE (Howard et al., 2018). According to the GPDLE—a tool that has been used for over a decade by DL programs across the United States—through sociocultural competence DL programs should strive towards valuing students' culture and language through curriculum and teaching pedagogy that encompasses identity development, cross-cultural competence, and multicultural appreciation for all students (Howard et al., 2018, p. 3). One of the stated goals of the new edition of the GPDLE is to place a greater emphasis on sociocultural competence; however, minimal recommendations are made for its implementation. Instead, brief recommendations are listed in the form of rubrics that range from "minimal alignment" to "exemplary practice." For instance, GPDLE state that the parent liaison and staff members must demonstrate strong sociocultural competence, yet such statements are vague and leave room for varying interpretations of what sociocultural competence entails. Despite the importance of attending to the third goal, few researchers have studied its implementation. The question remains, what are the essential ideologies and practices surrounding the equitable implementation of sociocultural competence in DL programs? To work towards the equitable implementation of DL programs, additional research on sociocultural competence is necessary.

Bilingual Education in the United States - Past and Present

Despite the multilingual nature of the United States, assimilationist discourses, which equate English as the de facto language of the country, have continuously led to restrictions on

bilingual education (Nieto, 2009). For instance, at the turn of the 20th century, states like
California (1998), Arizona (2000), and Massachusetts (2002) restricted, and in some cases even
outlawed, the implementation of bilingual programs (Gandara & Hopkins, 2010). However, even
though many bilingual programs closed—those which primarily served Latinx students—several
DL programs remained and prospered—those which primarily served the interests of White
English-speaking families (Linto & Franklin, 2010). In the case of California, between 2006 and
2012 the number of DL programs grew from 201 to 318 (Gandara & Aldaña, 2014). The passing
of Proposition 58 in 2016, with a majority 73% vote (California Secretary of State, retrieved
April 14, 2018), which now allows for the implementation of bilingual programs, also testifies to
the growing popularity of DL education.

Although the growing popularity of DL programs holds several promises, including a
more additive form of bilingual education for Latinx students, several critical bilingual scholars
have cautioned against the growing inequities in the implementation of DL programs (Cervantes-
Soon, 2014; Cervantes-Soon et al., 2017; Heiman & Yanes, 2018Palmer, 2010; Flores & García,
2017; Valdez, Freire, & Delavan, 2016; Varghese & Park, 2010). For instance, scholars warn
that the growth in DL programs is a result of neoliberal trends that equate bilingualism to
economic success and which oftentimes focus on "selling" bilingualism to more privileged
groups to elevate the status of the program (Flores & García, 2017; Varghese & Park, 2010).
Other scholars suggest that this neoliberalist trend in DL education leads to the gentrification of
DL programs by implementing programs in areas that mainly serve students from White English-
speaking families (Valdez et al., 2016). Scholars also highlight discrepancies in the delivery of
services in favor of White English-speaking students, over Latinx and African American students
(Cervantes-Soon, 2014; Cervantes-Soon et al., 2017; Palmer, 2009). (Mis)representations of

Latinx and African American students have also been noted (Cervantes-Soon et al., 2017; Palmer, 2010). The described challenges, which conform to the status quo and work to reproduce social inequities, are major threats to bilingual education efforts that have sought equity for Latinx students since the 1960's. Therefore, DL programs must place sociocultural competence at the forefront of bilingual education efforts through pedagogies that are critical and sustainable and that work towards the transformation of the status quo.

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Ideologies

</div>

Culture

A key component of incorporating sociocultural competence in DL programs is understanding culture; however, this is oftentimes blurred by differing ideologies. Robins, Lindsey, Lindsey, and Terrell (2006) illustrate the vagueness surrounding the implementation of culture and diversity by presenting a continuum for cultural proficiency which includes: cultural destruction, cultural incapacity, cultural blindness, cultural pre-competence, cultural competence, and cultural proficiency. The first three are described as barriers shaped by unawareness of the need to change, resistance to change, systems of oppression and privilege, and a sense of entitlement. The remaining ones are described as proactive behaviors influenced by the principle that culture is a predominant force and that the absence of cultural competence anywhere is a threat. More explicitly, cultural proficiency—the ultimate goal proposed—is described as an inside-out process where transformation of the status quo is the goal. Through cultural proficiency, teachers and students work towards the problematization of culture to be agents of change. The continuum for cultural proficiency proposed by Robins et al., highlights how differing ideologies surrounding culture can result in various implementations; thus, highlighting the importance of educators' ideologies in relation to sociocultural competence.

Along similar lines, Paris and Alim (2017) highlight the need for culturally sustaining pedagogies (CSP) that work to unmask stagnant notions of culture and towards sustaining students' ways of being. Similarly to Robins et al. (2006), CSP problematizes the concept of culture by embracing it as dynamic and by arguing that schools must move away from promoting heritage practices and the perpetuation of stereotypes. CSP's conceptualization of culture recognizes that culture cannot be separated from bodies and thus embraces an intersectional approach that incorporates race, gender, class, ability, and language into the enactment of culture. Guttiérrez and Rogoff (2003), further contribute to the conceptualization of culture as dynamic by arguing that, rather than assigning certain traits or ways of being to individuals based on ethnic or racial group affiliation, it is necessary to consider that cultural practices vary within groups. The authors discuss historical perspectives in relation to incorporating culture, and explicate how cultural ways of learning cannot be attached to certain ethnic or racial groups. This is important because it illuminates the need to interpret culture as participation in experiences that cannot be generalized based on ethnic or racial group affiliation. As a result, considering the conceptualizations of culture as involving agency (Robins et al., 2006), as dynamic and as part of the bodies that enact it (Paris & Alim, 2014), and as a repertoire of practice rather than individual traits (Guttiérrez & Rogoff, 2003), DL programs must problematize culture within their implementation of sociocultural competence. This includes, moving beyond heritage practices that fail to acknowledge the urgency of transforming schools and society.

Identity development

The identity development of students has been recognized as integral to the implementation of sociocultural competence in DL Programs (Howard et al., 2018). Through a review of literature on identity construction, Reyes and Vallone (2007) suggest that DL schools,

besides fostering high academic achievement, bilingualism, biliteracy, and cross-cultural attitudes, also promote identity construction. Thus, the authors suggest that identity development should be an examined component of DL education. First, the authors argue that language is closely related to students' identity formation, especially when it comes to students from the minoritized language group. They describe that by learning a second language, while simultaneously learning in their home language, minoritized students can form stronger identities and that students from the majority linguistic group can form positive cross-cultural attitudes. Furthermore, the authors argue that, since language is intertwined with culture, minoritized students who are part of a DL program develop stronger ethnic identities—biculturalism–which has been attributed to student wellness and to the development of self-esteem. The authors also suggest that the high academic achievement that students experience under DL programs, further contributes to their identity construction. However, while access to students' home language in DL programs supports their identity development, there need to be additional efforts to center students' evolving identities that go beyond language and academics.

Esteban-Guitart and Moll (2014) propose that educators should investigate and center students' *funds of identity* within the classroom. Through *funds of identity*, Esteban-Guitart and Moll theorize that identity development is an evolving process influenced by individuals' perceptions of their lived realities. They also highlight the social context of identity development and how identity is always mediated based on how an individual experiences the world. Considering this ongoing mediation between self and the world, Esteban-Guitart and Moll argue for the importance of educators facilitating discussions around identity in the classroom. Consequently, educators must understand identity development and the various factors that influence the ongoing construction of identity. Although evidence does suggest that DL

programs support Latinx students' identity development because they have access to learning in their home language (Reyes and Vallone, 2007), per Esteban-Guitart's and Moll's (2014) argument, identity development in DL programs must go beyond the depositing information in two languages and towards supporting students in mediating their evolving identities.

Critical Consciousness

For sociocultural competence to work towards centering equity in DL programs, critical consciousness must be a cornerstone of such efforts. Critical consciousness, which is grounded in critical pedagogy, refers to the process of deconstructing set realities of oppression and how they are manipulated by systems of power (Freire, 2000). As Darder (2015) contends, it is not enough for DL teachers to deposit information in two languages, teachers must be aware of power dynamics and work towards dismantling the status quo within the classroom. Cervantes-Soon et al. (2017) suggest that critical consciousness, as a fourth goal of DL education, should make the curriculum and the instruction "politically-oriented" and build upon the "very knowledges and ways that students from marginalized communities experience language" (p. 418). Similarly, by proposing sociopolitical consciousness as a fourth goal of DL education, Freire (2016) argues for teachers and students to work towards dismantling the status quo by challenging restrictive language policies. He stresses that teachers can become advocates for their students' language interests, while students can become empowered to join their teachers in these advocacy efforts. Meanwhile, Valenzuela (2016) conceptualizes the importance of critically conscious educators and maintains that fostering sociocultural and sociopolitical competence must be a central component of bilingual teacher preparation efforts. Sociocultural goals are described as encompassing issues of culture, language, literacy and biliteracy, bilingualism, and multiculturalism. Sociopolitical goals are described as incorporating "critical

race theory and praxis that include the critical content knowledge necessary to be a socially conscious, transformative advocate, educator, and community activist" (p. 42). Being a critically conscious educator is defined as operating within a social justice framework that prepares students to: 1) advocate for social justice, 2) develop their cultural funds of knowledge, 3) achieve high standards, 4) explore issues of oppression through an intersectional lens, 5) critically examine deficit ideologies, and 6) promote school transformation. Thus, Valenzuela (2016) places critical consciousness as the propelling force to effectively and equitably meet sociocultural and sociopolitical goals within schools. Rather than separate goals, critical consciousness and sociopolitical consciousness should be embedded into sociocultural competence through ideologies and practices that are transformative and work towards dismantling the status quo.

Ideological Clarity

Intertwined with critical consciousness, ideological clarity supports DL educators in centering equity within DL programs. Ideological clarity is described as "the ongoing process that requires individuals to compare and contrast their explanations of the existing social order with those propagated by the dominant society" (Alfaro & Bartolome, 2017, p. 1). For instance, in relation to language, through ideological clarity teachers challenge stagnant notions of language that view certain language forms as "academic" and others as "nonacademic." Through ideological clarity, DL teachers become cognizant of the many varieties of Spanish that their students possess and can challenge hierarchies of language forms. In addition, as Alfaro and Bartolome (2017) contend, instead of silencing Latinx bilingual learners for codeswitching, teachers can create spaces where students' linguistic capital is recognized. Thus, rather than attempting to linguistically assimilate Latinx bilingual learners, DL teachers embrace their

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students' full linguistic repertoires and challenge dominant ideologies of language that deem certain language forms as "academic" and others as "nonacademic." Consequently, students lived experiences and ways of being are centered, which is critical to sociocultural competence.

Through a longitudinal study that analyzed the biliteracy development of 20 students in an elementary DL program, Moll and and Arnot-Hopffer (2005) describe the positive impact of teachers' ideological clarity on the biliteracy achievement of students. This study revealed that all students became literate in both Spanish and English, despite their initial language profile or sociocultural characteristics. The authors attribute these findings to the following additive school characteristics: 1) a highly qualified and diverse teaching corps, 2) a culture of *confianza* (mutual trust) and caring among teachers, administrators, students, and parents, and 3) the ideological clarity necessary to view teaching as a political act and to advocate for students' language rights. The authors conclude that this DL school was successful in preparing biliterate students because it practiced the *educational sovereignty* through which the dominant power and ideologies that go against bilingual education are continuously challenged. *Educational sovereignty*, which is interconnected with ideological clarity, is described as capturing "the need to challenge the arbitrary authority of the dominant power structure" (p. 243) such as English-only language policies and high-stakes testing done in English. Thus, this empirical study elevates the importance of ideological clarity and of developing it be centering sociocultural competence within teacher preparation efforts. The conceptualizations of ideological clarity are vast; however, further empirical studies that describe the connections between educators' ideologies and practices are necessary.

Practices

Program Structure

Researchers stress the importance of challenging the reproduction of society's inequities within DL programs through the incorporation of "language planning" (Freeman, 1996; Valdés, 1997). In an ethnographic case study of an effective DL school in Washington DC, Oyster Bilingual School, Freeman (1996) examined the macro and micro relationship within "language planning" and its implementation. "Language planning" is described as the process of solving language problems present in society (macro), by defining bilingualism and cultural pluralism as resources to be developed, rather than as problems to be solved, within the institutional level (micro). The author found that at the institutional (micro) level, language planning, and consequently the socialization of students, is manifested through the following practices: 1) creating comemberships between the language minority (Spanish) and the language majority (English) community members, specifically during the development of the program, 2) integrating classes that serve the language needs of both groups of students, 3) addressing the inferior status attributed to the minoritized language and the speakers of that language through Spanish status planning, 4) adopting curriculum that centers a critical multicultural education and that focuses on combating discrimination, 5) implementing conflict resolution training for teachers, students, and parents, and 6) by forming cooperative learning groups in the classroom. Similarly, when examining the characteristics of a successful DL school in a predominantly Latinx serving urban city in south central Texas, Alanís and Rodriguez (2008) found that "pedagogical equity," along with effective bilingual teachers, active parent participation, knowledgeable leadership and continuity, played a critical role in the sustainability and success of its program. Through pedagogical equity, the teachers support the equal status of languages by

making sure not to promote one language over another and by celebrating students' bilingualism. Along the same lines, Valdés (1997) cautions against the hegemony of English and language imbalance by stressing the importance of "language planning." Valdés refers to "language planning" as a "political and administrative activity for solving language problems in society" (p. 43). She argues school leaders should develop a plan to guide them in meeting the language goals of its diverse student population through "language planning." This considers that families from more privileged backgrounds enroll their students in DL programs because of the value of bilingualism in the world of business, politics, and law, while Latinx families opt for DL education because of the promise of educational success and cultural validation (Valdés, 1997). As Freeman and Valdés suggest, DL programs must continuously work to challenge the status quo by centering equity in their implementation.

Curriculum

The choice of curriculum is a recurrent topic in discussions of centering students' identities in the classroom. Darder (2015) urges to stay away from pre-packaged curriculums by arguing that they are created to meet publishing companies' capitalist interests, consequently, shunning the creativity of teachers and manipulating young minds. Through recommendations for practice, Alanís (2007) describes the importance of developing literacy through culturally relevant texts that draw upon students' identities, especially during social studies. The author proposes the following three strategies for supporting the cultural and linguistic identities of Mexican American students: 1) listening to oral storytelling, 2) creating individual historical narratives, and 3) using biographies to develop a broader historical understanding of the Mexican American experience in the United States. Similarly, Lopéz (2011) explicates that teachers can utilize children's literature to acknowledge students' bilingual identities, as well as to examine

their language ideologies and language use. By studying the language ideologies of two first-grade students in a DL classroom, López suggests that young children form ideological stances about language and language use at a very young age. More specifically, she describes how Johanna, a native Spanish speaker, saw bilingualism as important because she is a language broker for her family. Meanwhile, Cody, a native English speaker, saw no benefit to learning Spanish because he did not use it at home and, additionally, he struggled with the language. This study highlights that it is important for DL teachers to strategically utilize literature to address the bilingual identities and language ideologies of their students. This is ever more important as DL programs become increasingly diverse.

Along similar lines as Alanís and López, Ahlgren (1993) corroborates the importance of teacher planning that goes beyond the use of pre-packaged curriculums. Ahlgren does this by describing the mission of La Escuela Fratney, a bilingual school in Milwaukee that employs an anti-bias and multicultural curriculum. The author explains that students as early as kindergarten are exposed to social justice, equality and respect for social differences through topics such as racism and sexism. For instance, a lesson where fifth-grade students discuss gender and racial stereotypes is detailed. The author explains that the philosophy of the school is centered on a multicultural and antiracist education where students are taught to be critical thinkers by learning about the diversity that surrounds them. It is a multicultural curriculum that goes beyond teaching diversity during a heritage month (i.e. Black history month) or during holidays (i.e. Cinco de Mayo). Instead, the focus is on students understanding issues of race and power. The article concludes by highlighting that changing students' attitudes and behaviors takes a lot more than reforming the curriculum; therefore, teachers use role-play to reinforce the social justice concepts that students learn. For instance, in kindergarten, students learn about the civil rights

Movement by role playing the experience of Rosa Parks and by staging their own march on Washington. Furthermore, Peterson (1993) stresses that the antiracist and multicultural curriculum at La Escuela Fratney goes beyond the 3 F's—facts, foods, and faces—by addressing issues of race and power through school-wide themes and by drawing on music, history, art, stories, poetry, and literature from various minoritized groups. Ahlgren's and Peterson's description of La Escuela Fratney are advantageous because they provide concrete examples of ways to implement multicultural and anti-bias topics into the curriculum in DL programs at an early age.

Moreover, through an analysis of the implementation of culturally relevant pedagogy (CRP) within DL classrooms, Freire and Valdez (2017) highlight some of the challenges that can arise when attempting to center equity within the curriculum in DL programs. Influenced by the work of Ladson Billings (1995), CRP is defined as encompassing academic achievement, cultural competence, and sociopolitical consciousness. Through the incorporation of *platicas* ("informal conversations") with eight DL teachers, the authors conclude that lack of time, lack of culturally relevant materials, lack of knowledge, and the belief that social justice topics are inappropriate for young children are some of the barriers to the implementation of CRP within DL classrooms. The authors argue that, considering the neoliberal movement affecting DL education, addressing the cultural goal of bilingual education is ever more important, especially for minoritized students.

Instruction

Ahlgren (1993) describes the student-centered instruction at La Escuela Fratney, a bilingual school in Milwaukee that employs an anti-bias and multicultural curriculum, as embracing cooperative learning, democratic discipline and critical thinking. Peterson (1993) adds

that the Escuela Fratney moves away from "a traditional text-centered, teacher-talk paradigm to a whole-language, activity-based paradigm, and from a Eurocentric tradition of teaching, to an antiracist, multicultural approach to teaching" (p. 57). A whole-language approach is embraced because of the belief that "education should be based on the experience of the children and be relevant to their lives, families, and communities" (p. 60). Ahlgren's and Petersons observations attest to the importance of prioritizing student-centered spaces, which challenge the banking system of education, when working towards centering equity in DL programs.

While being critical that "named languages" are social and political constructs (Otheguy, Garcia, & Reid, 2015), DL teachers can support Latinx bilingual learners by facilitating translanguaging practices that support their full linguistic repertoires (Garcia, Ibarra Johnson, & Seltzer, 2017). Translanguaging allows students to utilize both (or all) of their languages to maximize their learning in the classroom (Baker & Wright, 2017). According to García et al. (2017), by embracing a translanguaging instructional approach, teachers can facilitate students' understanding and communication of rigorous material, as well as embrace students' full linguistic repertoire and their bilingual identities. In this sense, translanguaging allows students to learn while communicating in a language they understand and feel comfortable with (García et. al., 2017). As Cervantes-Soon et al. (2017) further espouse, it is important for teachers to be cognizant of the ways in which translanguaging spaces might naturally or purposely surface in the classroom. In doing so, "educators will have deeper knowledge of their students and their multilayered linguistic, racial, and ethnic background. In turn, together they can recognize and rework the artificial separation of languages and sociopolitical contexts in [DL] classrooms" (p. 421). Moreover, Otheguy et al. (2015) dismantle notions of language by arguing that "named languages" are social and political constructs that must be unmasked. Through this lens, they

argue that Latinx bilinguals should be allowed to utilize their full repertoires through translanguaging since they are not two monolinguals but rather bilinguals with one single idiolect. As Cervantes-Soon et al., Garcia et al, Otheguy et al. argue, translanguaging is a natural process that is interconnected with many students' way of being; therefore, centering equity within DL programs requires that educators support students' identity development through the strategic creation of spaces that support such linguistic practices.

Furthermore, through an ethnographic study that analyzed two DL teachers' dynamic language practices, Palmer, Martinez, Mateus, and Henderson (2014) challenge the strict separation of languages in DL programs. This ethnographic study consists of formal teacher interviews, classroom observations, field notes, classroom video and audio recordings, and student work samples of a prekindergarten and first-grade classroom. By looking at the language practices of the teachers and their students, the authors conclude that teachers can foster students' bilingual identities by: 1) modeling dynamic bilingualism in their own language practices, 2) positioning students as competent bilinguals despite their actual competencies, 3) highlighting moments where students draw on their metalinguistic skills—in other words when they notice Spanish and English overlaps such as cognates, similar grammatical structures, and Latin roots—, and 4) creating a culture of metalinguistic awareness. As the authors explain, "when educators provide students a space in school where they can draw on their everyday language practices, we dignify who they are as multilingual beings and support bilingual identity construction" (p. 760). These findings further testify to the importance of supporting students' dynamic bilingualism since it is an integral part of their bilingual and bicultural identities.

Connection Between Ideologies and Practices

By focusing on two teachers' ideologies and practices, Freeman (1995) examined educational opportunities for Latinx students at Oyster Bilingual School—a "successful" DL program in Washington D.C. In relation to ideologies, Freeman found that Oyster's educators were aware of the diverse backgrounds of their students and that they recognized that instructional practices must build upon students' strengths. Freeman also points out that, in contrast to mainstream discourse that argues for the assimilation of Latinx students, educators at Oyster were cognizant that the responsibility for equal educational opportunity is on the educational programs and the practices employed which must uphold high expectations. Concerning teacher practices, Freeman observed how teachers elevated the status of Latinx students by creating opportunities for them to share during classroom discussions and by highlighting the importance of their contributions. Similarly, Alfaro (2019) contends that bilingual teacher educators need to address teachers' ideologies by fostering critical consciousness so that teachers have the ideological clarity to contest inequities that may arise. Through ideological clarity, teacher should "perceive potentially negative ideologies more lucidly and intervene more proactively to thwart the potential discriminatory manifestation of such ideologies" (Alfaro, 2019, p. 196). As Alfaro (2019) further describes, failing to foster ideological clarity within DL teachers can result in the propagation of hegemonic practices within these programs. Freeman (1995) and Alfaro (2019) highlight the importance of addressing teachers' ideologies, as well as the relationship between their ideologies and the implementation of equitable classroom practices. Thus, further attention needs to be placed on problematizing teachers' ideologies since they can either work to uphold or reject the status quo.

Conclusion

This literature review defined sociocultural competence in relation to the GPDLE (Howard et al., 2018) and provided a summary of the evolution of the research on sociocultural competence. The past and present context of bilingual education in the United States from the 1960s to the present was briefly discussed. To center the importance of implementing sociocultural competence within DL programs, some of the inequities in the current implementation of bilingual education were highlighted. Differing ideologies in regards to culture were explained to shed light on the importance of recognizing culture as dynamic. In addition, essential ideologies for the critical and sustainable implementation of sociocultural competence in DL programs are discussed. Practices that center equity by either promoting identity development, cross-cultural competence, and/or multicultural awareness within DL programs are explained and broken down by three of the seven essential strands identified by the GPDLE—program structure, curriculum, and instruction. Finally, a discussion of the relationship between ideologies and practices is provided.

Although the previously mentioned sections are significant in conceptualizing sociocultural competence, empirical research that addresses all areas simultaneously is limited. Additional research is needed to explore the connection between teachers' ideologies and practices regarding their implementation of sociocultural competence in DL programs. A next step lies in moving beyond conceptualizations of sociocultural competence and towards its holistic implementation in DL programs. Through a critically conscious (Valenzuela, 2016), culturally sustaining (Paris & Alim, 2018), and anti-bias social justice (Teaching Tolerance, 2016) lens, sociocultural competence in DL programs should work to dismantle the status quo by having students problematize their place in society, learn about systems of oppression, become

self-empowered, and collectively work towards the transformation of their communities. The implementation of critical and sustainable sociocultural competence is discussed more in depth in the following section.

Conceptual Framework

The conceptual models guiding this study are informed by Valenzuela's (2016) conceptualization of critically conscious teachers, Alim and Paris' (2017) culturally sustaining pedagogy (CSP), Teaching Tolerance's Social Justice Standards (Teaching Tolerance, 2016), and Howard et al.'s (2018) Guiding Principles for Dual Language Education (GPDLE). All conceptual models advocate for equity in schools by centering minoritized students lived-experiences to challenge the macro inequities that get reproduced in schools. Valenzuela (2016) argues for the importance of critically conscious teachers by focusing on the essential sociocultural and sociopolitical knowledge and dispositions teachers must possess. Through CSP, Paris and Alim (2017) highlight the importance of decentering whiteness from the curriculum by sustaining the lived experiences of minoritized students and by problematizing culture. Teaching Tolerance's Social Justice standards (2016) provide a framework that advocates for prejudice reduction and collective action by promoting identity, diversity, justice, and action in schools.

Valenzuela's (2016) and Paris and Alim's (2017) conceptualizations are utilized to support the ideologies component of this study, Meanwhile, CSP, which works both as a theory as well as a pedagogical practice, and the Social Justice Standards are utilized to support the practices component. The GPDLE outline seven essential elements for the effective implementation of DL programs which should foster sociocultural competence as one of their goals: program structure, curriculum, instruction, assessment and accountability, staff quality and

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professional development, family and community, and support and resources (Howard et al., 2018). The following sections provide a more in depth discussion of each conceptual model and conclude with a proposed framework for the implementation of critical and sustainable sociocultural competence in DL programs.

Critically Conscious DL Teachers

Valenzuela (2016) provides a critical framework for the preparation of teachers of Latinx students with critical consciousness at the core. She explains that considering the growth of the Latinx population, growing and preparing teachers, especially Latinx teachers who can relate to their students' experiences, is of crucial importance. Valenzuela's critical framework is informed by several theorists including Paulo Freire, Moll, Amanti, Neff and Gonzalez, and Latinx critical race theory. By drawing on their work, Valenzuela (2016) conceptualizes the importance of preparing critically conscious teachers with the sociocultural and sociopolitical proficiency necessary to "fight back" and help transform the realities of the Latinx community. Sociocultural goals are described as encompassing issues of culture, language, literacy and biliteracy, bilingualism, and multiculturalism. Sociopolitical goals are described as incorporating "critical race theory and praxis that include the critical content knowledge necessary to be a socially conscious, transformative advocate, educator, and community activist" (p. 42). As Valenzuela (2016) explains, critically conscious teachers should be prepared with the following individual capacities: 1) build strong relationships, 2) embrace community funds of knowledge, 3) organize rigorous learning activities, and 4) continuously assess participation and learning. In addition, the preparation of critically conscious teachers should also include community-oriented capacities which are discussed in relation to the knowledge, skills, and dispositions that new teachers must possess. In terms of knowledge, teachers must understand contextual influences (i.e. poverty,

racism, discrimination), social and emotional factors (i.e. home and school relationships), and primacy of student learning (i.e. focus on learning rather than teaching). In relation to skills, teachers must emphasize wholeness, dialogue (*convivencia*), and education (*educación*) through dignity. Dispositions relate to teachers' ideologies in relation to critical consciousness and ethical teaching through constant reflection and improvement.

As Valenzuela contends, preparing critically conscious teachers should result in teachers that can operate within a social justice framework and prepare their students to: 1) advocate for social justice, 2) develop their cultural funds of knowledge, 3) achieve high standards, 4) explore issues of oppression through an intersectional lens, 5) critically examine deficit ideologies, and 6) promote school transformation. To achieve the above, Valenzuela discusses the importance of the following:

1) teaching from a social justice paradigm (critical consciousness/ political identity, change agency, intellectual empowerment, transformational action)

2) naming and interrogating practices and policies in public schools (imperialism/ colonization in the American education, marginalized groups and schooling practices, federal and state policy)

3) critical race theory (racism, intersectionality, power and status, critical inquiry, counternarratives)

4) critical pedagogy (engaged participants, knowledge co-construction, critical reflection, ideological clarity, transformational action)

5) sociocultural teaching/ learning theory (sociocultural knowledge construction, culturally responsive pedagogy, funds of knowledge, Vygotsky's zone of proximal development, mediation, appropriation, internalization, and creativity)

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6) language, literacy, and culture, (language-acquisition theories, bilingualism/ biliteracy, proficient reading process, pedagogical scaffolding, academic language), and

7) creative praxes (indigenous cosmologies, identity/ self-knowledge, reimagining our worlds, healing through the arts)

Culturally Sustaining Pedagogies

CSP is a framework developed by Paris and Alim (2017) in response to schooling in the United States being assimilationist and driven by a White imperial project that denies the diversity of minoritized students, as evidenced by the white-centric curriculum, practices, and forms of instruction. The authors propose CSP to decenter whiteness and center the lived experiences of students of color. In this sense, they advocate for sustaining cultural pluralism in our schools and for the positive transformation of education by "demand[ing] a critical, emancipatory vision of schooling that reframes the object of critique from our children to oppressive systems" (p. 3). CSP builds on Ladson-Billings (1995) framework of Culturally Relevant Pedagogies (CRP) wherein Ladson-Billings argues for the importance of incorporating minoritized students' culture within the classroom setting. According to Ladson-Billings, incorporating students' culture into the curriculum validates students and provides them with a sense of belonging. However, through a "loving critique," Paris and Alim maintain that CRP does not work to fully dismantle the status quo since there is a silence on the dynamics and fluidity of culture, consequently, positioning culture as a stagnant concept. For instance, Paris and Alim discuss how CRP's use of hip hop to center the experiences of African American students into the curriculum, obscures the reality that hip hop is also part of other ethnic groups' culture and that at times it can work to uphold patriarchal norms, thus, reproducing the status quo. Meanwhile, through CSP, Paris and Alim (2017) problematize the concept of culture and

argue that the incorporation of culture into teaching pedagogy must be accompanied by unmasking stagnant notions of culture, as well as how certain cultural practices work to further reproduce inequities. CSP provides a conceptual framework that advocates working along students to problematize culture, concurrently, fostering students' critical consciousness. Similarly, this study advocates for dynamic conceptualizations of culture that go beyond celebrating students' "heritage" practices and towards fostering "racial justice and positive social transformation" (p. 13) by preparing students to "fight back."

Teaching Tolerance Social Justice Standards

The Social Justice standards proposed by Teaching Tolerance (2016) provide an anti-bias framework for prejudice reduction and collective action. Teaching Tolerance is an organization that was founded in 1991 and is dedicated to combating prejudice in the classroom and provides educators with teaching tools and resources. As their website states, "[their] mission is to help teachers and schools educate children and youth to be active participants in a diverse society" (Retrieved March 12, 2020). The Social Justice Standards are meant for K-12 classrooms and they provide anchor standards and domains as well as specific grade level outcomes and scenarios. These standards are divided into four domains—identity, diversity, justice, and action. According to the introduction, the goal is for teachers to use them to guide their curriculum, and for administrators to create more just, equitable and safe schools.

Guiding Principles for Dual Language Education

The GPDLE has been used for over a decade by DL programs across the United States. It is a tool developed by the Center for Applied Linguistics in collaboration with many individuals and organizations that are experts in bilingual education. Described as a "staple resource," the introduction to the GPDLE highlights that this tool has come to "guide preliminary thinking and

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planning, support ongoing program implementation, and inform monitoring of program

effectiveness" (Howard et al., 2018, p. 1). The GPDLE consists of principles, literature reviews,

and rubrics which are meant to support DL programs with ongoing planning, self-reflection, and

improvement. The guiding principles are organized into the following seven strands: program

structure, curriculum, instruction, assessment and accountability, staff quality and professional

development, family and community, and support and resources. Each strand is accompanied by

a review of literature, as well as by tables that outline guiding principles which are then further

broken down into key points. These key points measure alignment and are influenced by the

proposed goals of DL education: academic achievement, bilingualism and biliteracy, and

sociocultural competence.
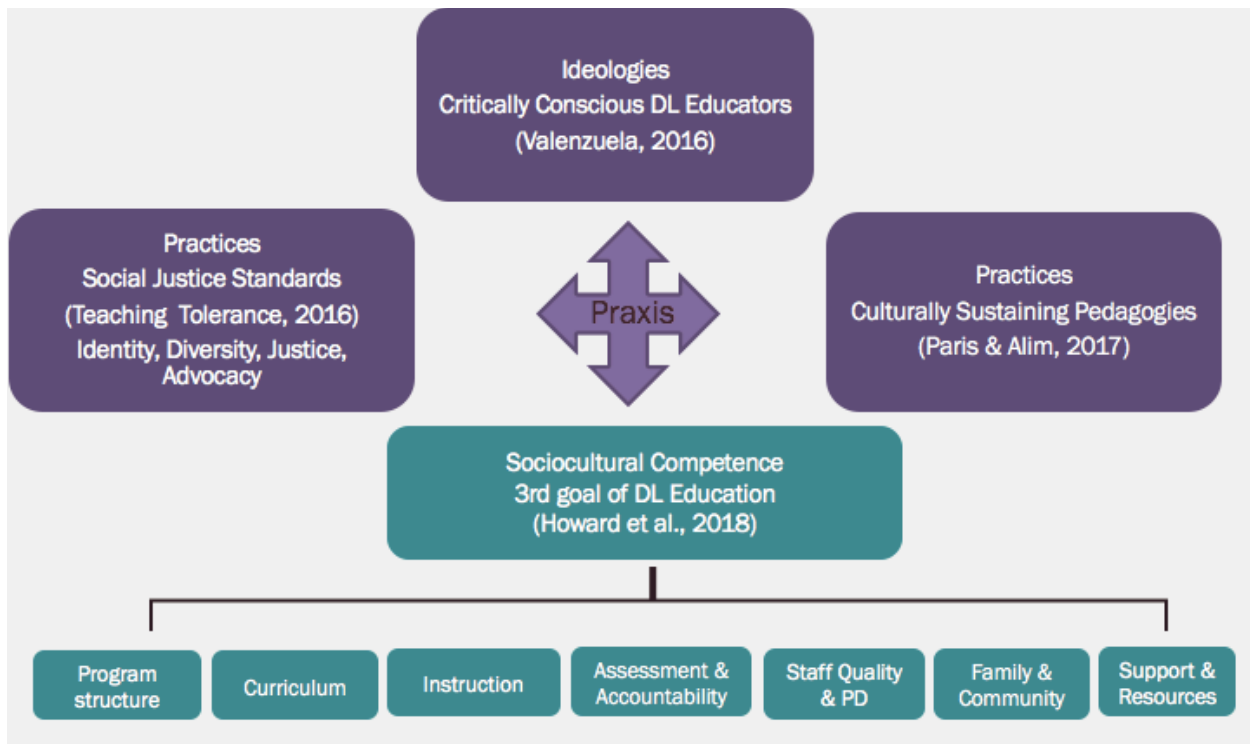
Figure 1 Implementation of critical and sustainable sociocultural competence in DL programs

       Figure 1 depicts the connection between the proposed tenets. At the bottom center is

sociocultural competence—the third goal of DL education. Positioned at the top are the tenets of

critically conscious DL teachers, Social Justice standards, and CSP. The four-sided arrow highlights the interconnectedness between the four tenets. The tenets are meant to be used in tandem since they represent the ideologies and practices which must inform each other to achieve *praxis*. The interconnectedness between the tenets also emphasizes that critical consciousness, the Social Justice standards, and the CSP must be the foundation of sociocultural competence in DL programs. Once these become the foundation behind sociocultural competence, then critical and sustainable practices can be implemented through the GPDLE's proposed essential elements: program structure, curriculum, instruction, assessment and accountability, staff quality and professional development, family and community, and support and resources. These elements are incorporated to highlight that the implementation of critical and sustainable sociocultural competence must be holistic.

Through the proposed critical and sustainable sociocultural competence framework, DL educators should work towards the equitable implementation of DL programs. Equity is at the core of this conceptual model because advocating for the transformation of the status quo is at the forefront. Considering the purpose of this model, at the root of it are the theoretical contributions of Paulo Freire (2000; 2005) whom advocates for humanizing education through critical consciousness. Freire's critical conceptualizations are imperative to this conceptual model because they offer a vision where educators, alongside students and communities, should work towards challenging systems of oppression and for the liberation of minoritized students and their communities.

Chapter 3: Methodology

Through qualitative methods, informed by a Chicana feminist epistemology (Delgado Bernal, 1998) and a single case study approach (Creswell, 2013), this research study analyzed the cultivation of sociocultural competence at a high-performing dual language (DL) school in Southern California. This single case study answers the following questions:

1. How does a high-performing DL school in Southern California implement the third goal of DL education—sociocultural competence?

    a. What are educators' (administrators and teachers) **ideologies** regarding sociocultural competence?

    b. How is sociocultural competence **manifested** in the classroom and in the school environment?

    c. What is the **connection** between educators' ideologies and their implementation of critical and sustainable sociocultural competence?

2. How do administrators' ideologies and practices **connect** to teachers' ideologies and practices?

This chapter describes the research design and methodology for understanding how sociocultural competence is fostered at a high-performing DL school in Southern California. First, the chapter examines the research design that drives this study in relation to a single case approach informed by a Chicana feminist epistemology. Second, the data collection and analysis methods are described.

Research Design

A Chicana feminist epistemology draws on "cultural intuition" to collaboratively make sense of the research (Delgado Bernal, 1998). I rely on my personal experience as a Latinx

bilingual and first-generation daughter of immigrants; on literature on the importance of critical consciousness (Valenzuela, 2016) and on culturally sustaining pedagogies (Paris & Alim, 2017); and on my professional experience as a bilingual teacher and educator of bilingual teachers, in order to draw on "cultural intuition" to make sense of sociocultural competence in DL programs. Moreover, my research focuses on fostering social justice within DL programs which is at the core of a Chicana epistemological framework.

As Creswell (2013) explains, a case study supports "developing an in-depth description and analysis of a case or multiple cases" (104). Similarly, this study aims to develop a thorough and comprehensive understanding of how sociocultural competence is manifested at a high-performing DL school. Considering that one of the characteristics of a case study approach is the use of multiple sources, this qualitative study will utilize semi-structured interviews, document analysis, and field observations (Creswell, 2013). These data collection methods have been chosen because they will help provide a more robust description of sociocultural competence at the selected high-performing DL school.

<p align="center">**Instrumentation**</p>

The following research instruments form the basis of this qualitative study: field notes, interview, and interview protocol.

Field Notes

Field notes were taken by the researcher during the field observations. These field notes include information on evidence of sociocultural competence throughout the school, as well as in specific classrooms. Moreover, this instrument consists of one section where notes were taken on what was observed—descriptive notes—and on another section on what the researcher was thinking—reflective notes. Field notes provide data on the sociocultural practices present at the

school site, as well as in specific classrooms. In addition, the field notes are utilized to compare teachers' classroom practices in relation to their ideologies.

Interview

The pre-observation teacher interview and the administrator interview consist of 10 open-ended questions designed to tap into educators' ideologies and practices in regards to sociocultural competence (See Appendix A for interview questions). These interview instruments were designed for a duration of approximately 60 minutes. The postobservation teacher interview instrument consists of one question designed to last approximately 10 to 15 minutes. The post-observation interview allowed the researcher to better understand the lesson or activity that the researcher was invited to observe.

To refine and measure the duration of the teacher interview instrument, two pilot interviews were conducted. The selection of teacher participants was on a volunteer basis. 24 elementary DL teachers at one site were contacted via email. Out of those twenty-four teachers, eight teachers replied and expressed interest in the interview. From the eight teachers that volunteered, two teachers were interviewed based on their availability. These interviews were semi-structured and took place one-on-one between the researcher and the teacher.

The execution of these two pilot studies influenced the incorporation of one additional question regarding educators' beliefs about what socioculturally competent students entails. The question added reads: What does having socioculturally competent students look like? This question was incorporated to tap into educators' ideologies about how they perceive sociocultural competence in their classrooms and schools through an analysis of their goals.

Interview Protocol

An interview protocol was used to help guide the interviews (See Appendix A interview questions). The teacher pre-observation interview and the administrator interview protocol include 10 open-ended questions and space to write in responses. The teacher post-observation interview consists of one open-ended question. The researcher took brief notes on the interview protocol during the interview. The beginning of the interview protocol consisted of a brief description of the project and an explanation of the purpose.

Sample Selection

Research Site

One high-performing DL school located in Southern California was selected through purposeful criteria sampling (Creswell, 2013). Throughout this study, this school will be referred to as Escuelita Montes de Oca (MdO). The number of suggested cases for case studies is one to four; therefore, the selected one selected case meets the selection criteria (Creswell, 2013).

The high-performing DL school was selected based on its previous recognition as a high performing school by a national organization. The organization's process for selecting the school finalists is twofold. First, the school submits an application and an extensive review of school data takes place. The following criteria is utilized by the evaluation team during the review: urban location, non-selective admissions, low-income eligibility based on the number of students who qualify for free or reduced lunch, high rates of academic proficiency based on state assessments as well as school accountability measures, high rates of academic proficiency for every racial/ ethnic group, evidence of high achievement for English learners, evidence of high achievement for students with disabilities, low rates of out-of-school suspension, high student attendance rates, and low rates of teacher absence. Additionally, the school must teach Spanish

and English in all grade levels and to all students. To qualify as having "high rates of academic proficiency," the school must perform above the state average for most of the grade levels in most of the subjects.

In addition to meeting the criteria for high-performing urban DL schools, the school site was selected because, to some degree, sociocultural competence is fostered at the school site. As part of the evaluation process, through classroom observations and interviews, the researcher observed an emphasis on sociocultural competence at the site selected for this study. Additionally, the administrator stressed the incorporation of sociocultural competence within the schools. For instance, while discussing how Escuelita MdO implements the three pillars of DL education, the principal discussed the difficulty of addressing high academic achievement and bilingualism and biliteracy without discussing sociocultural competence (Principal, Personal communication, October 10, 2018).

Escuelita MdO is a dependent charter school in an urban area that follows a 90/10 model. The DL program serves nearly 1,000 students between Transitional Kinder (TK) through eighth-grade. Close to 95% of the student population identifies as Latinx. The other 5% is comprised of Asian, African American, multi-racial, and White. In addition, around 50% of the student population is bureaucratically labeled as English language learners (ELL), 10% as having a dis/ability, and 60% as meeting low-income criteria.

Participants

As seen in Table 1, participants consisted of educators working at Escuelita MdO. The goal of this study was to obtain an in-depth understanding of how sociocultural competence is fostered at the research site by interviewing the selected participants and by conducting classroom observations.

Teachers were recruited through purposeful sampling (Creswell, 2013). The sampling of teacher participants is purposeful because they are teachers working the selected high-performing DL school in Southern California. In addition, teachers were selected based on their willingness to participate in the study. Seven teachers volunteered to participate in the study and all seven teachers were interviewed. Of the seven teachers, six teachers invited the researcher to observe one or two lessons or activities meant to foster sociocultural competence. The interviews were semi-structured and they were conducted on a one-on-one basis to better tap into teachers' ideologies about sociocultural competence.

Administrators were selected through purposeful criteria sampling. This means that the participants had to meet the criteria of being part of the leadership team that makes whole-school decisions as determined by the school principal. The administrators were interviewed through a focus group. The administrator focus group consisted of the principal, the assistant principal, the former resource teacher and the new resource teacher. Considering that the new resource teacher was recently transitioning from a teacher role, and that she was also a teacher participant in this study, her contributions will be used under teacher practices and ideologies.

Table 1 *Participant Demographics*

Participant	Position	Years at MdO	Lesson/ Activity Observed
Rosa	1st grade	20	• cultural similarities • multicultural celebration
Jane	2nd grade	13	• PBIS- conflict resolution
Azul	2nd grade	12	• community circle • influential person presentations
Mendoza	5th grade	13	• community circle
Alcatraz	6th grade	20	• integrated mandala lesson
Miguel	7th grade	15	
Rafael	8th grade	11	• boys lunch club • 8th grade projects
Director Sánchez	principal	2	
Azucena	assistant principal	13	
Lily	program coordinator	16	

Data Sources

To obtain a more in-depth understanding of sociocultural competence at the selected site, data was collected through multiple qualitative methods. These data collection methods include: field observation notes, interviews, and school documents (i.e. school's mission statement, family and community handbook, and school website).

Observations

The researcher asked the teachers interviewed to invite her to a lesson or activity that fostered sociocultural competence. The researcher conducted the observations for the duration of the lessons or activity. These observations ranged from 30 to 60 minutes. Descriptive and reflective field notes focusing on the implementation of sociocultural competence were taken.

Field notes were scanned and uploaded onto a computer after the observation. Additionally, photographs were taken of materials in the learning environment. Observations also helped compare the reliability of teachers' responses regarding the practices they utilize in the classroom—internal consistency. Out of the seven teachers interviewed, six teachers invited the researcher to observe a classroom or activity. Additionally, three of the teachers invited the researcher to conduct three additional observations of larger school events meant to foster sociocultural competence.

Interviews

The interviews were conducted at the selected school site. The interviews took place in the language the participants preferred. Most of the interviews were in English, however, on certain occasions the participants code-switched to Spanish. Once administrators and teachers agreed to participate in the study, they were contacted via email to set up a time and date that worked for them. All participants were given a consent form to sign prior to the start of the interview (see Appendix C). The pre-observation teacher interview ranged from 45 to 60 minutes. The goal of the pre-observation interview was to tap into teachers' ideologies and practices surrounding their implementation of sociocultural competence. The post-observation teacher interview ranged from 10 to 15 minutes. The goal of the post-observation interview was to gain a more in depth understanding of how sociocultural competence was manifested in the lesson or activity that the researcher was invited to observe. The administration focus group lasted around 80 minutes. The interviews were transcribed and included a memo with summary of educators' ideologies and practices surrounding sociocultural competence.

School Documents

School documents such as the school website, parent and family handbook, and mission statement were analyzed in relation to sociocultural competence.

Data Analysis

Interviews

The interviews were recorded on an audio recorder. All interviews were transcribed manually within a month of the interview. In addition to the audio recorder, brief notes were taken throughout the interview on the interview protocol form. After collecting the data, it was read thoroughly and coded based on the themes that emerged in relation to ideologies and practices surrounding sociocultural competence. Analytic memos were written for each of the transcribed interviews. The researcher focused on the ideologies and practices that emerged within the interview. These codes were used to identify central themes within each interview, and then across the school—a within-case analysis. This aligns with Creswell's (2013) description of analyzing data when conducting a case study. More explicitly, Creswell (2013) recommends "first a detailed description of each case and themes within the case, called a within-case analysis" (p. 101). NVivo software was utilized to support in identifying additional themes and to classify, sort, and arrange the information.

Data analysis of the interview underwent several processes. First, the researcher coded the interviews using inductive coding or "open coding." Patton (2002), describes inductive coding as an exploratory process where the researcher analyses and codes the entire data looking for patterns. Second, the researcher arranged the patterns that emerged through the inductive coding into themes influenced by the GPDLE. More specifically, the themes were arranged into the following categories: program structure, curriculum, instruction, assessment, staff quality and

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professional development, family and community, and support and resources. Special attention was paid to themes that highlighted ideologies and those that highlighted practices. Themes that highlighted educator's ideologies were placed under the category of staff quality and professional development. The practices and ideologies were then further categorized and placed into subthemes. The ideologies were then further categorized using the tenets of identity, diversity, justice, and action provided by the Social Justice Standards (Teaching Tolerance, 2016). Since the categorization of the codes was supported by two of the tenets that inform the theoretical framework—the GPDLE and the Social Justice Standards—the analysis of the data went from being inductive to deductive. That is, there were preexisting frameworks driving the categorization of the initial codes. Patton (2002), explains that inductive coding can become deductive once connections are made, which was the case in the analysis of the interviews.

Parent and family handbook, and website

The school documents were analyzed using deductive coding. Patton (2002), describes deductive coding as involving preexisting important variables and an understanding of their relationship. Since the codebook created after analyzing the interviews was utilized to analyze the school documents, the analysis process utilized for the school documents fits the deductive description provided by Patton.

Observation

The descriptive and reflective field notes were also analyzed in a similar deductive manner as the documents previously described.

<div align="center">

Trustworthiness

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The primary method utilized to establish trustworthiness in this study is data triangulation. As Patton (2002) explains, "Triangulation strengthens a study by combining

methods" (p. 247). Therefore, this study combined teacher and administrator interviews, observations which included field notes, and the analysis of school documents to triangulate the data. Using these multiple sources of data allowed for a more in depth understanding of the ideologies and practices surrounding sociocultural competence at the site under study.

Chapter 4: Lo bueno, lo malo, y lo feo (Results Part One)

Chapter 4 presents results from the first research question of a qualitative case study that analyzed the incorporation of sociocultural competence within a TK-8th grade, high-performing dual language (DL) school—Escuelita Montes de Oca (MdO). The methodology for this qualitative case study is detailed in Chapter 3. Two overarching questions guide this research. The second research question is addressed in Chapter 5. The findings from the first research question are broken down into three accompanying subquestions. Subquestion 1a highlights educators' (teachers and administrators) ideologies in regards to sociocultural competence. Subquestion 1b describes how sociocultural competence is manifested in the classroom and in the school-site. Subquestion 1c presents the connection between educators' ideologies and practices by juxtaposing them.

Summary

For the subquestion on educators' ideologies (1a), the following themes emerged: identity development, diversity, justice and action, and critical consciousness. The subquestion on educators' practices (1b) is discussed through three of the six strands proposed by the GPDLE: curriculum, instruction, and program structure. Only three of the six strands will be highlighted because there was more compelling evidence to support those strands. Subquestion (1c) analyzes the connection between educators' ideologies and their practices by juxtaposing them. Subquestion 1c includes the following themes: from superficiality to a "global focus," erasure of race through (mis)conceptions, Latinx-centrism, centering student identity, advocating for justice, challenging the status quo, and rejection of dynamic language practices.

Table 2 *Question 1, Themes, and Subthemes*

Question 1, Themes	Subthemes
1a: Ideologies	
Identity development	- Bilingualism and Biculturalism - Pride in Culture, Community, & Family - Sense of Self
Diversity	- Differences & Similarities - Fostering Respect - Superficiality (Mis)conceptions of Race
Justice and Action	- Social issues - Student advocacy - Young versus older
Critical Consciousness	- Beyond Academics - Beyond Language - Biases - Purist Language Ideologies
1b: Practices	
Curriculum	- Tourist Curriculum - Integration - Justice - Students as Advocates - Literature
Instruction	- Critical Discussions - Circles - Relationships
Program Structure	- Linguistic Equity - Strict Language Separation

Table 2 (Continued)

Question 1, Themes	Subthemes
1c: Connection between Ideologies and Practices	
From Superficiality to a "Global Focus"	
Erasure of Race through (Mis)conceptions	
Latinx-centrism	
Centering Student Identity	
Advocating for Justice	
Challenging the Status Quo	
Rejection of Dynamic Language Practices	

Subquestion 1a: Ideologies

At Escuelita MdO, educators' ideologies, in regards to sociocultural competence, emphasize identity development, diversity, justice and action, and critical consciousness. Each of these themes is described through subthemes. The section that follows provides evidence and explanations of teachers' ideologies surrounding sociocultural competence.

Identity Development

Bilingualism and Biculturalism. Educators at Escuelita MdO stress that it is important for students to embrace their bilingualism and biculturalism to have a strong sense of identity. This subtheme consists of educators being aware of the importance of fostering pride in students' bilingualism and biculturalism, especially in relation Latinx bilingual students. Educators highlight how students must see the value in being bilingual so that they are more willing to become fluent in both English and Spanish. Mtra. Alcatraz reflected on the hegemony of English within Escuelita MdO by sharing her wonderings in relation to elevating the minoritized language.

> Honestly, I wonder, and this is just me thinking out loud, if we were to do a better job at instilling pride in who they are would they be as eager to set it aside and just be consumed by the English world or would they hold on to it. That's just my … And I think

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one of the things that we always have to talk to the kids about or have signs in the classroom and repeat "eres bilingüe. Hablas dos idiomas. Eres bilingüe." And have that little seed planted in their brains. "Soy bilingüe hablo dos idiomas. Estoy aprendiendo a hablar dos idiomas. " Creo que es algo que se les tiene que repetir y repetir y repetir. Y que se quede grabado, verdad. Another thing to work on.

Mtra. Alcatraz believes that for students to achieve proficiency in both languages, without English overpowering their Spanish, students must be reminded that their bilingual and bicultural identities are assets to be proud of. Mtra. Alcatraz goes on to share her experience as an immigrant student in an English-only school grappling between two cultures and two languages.

Porque es la manera [a través de la competencia sociocultural] en la que elevas el autoestima de ese niño que está aprendiendo inglés porque si no lo haces, tienen que aprender a navegar los dos mundos y muchos no lo logran hacer. Muchos se pierden en el camino verdad. Yo tuve la suerte de que lo entendí y me acepté. Acepte que iba a ser inferior porque yo así me veía. Porque hablaba español, porque era mexicana, porque tenía acento. Acepte así me vas a ver, pero así soy yo. Y no todos logran a tener esa aceptación y muchos se pierden. Para mí el éxito en este país tiene que ser a través de tener una educación y recibirte y poder salir adelante y sacar adelante a tu familia. Muchas personas que yo conocí nunca lograron por diferentes … porque no se sienten exitosos en la escuela porque no se sienten reflejados en la escuela. Yo nunca me vi en la escuela hasta que en sexto año mi maestra visitó ciertas áreas arqueológicas de México. Dije "¡ah, esa soy yo!" pero fue la primera vez que me vi reflejada en el salón fuera de eso era el salón y mi casa y dos mundos diferentes y yo tenía que ser de una manera en mi casa y de otra manera en la escuela. Me sentía como ¿quien soy? ¿Soy esta o soy esta? Entonces y te pierdes en el camino.

By reflecting on her own experience, Mtra. Alcatraz highlights her beliefs about the need to embrace students' bilingualism and biculturalism so that they do not internalize a sense of inferiority. She states that, unlike many of her peers, she succeeded in the United States education system because she accepted the sense of inferiority that she had internalized. She makes sense of sociocultural competence by stressing the need to elevate students' self-esteem through helping them make sense of their "two worlds." She further alludes to the importance of centering students' culture in the curriculum so that they can see themselves reflected in the

school environment. Her constant referencing of home and school as "two worlds" stresses the need to support students' bicultural development so that they have a stronger sense of identity.

Pride in Culture, Community, and Family. Echoing the theme of promoting students' bilingualism and biculturalism, in relation to identity development, educators further expressed the importance of students having pride in their culture, community, and family. Educators believe that for students to succeed in school, they must have pride in who they are; which, as they argue, should be done by elevating students' culture, community, and family. When asked, what having socioculturally competent students entails, Mtro. Miguel shared:

> Well, I would go back to where students have a strong understanding of their identity, they feel proud of their culture, they feel proud of their language, their community. I think we have to talk about the community. Not just where they come from, but also the community is a culture in itself. Depending where you teach, it is a whole different thing. An understanding that it is important that other people value it and they should be proud of who they are and where they come from.

Mtro. Miguel further alludes to the subtheme of bilingualism and biculturalism by stating that students need to be proud of their language. In his response, he states the students need to have pride in their culture. He makes an important distinction between students' pride in their heritage culture versus pride in the culture of the community they live. He problematizes the idea of "where students come from" by acknowledging that students' communities also play a major role in the development of their identities. This distinction between heritage culture and community culture further adds to the promotion of biculturalism in students (previous subtheme). Mtro. Miguel went on to illustrate how communities have very distinct realities that need to be acknowledged. Considering that Escuelita MdO is a few miles away from the United States-Mexico border, Mtro. Miguel goes explains that acknowledging students' communities is important since the community of a student who lives on the United States side of the border is

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different from the community of a *Transfronterizo* student who lives on the Mexico side of the border but attends school in the United States.

Similarly, when asked what having socioculturally competent students entails, Mtra. Azul emphasized that students need to be proud of who they are by bringing their culture and their language into the classroom.

> And I feel also bringing in their background into their discussions and their interactions. And understanding that it is okay and their culture and their language adds to who they are and not subtract. So really being proud of who they are, problem-solving, taking turns, all the interactions they have but with that in mind. Like being proud of who they are and being able to function in the classroom.

Mtra. Azul believes that students should view their bicultural identities as assets and be proud of bringing their whole-selves into classroom discussions.

In relation to family, Mtra. Jane centers the importance of family in relation to identity development when asked what having socioculturally competent students entails.

> I think that just by them learning where they come from, where they are at and maybe where they want to go, I think that kind of fosters the me, my family, and the world kind of thing.

Again, culture and community, along with family, is at the forefront of having socioculturally competent students. In Mtra. Jane's response, identity development goes beyond the self and into the incorporation of students' families. This was further evident in Mtra. Azul's post-observation interview in which she debriefed how sociocultural competence was manifested in a community circle. During the community circle, students shared about someone they considered a hero. Although students had been learning about influential leaders such as Martin Luther King Jr. and Malala Yousafzai, Mtra. Azul began the activity by sharing that her father is her hero. Mtra. Azul explained that she purposely modeled a family member because she wanted her second graders

to reflect on how their families impact their daily lives. Mtra. Azul's reflection demonstrates how pride in family is centered as an integral part of building students' identity.

Sense of Self. In relation to identity development, educators describe the importance of students having a positive sense of self. This positive sense of self, which is associated with students having a stronger sense of identity and self-esteem, is viewed by educators as a propeller to academic success in school. For instance, Director Sánchez shares how important a strong sense of self is to academic achievement.

> I think I've always had that and my background being Latino and coming from a rough neighborhood and everything I went through to find my own identity. I think this program helps kids find their own identity. They know who they are and we see the proof when they go to high school and when they go to college and university. Kids are going from this school to top universities across the country.

Director Sánchez's beliefs on the importance of students having a positive sense of self come from his own experience struggling with his identity. He confesses that growing up he lacked a strong sense of self which resulted in him disconnecting from school and seeking identity affirmation through gangs. He shared that students who graduate from Escuelita MdO have a strong sense of self which allows them to excel in high school and to later attend universities such as Stanford and UC Berkeley. He acknowledges that attaining higher education is not the only measure of students' sense of self, but that a higher sense of self increases their academic success in college.

Similarly, Mtra Alcatraz elaborates on the importance of students having a strong sense of self which can help them succeed.

> If you feel good about who you are, and if you feel confident in your own skin, it gives you a sense of confidence that you can do whatever and you can learn anything. That it should definitely be a priority because that is how you get kids to succeed.

Mtra. Alcatraz believes that fostering students' sense of self is an integral part of identity development that needs to be prioritized within DL programs. For her, a sense of self empowers students to meet their goals because they are confident in who they are.

As evidenced in this theme, educators at Escuelita MdO conceptualize sociocultural competence as including identity development. Notions of identity development are aligned to students feeling proud of their bilingualism, biculturalism, culture, community, and family.

Diversity

Embracing Differences and Similarities. Educators at Escuelita MdO stress the importance of students recognizing how they are different, yet share commonalities with one another.

Mtra. Alcatraz states that sociocultural competence, entails students recognizing and embracing the differences among themselves while having an awareness of the similarities that unite them.

> It is about understanding who we are, where we come from, sharing that value with others but it is also about valuing who other people are and being respectful of who other people are, their culture, their way of thinking, being more sensitive and not judgmental. I know you guys have heard it but I read a quote about, how does it go… "when you speak two languages you seek a second soul" or something like that. And I think it is that, right? Being able to fully understand how we are similar in so many ways even though we belong to different cultures and that there are differences but rather than criticizing or putting each other down it is about seeing the beauty and hopefully having a world where people can understand each other better and hopefully less Trumps in the world. I don't know. My own little political statement.

Mtra. Alcatraz states that, through sociocultural competence, students value each other's cultures and beliefs in a respectful manner. Instead of students judging each other based on differences, students work towards understanding these differences. By referencing the quote "when you speak two languages you seek a second soul," Mtra. Alcatraz highlights that when individuals learn a new language they are better able to understand other cultures. She also hopes that by

being bilingual and biliterate students will be better equipped to embrace the similarities between them. She continues to stress the importance of students embracing each other's differences, while acknowledging similarities, by referencing the hostile sociopolitical climate where differences are perceived as threats.

Similarly, Mtro. Rafael highlights that students must acknowledge differences by going beyond colorblindness. He argues that it is this recognition of differences that can lead to empathy between students.

> So I think as I was saying that the students are accepting of each other. Students have empathy towards each other and it's not about being colorblind. It is quite the opposite actually. It is about recognizing the differences in the cultures and the differences in people and respecting it and learning from each other and understanding. I try to promote that. But like I said, we are a very Hispanic population here so we are very similar but still understanding each other and having the students respect and know about the other culture or background or beliefs.

Regardless of the generalization made based on students' ethnic background, Mtro. Rafael believes that students benefit from knowing about other cultures, beliefs, and backgrounds.

Fostering Respect. As the above evidence suggests, educators at Escuelita MdO make sense of diversity by emphasizing the importance of students having respect towards themselves and others. In relation to students who are native English speakers and those who are native Spanish speakers, Mtra. Alcatraz recognizes her role in making sure that students respect each other by embracing and celebrating each other's differences.

> So you have that responsibility right and making sure that both groups are progressing but I think it also gives you the opportunity to talk about cultures and relationships and respect among people. And we are different right because we might come from different cultures or we have different belief systems but we're all important right. And I would say that the biggest role that we have is exactly that to teach them respect for each other right, for who they are, and where they come from, and hopefully you know that they learn to value that being different is not a bad thing right. I think that's like the neatest part of it all you know it ...as well …...so that's what it means to me right, especially as you see society nowadays and you see all the conflict in the hate and the things that are

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going on so hoping that you, that you kind of plant that seed right that [seed] of respect for everyone.

Similarly to the previous subtheme, Mtra. Alcatraz stresses that students need to see the differences in their cultures and belief systems while recognizing each other's importance. She alludes to the current sociopolitical reality of the United States to support her claim that respect begins by seeing everyone as important despite their differences. Additionally, she highlights that, besides respecting each other, students must have respect for who they are and where they come from to find value in being different.

Mtra. Azul reiterates Mtra. Alcatraz's conceptualization of respect to self and others as central to sociocultural competence efforts.

I think it has commonly been thought of like just the holidays or the heroes and just touched upon. It's really challenging to go beyond that with the constraints of the curriculum and the time, but really I think it means that students are respectful of their own culture and other cultures in all settings, not just in school, and going past [school]…

Mtra. Azul highlights the importance of going beyond superficial implementations of sociocultural competence, that emphasize holidays and heroes, by fostering respect. Similarly to Mtra. Alcatraz, Mtra. Azul explains that students need to have respect for their own culture, as well as respect for the culture of others inside and outside of school. She alludes to the a school-wide pledge which emphasizes creating peace at home, school, and in the community.

Superficiality. Educators at Escuelita MdO also make sense of sociocultural competence by conceptualizing it, both overtly and covertly, through a superficial lens. That is, educators make sense of diversity in superficial ways that embrace "multiculturalism" and surface components of cultures.

For instance, Director Sánchez explains his vision of sociocultural competence by stating that superficiality is necessary.

For me, and I have told you before, when I look at the sociocultural competence I want there to be a trajectory across all of our grade levels. I want there to be superficial activities as well. That kids have fun and engage in and the other part is connecting them back. If they are doing some type of report in the middle grades bring it back to the restorative justice kind of framework to have those discussions. I believe that, although we are doing some superficial work in some areas, that we are still doing a great job and that it goes back to the teacher efficacy because I believe that we have some of the best teachers, if not the best.

Director Sánchez envisions superficial activities as being central to the implementation of sociocultural competence because they allow students to have fun. In an earlier statement, he describes these superficial activities as "multicultural projects" that take place in the earlier grades. He acknowledges that more "restorative justice" practices are necessary but more so in the older grades. Despite the superficial "multicultural projects" being present, he believes that Escuelita MdO is doing a good job in the implementation of sociocultural competence. Additionally, during an observation of the first-grade multicultural celebration where students sang songs from around the world and dressed up in their selected country's stereotypical attire, Ms. Azucena shared that the event was more "multicultural and superficial." Director Sánchez's and Ms. Azucena's comments regarding the "multicultural and superficial" activities present at Escuelita MdO, signal the overt nature of the superficiality present.

Along the topic of superficiality, most educators at Escuelita MdO were nostalgic about the school-wide multicultural fair not having been implemented in the past two years.

Well the one that I mentioned that we had before was our multicultural fair. I think it's something that we need to bring back and I think that a lot of teachers would agree with me that that needs to come back. I am not really sure if you are familiar with it or not but pretty much each class had a different country and they learned about that country and we had the kids go out and visit the different countries in the classrooms and they learned about their foods and they learned about their currencies and languages and all that beliefs, religion. And you know that is just one way to expose the kids to different things there you know.

Mtro. Rafael believes that a multicultural fair that exposes students to information on a country's monetary currency, language, religion, and beliefs is an essential component of fostering sociocultural competence. However, focusing on these superficial forms of diversity only touches on surface level aspects of a culture.

Furthermore, Mtra. Rosa believes diversity awareness can be achieved by having native English speakers and native Spanish speakers in DL programs, as well as by bringing in "more cultures" through targeted lessons.

> And I still love it because you see all these students understanding each other and their culture. It's just so beautiful. And then if you bring more cultures you make them more aware and that's the way to go I think. It's like... believe in peace [laughs].

Mtra. Rosa connects the added diversity of having native English Speakers and Native Spanish speakers at Escuelita MdO, with students having a greater understanding of others' differences. She believes that this existing diversity, coupled with additional lessons on cultural diversity, can result in an awareness of differences that leads to peace among students. Once again, diversity is conceptualized in a superficial way that ignores structural inequities. Instead, addressing "superficial" cultural differences is seen as resulting in a more peaceful world.

(Mis)conceptions of Race. Within teachers' attempts to make sense of sociocultural competence and promote diversity awareness, (mis)conceptions of race emerged. These (mis)conceptions of race highlight some of the challenges that can appear in regards to teachers' ideologies.

During a post observation interview, Mtra. Rosa debriefed a lesson which consisted of a read aloud and discussion about how children in different countries are similar in the things that they do. She explained that she also wanted students to recognize that there are people of

different races around the world, however, she admitted that she has not discussed or defined the

concept of race with students.

> I was having an issue about cultures or race. But I thought cultures was easier for them to accept at first or to understand but I almost wrote razas [races] there instead of culturas [cultures]. So I was thinking of that and I think that is where the magazines came in too. I would need a lot more time to categorize so I might put like this is a race, this is a race and maybe cut some faces of people out and maybe where would they go, where do you think they might go and why?

Mtra. Rosa confesses that she was unsure whether to use culture or race in her discussion about

how children around the world are similar. Consequently, she uses race and culture

interchangeably which highlights a (mis)conception about race.

> Educators' (mis)conceptions of race further emerged through Mtra. Jane's notion of

students' colorblindness being "awesome."

> I think as a school or even here the students don't really see [race]… they are respectful …. They really don't see color which is kind of weird. And I say that because I had a student come up to me and say like you are my mom and [Jade] is my sister. He was African American and all the kids believed him. The kids did not see like "oh you are Black there is no way she is your mom." You know what I mean? And the kids were like oh really Ms. Jane is he your son. Like no but I love him as a son and that is okay. And to me that was a good like I guess example of how kids don't see that. They don't see that you are a different color and you look different. There is no way she is your mom. I think if they were at another school they would have said there is no way she is your mom. You know like she's not black. Or like my daughter [Jade] she's super white and kids were like really he is your son. They not once questioned it. And for me that was like oh they don't even see that difference that other kids or other people would be like oh no that's not right you know. When that happened I was like oh wow our kids are really growing up in a really good environment. I mean and I thought that was so awesome.

Mtra. Jane believes that students at Escuelita MdO do not see racial differences and that this

makes them respectful. She further alludes to students' colorblindness as being positive by

stating that at Escuelita MdO they are in a "really good environment." Additionally, although she

is talking about race, throughout her explanation she not once mentions the word "race," instead

she uses the words "color" and "that." Thus, she is framing color blindness as positive and her difficulty in naming race sheds light on the (mis)conceptions of race present at Escuelita MdO.

Mtra. Alcatraz shares an anecdote that also highlights the (mis)conceptions of race present at Escuelita MdO. She explains that Escuelita MdO is a special place where there is a strong sense of community which results in students growing up in a bubble.

> I saw it a lot especially with my oldest son. He was growing up colorless. If that makes any sense. And everytime we were out somewhere I would say "Daniel ve a decirle a aquella persona mira, habla español. And he would tell me pero como sabes que esa persona habla español porque para él diferentes tipos de personas hablaban español. Y por mucho tiempo me decía pero es que no entiendo como tu lo ves y que tu sabes que aquella persona habla español. Because they just grew up first of all with the feeling of Spanish is more than acceptable right. It is a norm and different colors of people and different you know speak it because we had una maestra de Chile obviamente de Chile va hablar español pero diferentes niños filipinos-americanos, o afroamericanos y todos hablando. So para él le tomó mucho tiempo y fue cuando ya estaba fuera que dijo okay ya se quien habla español y quien no habla. So I thought that was always interesting to see.

Through this anecdote, Mtra. Alcatraz highlights how she racializes language. For her, certain people speak Spanish and others do not and she can tell by the color of a person. According to her, her son is colorblind, or colorless, because he does not realize that only people of a certain color speak Spanish. Mtra. Alcatraz's assumption that language is tied to a person's skin color highlights her own (mis)conceptions of race.

Justice and Action

    Social issues. To different extents, educators at Escuelita MdO believe that discussing social issues with students is an integral part of sociocultural competence. As described by educators, social issues involve current, as well as past injustices.

Director Sánchez explains how the new edition of the GPDLE revised the third pillar from "cross-cultural competence" to "sociocultural competence" to include the "social" component.

When I think about the pillar it used to be cross-cultural competence and they added the social part. And I think about the social part and for me it is about social justice. It is not just about it... so if we are thinking just social justice no it is a trajectory of, again, learning about your identity, and learning about other cultures and how does it connect. And you connect it through social justice and through social issues and that is how you connect everything. And that is how you create empathy and sympathy and understanding. Like kids connect about Trump because they understand how it impacts them, their culture, their background, and everything they learn about themselves impacts the social part of their lives.

Director Sánchez interprets the "social" part of sociocultural competence as involving social justice through the discussion of social issues. He further clarifies that the "social" component is also about students learning about their identities and other cultures, which allows students to have a greater understanding of one another. Consequently, according to Director Sánchez, learning about social issues, such as those influenced by Trump's presidency, helps students connect with each other. Thus, as explained by Director Sánchez, the awareness that social justice brings to students leads to connectedness amongst them.

Similarly, while the leadership team collaboratively made sense of the relationship between social justice and sociocultural competence, Mtra. Alcatraz centered social issues as integral to sociocultural competence. She argues that a lack of sociocultural competence results in social injustices.

I think that because there isn't social, multicultural competence [sociocultural competence] we end up with social injustice right? I mean, it is right. It is how we end up there right and why we still have Black Lives Matter and we have all these people fighting for the rights of immigrant children who are being separated at the border right because they are blamed for everything that is wrong in the United States right. And I think that is how we connect it right?

Mtra. Alcatraz explains that sociocultural competence can be part of the solution to injustices such as police brutality against the Black community and the inhumane treatment of undocumented immigrants at the US-Mexico border. She believes that social justice and sociocultural competence are interconnected through the urgency to address social issues.

Furthermore, as part of sociocultural competence, educators envision a curriculum that addresses social issues. Ms. Azucena explains that students need to learn about history through multiple perspectives, including the perspective of the oppressed.

> So I think it is about multiple perspectives and really allowing them to exist in your classroom. When you are reading history, and especially they bring in their own history topics and eras and they incorporate them. And it is not just about opening the history books and reading what is in there but really having discussions with the kids and helping them understand all the different perspectives about the oppressed and the oppressor sometimes or about the experiences of living like you said in the caste system. I think in the past that was done a little bit more comprehensively.

Ms. Azucena references a lesson done in sixth-grade where students analyzed the caste system through the lens of the oppressed, thus, highlighting the importance of addressing social issues through multiple perspectives.

> In a similar manner, Mtra. Alcatraz shares the importance of coupling discussions about past injustices with discussions about current events.

> I think that it's through talking about current events. Talking about you know things that have happened in the past with like when we talk about the Holocaust and we talked about how this horrible event begins in Europe right and it continues to grow and people just stand by and watch it happen right. And just exposing the unfairness of it the injustice of it and helping them see that it's always important to not just be someone who watches it happen but that you need to do something about it right so we read different things and the kids present on people making a difference… And just through literature, through current events, through history of things we have lived through. And just you know, Trump [laughs]. [He is a] topic of conversation in terms of things he says you know how he sees people, how he basically gets people to go against another group of people... Basically the world around us we can use as an example of what to do and what not to do.

Mtra. Alcatraz sheds light on the importance of students being aware of past and present injustices to motivate them to work towards making the world a better place. Current events that relate to the effects of Trump's presidency, and the social issues that have emerged, are central to fostering sociocultural competence at Escuelita MdO.

Student advocacy. As suggested above by Mtra. Alcatraz, educators at Escuelita MdO

envision student advocacy as a critical aspect of sociocultural competence.

Director Sánchez shares that the identity development component of sociocultural

competence, if implemented well, should foster student advocacy.

> I think for me is, adding to that, knowing your identity will also provide you a sense of purpose for future years. I look at the kids that leave from here and really strong kids. One of the girls is going to UC Berkeley to study chemical engineering. One of our presenters this year. And every year you hear a story. Like last year was it Stanford, and the year before it was Harvard. And every year you see kids from here going to top schools. And that is not the only thing that makes a student great right but if we do our job right through the sociocultural competence my wish would be for them to come back to these communities. Not to stay at Stanford and these fancy areas but come back and give back to their community. For me, it means that sense of belonging and if we can provide that sense of belonging it is going to be easier for them to stay on the right path.

Director Sánchez explains that, because of sociocultural competence, students should have a

strong sense of identity and purpose that will motivate them to give back to their community.

Student advocacy is then envisioned by Director Sánchez as students returning to serve their

community after attaining their university degrees.

Similarly, Mtro. Mendoza's conceptualization of sociocultural competence also

incorporates student advocacy. When asked what changes he would make if he were responsible

for the implementation of sociocultural competence at Escuelita MdO he shared that he would

incorporate community service projects.

> A way that the kids could be able to give back to the community, not like a … some people say like a volunteer project at school. In the high school, you have to do 20 hours of volunteer hours and stuff … because no that comes and goes. Something that will have an impact for sure. Something kind of like every year okay we'll do a food drive for this particular shelter or whatever. Every year, every year, every year. You know, something that is just continuous and shows that we are part of this community and teaches the kids some responsibility and some ownership. Like I collected this amount of cans of food and now we will take them over there. So yeah, have a way of kids have something that they can give out and they can continue on giving. Again, to be better members of society.

Mtro. Mendoza explains that student community involvement should be ongoing and go beyond one-time activities. His hope is that by continuously serving the community students will become responsible and involved members of society.

Young versus older Dichotomy. Although educators discuss social justice as foundational to sociocultural competence, there is a recurring belief that social justice is more adept for older students than for younger students.

Director Sánchez highlights this young versus older student dichotomy when he explains the differences between the implementation of sociocultural competence in the lower and upper grades.

> Primary grades do a lot more multicultural kinds of projects. What you were saying you reminded me of just social justice. Being able to have conversations and restorative practices. Those kinds of practices in the middle grades are key because it is not just about, it also goes with your, the ability of the students to have those deep conversations. You are not going to have those in first and second.

Director Sánchez believes that social justice is more appropriate for the older students because they can have more in-depth conversations than younger students. He goes on to state that he expects to find more "superficial and fun" activities in lower grades and more "restorative-type" conversations in the upper grades.

Mtra. Jane further adds to the young versus older dichotomy by explaining that, unlike the restorative practices implemented in the middle school grades, the focus of second grade is for students to get along.

> Yeah, those are our three main projects. I think we try to foster, at least in second-grade, more of the classroom community and being accepting of all in the classroom. In the upper grades, it is more of the restorative part as well. We do a little bit but not as much as in the middle school. The middle school is totally different. But the kids are at a different level cognitively and also with their learning.

The three main projects Mtra. Jane is referencing are: the creation of an ancestor doll, a family

recipe description, and an influential person presentation. Mtra. Jane suggests that students are

learning to appreciate each other's culture through these projects. In contrast, as she goes on to

state, middle school students are at a different cognitive level and, as she claims, they can

participate in more restorative-like practices than younger students. The belief that older students

are cognitively more capable of having difficult conversations creates a young versus older

student dichotomy that places younger students as less capable of having the same

conversations.

Similarly, Mtra. Rosa highlights the dichotomy between young and older students by

stating that the topic of race is too difficult for her first-grade students to understand.

> I was having an issue about cultures or race. But I thought cultures was easier for them to accept at first or to understand but I almost wrote razas there instead of culturas. So I was thinking of that and I think that is where the magazines came in too. I would need a lot more time to categorize so I might put like this is a race, this is a race and maybe cut some faces of people out and maybe where would they go, where do you think they might go and why? No, I don't know if they would really understand it as well. I think I would like to see that done in like third-grade. I think that is a good grade to do it in. Maybe that is a suggestion that I could give to them. Although they do know I am dark and you are light and we can be friends.

Although Mtra. Rosa is thinking about different ways to incorporate conversations on race in the

classroom (i.e. magazine images) she has doubts about her first-grade students being able to

understand this topic. Consequently, instead of talking about "race" she opts to substitute this

term for "culture." She acknowledges that her students notice differences in skin color, however,

she goes on to state that the topic of race is more appropriate for older students such as third-

graders.

Critical Consciousness

      Beyond Academics. Despite its challenges, at Escuelita MdO there is a consensus that

fostering sociocultural competence entails going beyond academics.

      Mtro. Rafael questions the notion of "21st century skills" by arguing that educators need

to prepare students for the real world by going beyond academics.

> We always hear about 21st century skills right but what is that really?…. Our
> kindergartners right now are the ones that are going to be in that world, so how do we
> prepare those kids to be out in the world. We have to go away from teaching them to
> memorize a formula for area that doesn't really do anything to help them. You have a
> phone you can look things up, you have those resources. It really doesn't apply anymore
> so we have to figure out ways to be more progressive and just innovative here with the
> kids. And I think this school we have an opportunity to do that just because of the nature
> of the program of our school but we are still stuck in that same mentality that sometimes
> test-scores come first and all that. We have to get away from that. We have to get away
> from that test-score mentality and really look in and think what do we really need for our
> kids? What can we do to really have them have an advantage when they leave our
> school? And I am not talking just about having an advantage academically that they are
> high but just to see the world as it is and to be able to collaborate with our students.

Mtro. Rafael highlights the importance of fostering critical thinking by challenging approaches

that favor memorization and, consequently, the culture of high-stakes testing that permeates the

school system. Mtro. Rafael believes that educators need to challenge the high-stakes testing

culture by being creative and supporting students in gaining a better understanding of the world

they live in. As he further explains, this goes beyond preparing students to be academically

"high" according to test scores. Through his emphasis on the need to go beyond academics and

of challenging the culture of high-stakes testing, Mtro. Rafael exhibits the critical consciousness

to challenge the status quo.

      Similarly, Mtro. Miguel emphasizes the ideology of going beyond academics and of

challenging the status quo by describing how he makes his instruction relevant to students' lives.

> I guess just making connections means the same thing as making the lessons relevant to
> them right. By using examples relevant to their world, their community, from their lives.

> By bringing you know what my grandma would say [laughs], what their moms would say. Like how many of your moms ever tell you this or that. The kids raise their hands. I try to connect a lot with them on different levels. Treat them as, you know as people not just as little machine that needs to be taught. No, they are students.

Mtro. Miguel acknowledges students' humanity by stating that they are individuals that need connection rather than machines that need to be filled with information. Mtro. Miguel exhibits a critical consciousness that embraces going beyond academics and towards recognizing the whole child.

Beyond Language. Educators' perceptions of sociocultural competence repeatedly stress going beyond the depositing of information in two languages.

Ms. Azucena shared that one critical component of Escuelita MdO is that the DL program embraces students' home language. She also emphasizes that sociocultural competence needs to go beyond the language component by preparing students to create change.

> I think a lot of components are built in you know because we are teaching in two languages and we are already saying everyone here is important and everyone here has something valuable to share in their classroom. So part of it is built in but I think there are things we can do in a more purposeful way throughout the program. And I think that for [the principal] it is a very important goal and as it is for me and [Alcatraz] it is something we will be focusing on next year. I don't know if I could add anything more to that but just we give kids academics, biliteracy, and bilingualism. They also need to leave feeling that they are valuable and that they can contribute to this community and to the world in ways that are going to make a difference and that we can empower them to be you know change makers in the world and that can only be if you really have a true sense in who you are, what your role is, and how you can make a difference.

In her conceptualization of sociocultural competence, besides the language component, students need to leave Escuelita MdO knowing that they are important and that they can impact the world. As Ms. Azucena describes, this should be done by making sure students have a strong sense of self.

Similarly, Mtra. Alcatraz expresses that being an educator in a DL program means more than just teaching language.

Well, I think that I am always a language teacher right. That's one. During our Spanish block, I am actually teaching Spanish as a second language to half the kids at least right and the same thing when I'm when we're doing our English block I'm still a language teacher to all those kids that are learning not just the EO who are learning continuing to grow in their language but also to the other kids learning it as a second language. So you have that responsibility right and making sure that both groups are progressing but I think it also gives you the opportunity to talk about just cultures and relationships and respect among people. [A]nd we are different right because ...we might come from different cultures or we have different belief systems but we're all important right. And I would say that the biggest role that we have is exactly that to teach them respect for each other right, for who they are and where they come from and hopefully you know that they learn to value that being different is not a bad thing right. I think that's like the neatest part of it all you know it ...as well …...so that's what it means to me right, especially, as you see society nowadays and you see all the conflict in the hate and the things are going on so hoping that you, that you kind of plant that seed right that of respect for everyone

Mtra. Alcatraz knows that as a teacher in a DL program she is always a language teacher, however, she is aware that her role goes beyond the depositing of information in two languages. She recognizes that, amidst all the injustices going on in society, she is also responsible for centering culture and facilitating discussions on differences amongst students. Her analysis of the macro-social inequities and her sense of agency to address these in her classroom, suggests that she also rejects the status quo.

Biases. During the administration focus group, the participants collaboratively made sense of sociocultural competence by discussing the importance of educators and students having an awareness of biases and their impact.

Mtra. Alcatraz explains the importance of challenging notions that may appear natural.

I think that part of being able to have acceptance is to get rid of some of those things that we grew up with. Sort of purify our soul, I don't know. They are little subtle things that we might say or do that might be hurtful towards other kids that we may not be aware of. So we need to be a little bit more aware of that. We were talking about how growing up I remember as a little kid saying "Chino, chino, japones, comé caca y no me des" and you know you grow up with that and it is so true. [Other admin laughs and relates with the comments]. The other day I saw someone [a parent] going like this [signals eyes] and say va venir and I was like oh my God. We need to be aware right. And even though we are here and we have our own story and we advocate for valuing, we do things and we say things that are not always appropriate.

Mtra. Alcatraz begins by explaining that educators might hold beliefs that, when left unquestioned and acted upon, result in hurting others. She highlights that even though educators may advocate for diversity awareness in their classroom, they can still act in deficit ways when their biases go unquestioned.

Building on Mtra. Alcatraz's statement, when asked what the characteristics of socicultural competent teachers are, Ms. Azucena shared that it is essential for teachers to have an awareness of their biases.

> I think it is about reflecting on our biases because we all have them. And it is about being aware of our own biases and it is not just towards other cultures or ethnicities it could be their sexual orientation, their physical appearance [Alcatraz states and nods Yes as this is being said], their disability, it could be their learning disability, it could be their socioeconomic status, we have biases about people and for us to know like what is the bias that I am thinking right now and how is this impacting how I treat this person. As teachers, I think that it is important that we are aware because we all have them and it is easy to say, oh I accept everybody and we do and that is the purpose …

Ms. Azucena explains that biases go beyond notions of race and ethnicity and highlights how, when left unquestioned, biases influence actions. Furthermore, when asked what having socioculturally competent students entails, Ms. Azucena shared that it should be like having socioculturally competent teachers.

> The goal is that they would look the same as we want our teachers to be right. We want them to also be aware of their biases. Because they are going to grow up with biases as well and if they are going to be empathetic and be able to connect I think the only way to do that is to be aware of your biases yourself.

Ms. Azucena relates students having an awareness of biases to fostering empathy amongst students. Conceptualizing sociocultural competence as involving the problematization of biases on the part of teachers and students, thus, necessitates challenging that which appears "natural"—status quo.

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Purist Language Ideologies. Educators at Escuelita MdO, implicitly and explicitly demonstrate purist language ideologies which highlights the need to challenge the status quo when it comes to language practices. Purist language ideologies involves making sense of language as stagnant rather than dynamic (Otheguy, Garcia, & Reid, 2015). For instance, when referring to the language practices of Mtra. Alcatraz, the new program coordinator for the following academic year, two teachers described both her Spanish and English as "beautiful." Mtra. Azul stated that "Yeah, [Mtra. Alcatraz] is great…like her Spanish is beautiful." Similarly, Mtra. Rosa stated that "…[Mtra. Alcatraz] is going to do an excellent job. And her Spanish and English are really exquisite they are beautiful. So she is going to be a great role model." The similar comments made by the two teachers, and observations made by the researcher, suggest that Mtra. Alcatraz's native-like fluency in both languages leads to her colleagues viewing her language practices as "beautiful."

The purist language ideologies prevalent at Escuelita MdO further emerged as Mtra. Alcatraz described her future role as program coordinator.

> …you are never supposed to mix the languages or have print where you have some words in Spanish and right next to them the words in English. It is all about separating and maintaining the integrity of that language and encouraging kids, depending on the grade level.

As stated by Mtra. Alcatraz, there is an expectation that languages are supposed to be rigidly separated in both oral practices and in the classroom environment; which further adheres to purist language ideologies.

Subquestion 1b: Practices

Educators' practices at Escuelita MdO, influenced by their conceptualization of sociocultural competence, are described in this section. The themes that emerged are organized into three of the seven strands suggested as essential by the GPDLE in the implementation of DL

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programs (Howard et al, 2018): curriculum, instruction, and program structure. The other four strands will not be discussed because there was no compelling evidence to support these strands in relation to sociocultural competence at Escuelita MdO. Each theme is then accompanied by subthemes.

Curriculum

Tourist Curriculum. Tourist curriculum refers to activities done in the classroom which reflect isolated aspects of a culture such as an emphasis on the 3 F's– facts, food, faces (Peterson, 1993). The first-grade multicultural celebration, the former school-wide multicultural fair, and ---- exemplify the presence of the tourist curriculum present at Escuelita MdO.

The first-grade multicultural celebration has two main components. First, each student selects a country to research. The student conducts the research about the country at home and prepares for an in-class presentation. Students research components of the country such as the languages spoken, currency, geographical location, natural resources, food, flag, and customs (See Figure 2). The second component includes students dressing up in an outfit from their selected country and participating in a musical performance singing a variety of songs. Mtra. Azul describes that students "sing and dance in English and in Spanish and [that] they [dress] in the cultural traditional clothing of the country they study. So they study the money, the flag, the food but again it's just basic." Mtra. Azul's description of the multicultural fair as "just basic" further evidence the tourist curriculum present at Escuelita MdO. Additionally, decorations throughout the auditorium included flags and images of people dressed in stereotypical attire. For instance, there was a figure meant to represent Native Americans adorned stereotypically with a feather headdress.
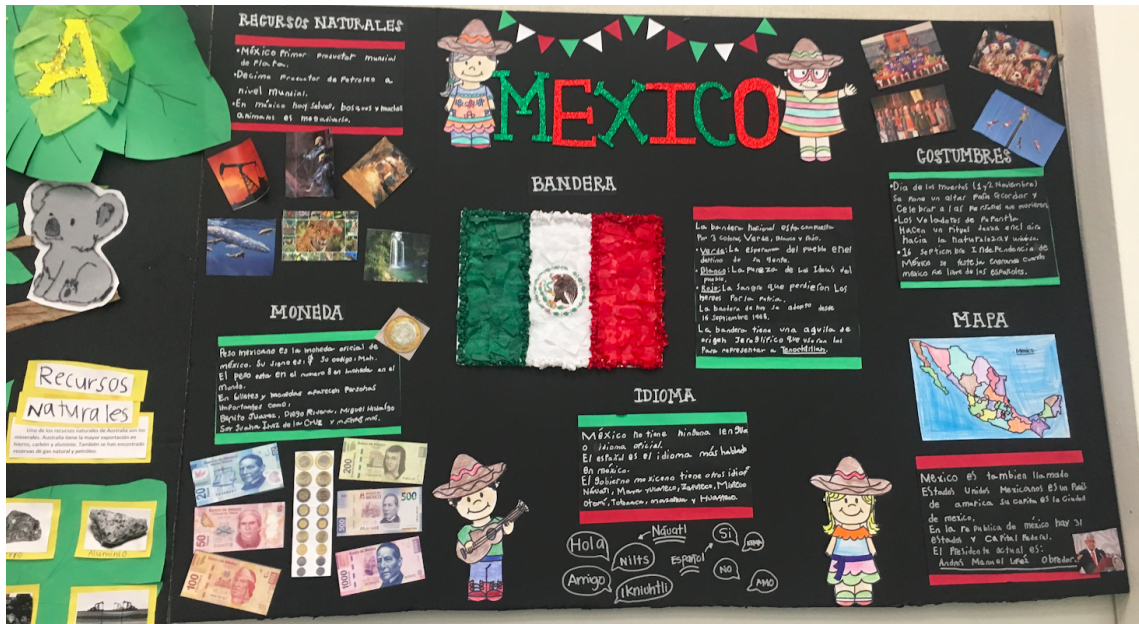
Figure 2 First-grade Multicultural Project

Another widely-discussed practice that demonstrates the presence of tourist curriculum at

Escuelita Mdo, is the school-wide multicultural fair which has been in a hiatus phase. Many

educators feel strongly about bringing this practice back during the following academic year.

> Well the one that I mentioned that we had before was our multicultural fair. I think it's something that we need to bring back and I think that a lot of teachers would agree with me that that needs to come back. I am not really sure if you are familiar with it or not but pretty much each class had a different country and they learned about that country and we had the kids go out and visit the different countries in the classrooms and they learned about their foods and they learned about their currencies and languages and all their beliefs, religion. And you know that is just one way to expose the kids to other different things there you know.

As Mtro. Rafael explains, similarly to the first-grade multicultural celebration, through the

multicultural fair students learn about other cultures by exposing them to superficial components

such as food, money, beliefs, and religion.

Mtra. Azul describes that the multicultural fair went beyond selling food by providing a

"learning opportunity" where students were exposed to several countries and which allowed

them to "get more cultural." Through this "learning opportunity," kinder through second-grade

research one country per grade-level and third through eighth-grade research one country per

classroom. On the day of the fair, the students can travel to various "countries" and learn about

the culture of that country through hands-on activities.

> And then the day of the fair students would get a passport and they would travel to two or three countries and they would bring a little *maleta* and they would have to make something in that country. So it was a whole day thing…. They had games like authentic artifacts that they could see.

Mtra. Azul adds that preparing for the multicultural fair, and attempting to incorporate the

planning and research into the curriculum "placed a lot of work on the teachers." She believes

that this, coupled with the change in administration, is part of the reason why the multicultural

fair did not take place the past two years for the first time in over a decade. Even though Mtra.

Azul would like to see the multicultural fair return, she states that a "one day event is not

enough" to meet the sociocultural competence goal of DL education.

Another practice at Escuelita MdO that connects to the incorporation of Tourist

Curriculum is the second-grade unit on China. As part of the preparation for the school-wide

multicultural fair, second-grade incorporates a study of China into their curriculum. As Mtra.

Azul and Mtra. Jane explain, the unit on China lasts several weeks and it employs Guided

Language Acquisition and Design (GLAD) strategies. Mtra. Jane explains that the unit on China

involves learning about "authentic" Chinese culture by studying eating practices and Chinese

New Year traditions.

> [w]e kind of research what like customs they have when they go eat. You know what is the …. the chopsticks you can't touch your mouth with them if you do that whatever food you touched that is your food because that has been in your... You know little things like that. How to rest them in the little resting plates. It is always family style because it is part of your family and community time. And obviously I am not Chinese but I had to go through that. Luckily, I do have a friend that is Chinese so I would ask her like okay so what about the red envelopes. When do you give [them]. Oh it changes. And she's telling me all these things and I am writing everything down and sometimes it is looking for those resources we have had people come and actually teach them Chinese Calligraphy.

We did that two years ago but it is difficult to teach a different culture because I could talk about the mexican culture but even in my culture there are different regions and so it is difficult to teach a different culture like I said and we try to look for authentic experiences for the kids as well.

Mtra. Jane shares that teaching about China involves doing research because she is not part of that culture and wants to expose students to as many "authentic experiences" as possible. Therefore, to paint a more "authentic" image about China, Mtra. Jane researched cultural practices behind food, including the use of chopsticks. This focus on "authentic experiences" led the second-grade team to utilize fundraising money to pay someone to come to Escuelita MdO and teach students about Chinese calligraphy. Despite an emphasis on "authentic experiences" throughout the unit on China, an analysis of the heterogeneity of China, as well as the struggles faced by Chinese Americans, is lacking in their description of the unit on China.

Integration. At Escuelita MdO educators stress the importance of integrating sociocultural competence into the curriculum. Educators shared that, considering time constraints and the extensive material they must cover in two languages, integration is critical to sociocultural competence. Evidence of this integration includes sociocultural competence being embedded with history, writing, reading, and English Language Development (ELD) standards, as well as future scope and sequence plans.

Mtro. Mendoza, who has taught in various grades, explains that in fifth-grade, sociocultural competence is integrated with history which allows to "knock down two birds with one stone."

And here, we try to do it with… for example when we did Westward Expansion for history… kind of like how would you feel when Native Americans got pushed out of their homes? How would you feel if that happened today? What would you say if your family came from that background or something like that. So just mix it all in. Try to mix it with what you are doing already. So try to knock down two birds with one stone.

As Mtro. Mendoza explains, students are led to question how they would feel if they were in the shoes of the Native Americans, thus, simultaneously, attempting to foster empathy development.

The sixth-grade team integrates sociocultural competence by having students read and write about social justice topics.

> I find the social justice piece is what really gets, especially sixth graders, very interested because they have their own stories right and they see things or whatever and it totally brings them in. And they want to share and they feel angry sometimes to hear that these things are happening but it is about how can we make a difference…. And that was one way to connect them, hook them to what we were doing. Reading about it and writing about it. Which are our standards right? Because you have to read and you have to write and that was one way to get them to do it.

As Mtra. Alcatraz shared, students get excited to make connections to their own lives and to discuss how they can become advocates for change while meeting writing and reading standards. Social justice topics are also integrated into the English language development (ELD) block.

> So what happens is that we also have our ELD block and it was through our ELD block that we talked about the slavery and the Holocaust. We would use that content and we would incorporate the language structures that the students needed at the different levels. The sentence frames, and the conversations and the speaking and listening parts within that context so all the kids would do presentations on something related to the Holocaust. They all did presentations on people making a difference because of the things that we read during our block. So we have our reading block and then we have our ELD block which is 45 minutes.

As described, integrating social justice topics into the ELD block allows for students to expand their language skills while fostering sociocultural competence. However, Mtra. Alcatraz did share that the sixth-grade readers and writers workshop curriculum lends itself to fostering sociocultural competence more than in the other grades because it more closely aligns to social justice topics.

Although not yet a practice, during the focus group interview, the administration team brainstormed developing a scope and sequence for the implementation of sociocultural competence with integration at the core.

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Yes, developing something and developing that scope and sequence and finding resources. It is always like so okay I want to do this but what am I going to use right. So it is obviously not a one year kind of project, it is going to take a while and what you want every year is to keep adding something to it whether its increasing the depth of what you are doing or you know for older upper grades you need to have some rigor that is somehow connected to the standards too because we only have a limited about of time in our day. And we always have to get the biggest bank for our buck. It is about doing the social multicultural competence and yet connecting it to the standards and making sure that we are integrating. We need to always integrate or else we are not going to cover what we need to do.

Mtra. Alcatraz describes that the integration of sociocultural competence will take time and that it must be enhanced throughout the years and across grade levels. The emphasis on "always integrate" depicts that integration is a necessity in order to continue meeting the high expectations and demands present at Escuelita MdO while getting their "biggest bank for their buck."

Justice. Practices involving justice were recurrent across Escuelita MdO's curriculum. These justice-focused practices include discussing current and past injustices, as well as influential people.

Practices that promote justice are implemented as early as second-grade through a social studies unit on heroes.

[T]hey're younger seven and eight but we do a unit on heroes and leaders and it's difficult to explain slavery, desegregation so we do it, to a certain extent. And it's really neat the connections they make like they're making connections to our times now and they do those on their own. So really like just exposing them to literature and giving them the tools and eventually they'll learn to be global citizens.

As Mtra. Azul describes, even though explaining slavery and desegregation to second graders is difficult, students are interested and can make their own connections to current events. When asked what connections students make to current events, Mtra. Azul shared that students notice how Black people are discriminated upon and how that connects to Mexicans being discriminated by Trump. She states, "and now [the students] are telling me like with the

president now he doesn't like Mexicans and it's kind of like [they know] that he doesn't because

they see the news. They don't like them to speak Spanish they want to separate them." Mtra.

Azul's incorporation of practices that involve justice creates a space in her classroom where

students can discuss justice topics that directly connect to their lived experiences.

On the topic of heroes and leaders, the second-grade team has an influential leaders

project in which students research someone who has made an impact on the world. The

assignment description sent to parents reads "The main objective for this Social Studies

homework is to expose students to famous/ important people of different countries and cultures

and how they influence our world." With parent collaboration, the project involves students

writing a report that includes a biography of their selected person, as well as a description of

their contributions. The second-grade team also provides students and families with a list of

influential leaders that they may select. This list includes politicians, activists, scientists and

inventors.

The fifth-grade team incorporates justice topics by leading students to see history through

the lens of the oppressed.

> Well we do, we did social studies at the beginning of the year—US history. In fifth-grade, it is focused on Westward Expansion so a lot of settling and of course with that comes the treatment of Native Americans. And I think back to what I learned in High School even… and how they never even mentioned that. It was just Native Americans had to resettle somewhere else but they never talked about the wars and the fights you know that would happen. I remember that I would get stuck in one lesson. What was supposed to be a 30-minute lesson, I would spend like one hour just having conversations with them, kind of like a circle kind of type. How would you feel if you are at home, you are established on your farm or whatever and these guys all of a sudden come pushing you more and more out of the way? How would you feel about that? How are we still doing that today? With the ocean, with resources, with more homes being built you know. What is happening to all those animals that live there? Kind of like make a connection between what was happening before and what is happening now. Making it more relevant to their lives.

As Mtro. Mendoza discusses, justice is centered in social studies lessons by including

conversations on the different inequities that have occurred in the making of the United States.

He references his own experience learning a one-sided view of history that minimized the impact

of Westward Expansion on the lives of Native Americans. Mtro. Mendoza works towards

centering justice in his teaching of the Westward Expansion by leading discussions that promote

empathy development. Mtro. Mendoza questions students about how they would feel if they

were displaced from their homes. He also leads students in making connections between justice

and current events such as the pollution of the earth and the overuse of natural resources.

Similarly, the sixth-grade team centers justice in the curriculum by addressing past and

current inequities, as well as people who have made a difference.

> So we go from that, from the beginning of how the country was created, to slavery, to
> civil rights, to people who make a difference. There is a unit on teen activists. So kids
> making a difference. So we talk about Malala Yousafzai. We talk about other teens in the
> country who are doing it, whether it's starting a special kind of recycling program in their
> communities or talking about you know against bullying… a lot of what we do during
> our English block is talking about some of the past … and the kids present a lot on people
> who make a difference, people who made a difference in the past, people who make a
> difference now, and we talk about Germany. We talk about the Holocaust and the
> Injustice of that time.

As Mtra. Alcatraz details, in addition to discussing past and present inequities in the United

States, the sixth-grade team also includes conversations about inequities that have occurred in

other countries. Conversations on world-wide inequities is coupled with learning about advocacy

and people who work towards making a difference amidst these inequities. Mtra. Alcatraz shares

that it is important for students to understand that making a difference does not always mean

changing laws and that there are various ways individuals can work towards making a difference

at a local level. Mtra. Alcatraz further shares that the justice component increases student

participation and motivation. She states that the "social justice piece is what really gets,

especially sixth graders, very interested because they have their own stories right and they see things or whatever and it totally brings them in."

Students as Advocates. Building on the topic of justice, at Escuelita MdO students being advocates and giving back to their communities is viewed as a critical component of sociocultural competence. As previously explained, students learn about influential people who work towards making things better, however, additionally, in the upper grades educators incorporate conversations and projects about how students can make a difference in their communities beginning with how they interact with others.

In sixth-grade, Mtra. Alcatraz incorporates discussions that highlight the historical role of children in the movement for civil rights.

> About the children's movement back in the 60s and how the kids were the ones... they actually used the kids. So they would walk out of their schools and they would march and there were thousands of kids and things like that. The power, you don't have to be an adult right. As a student you have the ability to make a difference. It is also not about changing the [whole] world how about our environment, our school environment or things like that.

Through these discussions, Mtra. Alcatraz elevates the power of children and guides students in conversations about how young adults can be central actors in working towards change. Furthermore, Mtra. Alcatraz shares that students feel angry towards past and current inequities and that she redirects them by questioning how they can make a difference.

> And they want to share and they feel angry sometimes to hear that these things are happening but it is about how can we make a difference. How can we make a difference? And it starts with little things. It's not... You don't have to do something huge. How you interact with other people right? With the people around you.

Mtra. Alcatraz reminds students that making a difference in the world starts with ourselves and the ways that we treat others. Thus, promoting student advocacy through the interactions they have with others.

Moreover, the eighth-grade community service project encapsulates Escuelita MdO's vision of students as advocates. As Director Sánchez shares, the community service project is an integral part of fostering sociocultural competence at Escuelita MdO because students have an opportunity to give back to the community.

> So now with the community service project, I think we have a beautiful opportunity to tie everything within the sociocultural competence. Because for me it is like… it's knowing who you are, social justice, rights for people, and then giving back to the community. So I think if you can do that trajectory it starts with identity and giving back.

This community service project consists of every eighth-grade student completing at least twenty volunteer hours at a nonprofit community organization. Students are responsible for contacting the organization, completing the hours, and reflecting on their volunteer experience through a presentation. The presentation includes the following components: student process selecting the organization, information on the organization's goals, expectations of the organization, a video that highlights students' experience at the site, student research related to the societal problem the organization addresses, a discussion of how the organization makes a difference, how the student contributed to making a difference, how the volunteer experiences impacted the student, and how students used their bilingual skills during their volunteer experience. The organizations students volunteered at include, but are not limited to, organizations such as those that provide support to people who are homeless, children with leukemia, after school youth centers, and community cleaning.

One student presented his experience working with an organization that supports people experiencing homelessness by providing them with food and clothing. When discussing homelessness and food insecurity, the societal problems that this organization focuses on, this student presented statistics on the prevalence of homelessness and food insecurity in the United

States. This student further highlighted that the border region between the United States and

Mexico has a high concentration of food insecurity.

Literature. Educators at Escuelita MdO incorporate sociocultural competence into the

curriculum through literature. Through selected literature teachers discuss topics such as identity,

diversity, justice, and action.

In Mtra. Alcatraz's sixth-grade classroom, students read books and discuss social issues

that connect to justice, while meeting grade-level standards.

> These units are mostly about trying to understand characters in a story. Trying to
> understand their motivation. Trying to understand when they struggle, what the reasons
> for those struggles are. Is it a power struggle? Is it because they belong to different
> groups? We also read …..within the units we read parts of *Cajas de cartón.* This book is
> part of the curriculum. You analyze how as an English language learner [Francisco] is in
> a classroom and how he is trying to survive. Leímos la historia dentro de una de las
> unidades y muchos niños empezaron a leer el libro en español. Obviamente la historia
> aqui esta en ingles. Pero sí este analiza a un personaje y todos los diferentes componentes
> de un personaje y qué razones tiene este personaje para actuar de esta manera. Hay una
> historia donde dice parece que el maestro está hablando muy rápido. No le entiendo nada.
> Y es que pues no puede entender ingles verdad y luego también es la historia donde
> alguien le presta una chamarra y el dueño va y se la quita y lo golpea. Hay niños que han
> leído los tres libros, pero en su mayoría cuando leen así algo que les interesa pues tratan
> de leer algo ligero de diversión algo que les haga reir. Pero si les hablas del libro se
> entusiasman. Estos son … social issues.

As Mtra. Alcatraz explains, in this grade-level, the curriculum lends itself to social issues many

of which students can relate to. In relation to the *Cajas de cartón* story, she mentions that

students can analyze a character which struggles to adapt to a new culture, including learning a

new language. Considering that most students at Escuelita MdO are learning either English or

Spanish, incorporating literature that addresses the challenge of learning a new language is

relevant to students.

Similarly, in her second-grade classroom, Mtra. Azul strives to select books that her

students can relate to. Although the second-grade district-mandated curriculum does not lend

itself to culturally relevant literature or to discussing social issues, Mtra. Azul looks for opportunities to integrate books that resonate with her students.

> [In one unit] we were talking about character relationships I picked… and I think it's by Pat Mora, *Tomás y la señora de la biblioteca*. So the little boy's parents are migrant workers and he has to travel. And it kind of shows like he has to translate for his parents and then he meets a library lady but he doesn't have a library card because he's always moving. And she lets him check out books and then he teaches her Spanish he teaches her English. So I think…. No I don't think a lot of these kids have migrant [worker] parents in this community but some of their grandparents are or they can identify with having to translate for their parents. So just little things like that in the books that I pick and also every lesson starts with a connection like a 2-minute you know connection and I used to read the ones on the book always. But now I make it more about them cuz I know my students. I know the lesson now so I'm able to just set an example of like of anything happening in the classroom or sometimes I do make it up but it's something that they can make a connection with because sometimes the ones in the book are not relevant. It's taken a while for us to really find those books but yeah those are really neat books.

Mtra. Azul acknowledges the importance of having books that are relevant to her students. She recognizes that the books that come with the curriculum are not relevant and she looks for alternative books that will resonate with her students' experiences. Mtra. Azul points out that her familiarity with the curriculum has allowed her to make modifications and that doing so takes time. The book she references, *Tomás y la señora de la biblioteca,* allows her to tap into her students' experiences as language brokers, as well as make connections to the struggles that immigrants face in the United States.

Instruction

Critical Discussions. Across grade levels, teachers emphasize students engaging in critical discussions that involve perspective-taking and empathy development as key to sociocultural competence. These critical discussions occur in relation to current and past social issues and involve conversations about global warming, and the unfair treatment of people belonging to racial and ethnic minoritized groups.

In first-grade, Mtra. Rosa has critical discussions with her students about the pollution of water sources and the effects of global warming on the environment.

> And right now we are talking about ocean life and today we watched a video about what is a pez and on there it talks about pollution and how you shouldn't throw things away and how it all goes to the oceans and so they are globally becoming more aware of what goes on in their surroundings and how they can prevent things from happening. And in the other one, United Animals, the animals actually become the diplomats of having conferences where they talk about global warming like the polar bear that had to leave his home, the turtles in el Ecuador that had to leave the Galapagos because it was so full of oil. They talk about those kinds of things within the movie. So it is about finding those types of videos or media that helps them understand that it's more than just the theme. Because you could say it is just a theme but no we talk more in depth about issues that are really happening now.

Through kid-friendly videos, Mtra. Rosa incorporates critical discussions about the environment within a unit on ocean life and ocean animals. Students have conversations on the effects that water pollution has on sea animals such as fish and turtles, as well as the impact of climate change on the Arctic and on the polar bears that live there. As she describes, this leads students to have a greater awareness of what goes on in the world and to discuss how they can contribute to change.

In second-grade, while discussing people who have made a difference in the world, Mtra. Azul facilitates critical discussions about the unfair treatment of African Americans and Mexicans in the United States.

> We've been talking about different heroes in different time periods. So when we start with Martin Luther King they know the civil rights movement to a certain extent segregation. And then when we learn about Abraham Lincoln they know he ended of slavery. So they don't understand the time period but they do know like why did they always pick on black people. So I have to tell them well you know slaves were African-American and they kept up that whole time. And now they're telling me like with the president now he doesn't like Mexicans and it's kind of like that he doesn't because they see the news. They don't like them to speak Spanish they want to separate them. And I kind of have to bite my tongue because I can't engage in political conversations but I just be like "oh! That is one great example." Or things like that you know. So they hear things at home and they see things on the news and they are noticing that.

Mtra. Azul points out that students are aware of the sociopolitical realities in the United States and; therefore, make connections between the past and present mistreatment of minoritized groups. Some of these sociopolitical realities include the inequitable treatment of African Americans and the constant bashing on Mexicans by government officials. She alludes to a conversation where students highlight that Mexicans are undesirable and that Spanish is looked down upon. She acknowledges the importance of holding a space for these conversations to happen. Mtra. Azul further clarifies that not engaging in "political conversations" for her means that she does not impose her views on her students due to "parents [that may hold different views] and because [she] thinks [students are] free to choose and decide what they believe in." Mtra. Azul creates a space in which students think critically and collaboratively as they make connections between the material presented in class and their sociopolitical reality.

In fifth-grade, Mtro. Mendoza also creates a space where students can engage in critical discussions that involve perspective taking and empathy development. Through social studies, students engage in critical conversations about the displacement of Native Americans and how similar practices remain in place today.

> Well we do, we did social studies at the beginning of the year—US history. In fifth-grade, it is focused on Westward Expansion so a lot of settling and of course with that comes the treatment of Native Americans. And I think back to what I learned in High School even… and how they never even mentioned that. It was just Native Americans had to resettle somewhere else but they never talked about the wars and the fights you know that would happen. I remember that I would get stuck in one lesson. What was supposed to be a 30 minute lesson, I would spend like one hour just having conversations with them, kind of like a circle kind of type. How would you feel if you are at home, you are established on your farm or whatever and these guys all of a sudden come pushing you more and more out of the way? How would you feel about that? How are we still doing that today? With the ocean, with resources, with more homes being built you know. What is happening to all those animals that live there? Kind of like make a connection between what was happening before and what is happening now. Making it more relevant to their lives.

The emphasis on critical discussions is evidenced by the social studies component of the day being doubled in time because of the rich conversations that take place. Mtro. Mendoza recognizes that his own social studies learning experience was very one-sided, which motivates him lead his students in analyzing Westward Expansion through the lens of the oppressed. Mtro. Mendoza further fosters critical conversations with his students by having them think about how they would feel if they were displaced from their own homes, thus, simultaneously, fostering empathy development.

Similarly, Mtra. Alcatraz promotes empathy development during social studies by having her sixth-grade students discuss how they would feel if they were in the shoes of the oppressed.

> Even ancient civilizations, when we talk about India and we talk about the caste system. In the past there were groups of slaves, every civilization had slaves and there was always someone that had all the power and is that fair and the activity that I talked to you about where they are assigned a cast right and they see how some people are taking advantage of them because of the cast that they belong to. Sometimes it is their best friend that dumped all their work on them. And that feeling and frustration and it is talking about well how does it feel when someone is taking advantage of you or is not… or you don't have the right to say anything because they have more power than you. So it is kind of putting them in situations where they might understand how other people felt.

Social Studies lessons on both past and current inequities allow Mtra. Alcatraz to foster empathy development in relation to the greater community. When learning about the caste system in India, students role play the various positions within the caste system in an attempt to foster a greater understanding of power dynamics within the caste system. This hands-on project and its accompanied conversations, provides an opportunity for students to empathize over a historical period and culture that they may view as distant to their own while learning about unequal power dynamics.

Circles. At Escuelita MdO circles support teachers in fostering sociocultural competence. Out of the seven teachers interviewed, four teachers invited the researcher to observe a circle

which suggests the strong association between circles and sociocultural competence. Teachers view community and restorative circles as integral to students' socioemotional learning and conflict resolution skills.

Mtra. Azul uses community circles with her first graders at least once a week and restorative circles when problems arise.

> I had an issue this year with one of the students who was feeling like the girls didn't want to play with her. Mom was thinking because she's overweight they were making fun of her but that wasn't the case. I had already talked to her and I talked to the girls and it wasn't resolved so I was like okay. So we did [a restorative circle] and you know we just addressed it without saying names or specific. Just how we would feel and you know they have some kids crying you know. So those I do as needed we don't do as often. Also we don't have a lot of time in our schedule but I think it's a good investment of time when it's a problem that hasn't been resolved. And I think that works better than negative consequences like you have to play with her you can't play.

As Mtra. Azul explains, restorative circles allow students to work towards solving their own conflicts. Restorative circles provide a space where students can be vulnerable with one another by sharing and addressing their emotions. They also serve as a positive behavior management strategy since the teacher is not offering the "solution" but rather the students are.

Moreover, during Mtra. Azul's classroom observation, she facilitated a community circle with her students where they reflected on a hero. She explained that it could be someone they know, the famous person they have been studying or a superhero as a student had inquired. Mtra. Azul began the community circle by sharing about her hero. Mtra. Azul's modeling of her hero as someone that is close to her, provided an opportunity for students to think about the heroes they have in their life and to go beyond naming fictional superheroes.

> It helps them tap into their personal experiences so they have to distinguish what is important to them and relevant and they were given a choice… It's really powerful that they really thought about what it means to be a hero and I love that because that's what we're trying to get across that it's common people that do extraordinary things and that it empowers them as well to know that they are already like little heroes and that they can accomplish whatever they want. They don't have to be like a fictional superhero. It also

allows them to learn about each other and respect that. I know one of the students talked about his grandpa and I know the family so I know his grandpa passed away and it was very difficult for him because they lived with him and you know it was just very difficult and he always tries to talk about Grandpa when he can. So his ancestor was Grandpa and so it was beautiful that it is already in him like he naturally knew he was going to go to grandpa. So it is really neat. And another student did say *ya fallecieron mis abuelos.* So that they're not only thinking like movies and video games and that they are also honoring people that are already deceased but that are special to them.

As Mtra. Azul explained in the post observation interview, this community circle was powerful for students because they were able to ground the definition of being a hero to someone who has made a difference in their lives. About two students mentioned a superhero, a couple brought up an influential historical figure, but the majority discussed someone close to their hearts. As described by Mtra. Azul, several students shared that their hero was someone who had already passed. Some students mentioned their *abuelitos* while another student shared that the former principal, who passed away a year earlier, was her hero. Thus, the community circle became a space for students to honor those who are important to them both those who are still with them, as well as those that have passed. In Mtra. Azul's first-grade classroom, restorative and community circles are powerful tools for students to express themselves and be vulnerable with one another, as well as opportunities to solve conflicts.

In fifth-grade, Mtro. Mendoza describes circles as "talking circles" that provide an opportunity for the teacher and the students to check in with one another. Mtro. Mendoza shared that he begins "talking circles" by posing a check in question which oftentimes leads to students bringing up other pressing topics. For instance, during a "talking circle observation," Mtro. Mendoza asked students a follow up check in question regarding students teasing each other over accents. He had addressed this topic a couple weeks prior but wanted to check back in with students to ensure that it was no longer occurring.

So like this happened a few months ago, some kids in the after school program, [Caleb] in specifically, I was really talking to him really because he was the one involved, they had issues with other kids and stuff. So kids making fun of him because Spanish is not his first language. We kind of went into the whole like oh it's because I speak with an accent or my English sounds funny or my Spanish doesn't sound as good and stuff. So you know, they started teasing each other and stuff and it started escalating so I tried to address that and stuff so it was kind of a follow up and stuff. But once we start doing that kind of activity its kind of like a check in to see how they are doing and you kind of get a glimpse and you see what their life is like because you know we kind of went off topic into other things that are frustrating them and things you know that you would never think of asking them or they would never share with you right at that … Like hey how's it going?…. but once they see other kids opening up you know [they open up].

Although the issues between students were not occurring during classroom time, Mtro. Mendoza provided students with the space for students to reflect on accents and to reconsider their teasing. Considering that Escuelita MdO is a DL program and that many students have been in the process of learning either Spanish or English, addressing teasing over accents is a critical component. During the classroom observation, the check in about accents and teasing organically evolved into students sharing their concerns about the lunch staff "picking" on the male students more than they "pick" on the female students. Male students across the room began to echo this concern and to state that the lunch staff is "biased" and "sexist" against them. One female student apologized for laughing at the male students getting in trouble by the lunch ladies earlier in the day. Mtro. Mendoza shared that because students had the space to voice their concerns he is now able to bring up this problem to administration. He also shared that it is very common for the conversations to drift away from the initial check in question because students begin to open up.

Doing this one time we found out that one of our student's father was very ill and he was going in and out of the hospital. They kind of told us about it in the office but they didn't tell us how bad it was and stuff. So she kind of just broke down. She wanted to express herself and the kids showed her comfort. It is a way to really make connections with the kids. And they are always asking me, can we do a talking circle, can we do a talking circle. And for me that's one of the most valuable things about this.

A talking circle provided this student with the opportunity to share her personal problems with her classmates and teacher. She was reassured that her classmates care about her through their comforting words and actions because of the space Mtro. Mendoza facilitated which allowed for organic conversations. During the talking circle observation, the organic- nature of the circle was further evidenced by the freedom students had to select their seats, by the way they took turns to talk rather than going in a certain order, and by students having the freedom to express themselves in the language they felt most comfortable in. In Mtro. Mendoza's classroom, talking circles not only support conflict-resolution between students but in addition students have a space to bring up concerns about their environment, as well as to address their personal lives.

Relationships. Teachers at Escuelita MdO discuss connecting with students and building relationships as a component of sociocultural competence. These connections are fostered through check ins and extracurricular activities such as clubs and sports.

Mtro. Miguel explains that it is difficult for him to name a specific lesson or activity that fosters sociocultural competence in his classroom because it is something he does naturally by connecting with his students.

> Because it is not on my forefront. It is something that I do naturally because I can relate to a lot of the kids. I grew up where they are growing up. I went to school right next door. So I am part of the community. I feel like I am part of the community. I see them at the store, I see them at the restaurants, I see them everywhere in my community. So for me it comes naturally. I don't know like does that make sense? Connecting to them. I coach them. I coach them at the YMCA so I am embedded to them and with them …But I, I don't know if I would be able to do the same job if I had a mixture of different cultures. I guess I could research it and stuff like that. Does that kind of make sense?

Mtro. Miguel can connect with many of his students because he shares their background. His students see him around the community and, additionally, he builds connections with them by coaching after school sports. He also shares that he fosters relationships with his students by making connections to their lived experiences during science or math instruction.

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I guess just making connections means the same thing as making the lessons relevant to them right. By using examples relevant to their world, their community, from their lives. By bringing you know what my grandma would say [laughs], what their moms would say. Like how many of your moms ever tell you this or that. The kids raise their hands. I try to connect a lot with them on different levels. Treat them as, you know as people not just as little machine that needs to be taught. No, they are students.

Mtro. Miguel recognizes that fostering connections with his students validates their humanity. For him this can be done by making lessons relevant to students lived experiences.

Similarly, Mtro. Rafael also promotes relationship-building by connecting with his students through conversations, organizing lunch clubs, and by coaching sports.

I am big on having conversations with the students, whole-class circles and sometimes small-circles when needed with some students who may have issues or might just want to talk things out. It is just my philosophy I guess talking to my students and building those bonds and relationships with students and connecting with them it is going to go a long way for them and for you.

For Mtro. Rafael connecting with his eighth-grade students through conversations is critical in building relationships with them. According to Mtro. Rafael, connecting with students leads to fewer classroom management issues.

And I feel like I connect more with the students, not just through the circles but one of the other things that I do with them is that I coach baseball and girls' volleyball. Even just with that right there is a different relationship you have with the students and so they see you differently. It's about getting to know them, once a student likes you I guess or they get to know you I guess, they don't really misbehave. Sometimes the kids do it on purpose, obviously but that kind of minimizes that you know. Just trying to find ways to connect with the kids and different ways. Different clubs with them. We just started a video game club with the kids. We meet on Fridays during lunch. Actually they come and they'll just sit around. They'll bring their devices and we'll have one right here and so we'll have a whole bunch of kids here and so we just do tournaments and they are cheering each other on. And so you have a group here and another group there. The kids love it. So things like that I think you have to, it takes a little bit more than just teaching. A little bit more effort and a little bit more time like giving up your time during lunch or after school and all that but I think it is well worth it for you in the classroom to build those relationships with the kids.

Coaching sports provides an opportunity for Mtro. Rafael to build more meaningful connections with his students outside the classroom walls. Mtro. Rafael also goes above and beyond in

building connections with his students by tapping into his students' interests and hosting gaming clubs. Although it requires more work and effort to build strong connections with students beyond the classroom walls, Mtro. Rafael argues that it correlates with a more positive classroom instruction.

Program Structure

Linguistic Equity. Educators at Escuelita MdO strive for linguistic equity by elevating the status of Spanish. The Spanish language is elevated through a school-wide language policy of Spanish-only outside the classroom, and by discussing the benefits of bilingualism with students.

At Escuelita MdO there is a school-wide policy that encourages all staff and students to speak Spanish outside the classroom walls. As observed by the researcher, welcome remarks for presentations such as the eighth-grade community service projects and the first-grade multicultural celebration were conducted in Spanish. Mtra. Alcatraz alludes to the linguistic equity efforts by describing how the Spanish language is elevated at Escuelita MdO.

> You are always trying to make kids understand how important [Spanish] is. That is why we speak it outside. That is why you hear announcements on the loudspeaker that are only in Spanish. That is why the principal is going to approach you and speak to you in Spanish because it is important.

Mtra. Alcatraz explains that the administration team has linguistic equity at the forefront of their sociocultural competence efforts by prioritizing the Spanish language when making announcements and when speaking to students. Mtra. Alcatraz believes that it is an ongoing effort that needs to be integral to sociocultural competence in DL programs.

Moreover, in her sixth-grade classroom, Mtra. Alcatraz works towards linguistic equity by promoting the benefits of bilingualism.

> We read an article about why is it important to be bilingual or what are the benefits of being bilingual. And they talk about how the brain is more flexible, how you delay getting alzheimer's, and they are like how you create more neurons. All these things that we read about. And they are like wow its because I am bilingual and it's like yes. So you gotta instill pride in the idea that I speak two languages. And it's also about saying why are you here? You could be at another school where you don't have to learn Spanish right. Why are you here? And then they say well my parents say that it is the language that my family speaks and I need to make sure that I maintain it or because I will have better job opportunities or whatever. They hear those things too, but you always point it out right.

Mtra. Alcatraz incorporates discussions within the curriculum about the multiple benefits of being bilingual to foster pride in her students. Besides working to foster pride in their bilingualism, Mtra. Alcatraz also strives for students to be proud of being part of a DL program. Mtra. Alcatraz is cognizant of the importance of elevating the Spanish language; thus, she actively facilitates conversations about students' bilingualism and the importance of them speaking Spanish. Consequently, elevating the status of the minoritized language by promoting the benefits of bilingualism and through school-wide language policies is critical to the implementation of sociocultural competence within DL spaces.

Strict Language Separation. At Escuelita MdO, there are practices in place that embrace the strict separation of languages. For instance, outside the lower elementary classrooms, there are signs warning visitors that, although the teacher is bilingual, only Spanish will be utilized in front of students. The sign further informs visitors that if English must be used for communication then the teacher has to step out of the classroom.

Additionally, Mtra. Alcatraz describes whole-school expectations and practices in regards to language separation.

> My room is supposed to be 50/50. Half the walls in Spanish, half the walls in English. You never see anything in English on this side, you never see anything in Spanish on the other side. The different classrooms, different grade levels, it's different sections of the walls right. Third-grade is 70/30. 70 percent of the walls are in Spanish and 30 percent ….and you are never supposed to mix the languages or have print where you have some

words in Spanish and right next to them the words in English. It is all about separating and maintaining the integrity of that language and encouraging kids, depending on the grade level. For the little ones, it's hard you just have to remind them, for the older ones we have a little system that we use in six grade. Started using it in third-grade. Where they get five unifix cubes and it ...when we first start the year they tend to mix the languages a lot so every day we would say "oh this is the Spanish block you are speaking English give me your cube" [punitive voice tone] right. And if they kept their cubes, all five cubes towards the end of the day they would get like a small piece of candy like a Jolly Rancher or whatever a bite size Snickers or whatever. And then we do that every day for the first week.

As explained by Mtra. Alcatraz, school-wide teachers must keep a strict separation of language both through oral practices and through the classroom environment. In sixth-grade, the separation of languages is further incentivized by punishing and/ or rewarding students through a unifix system that involves policing students' language practices.

Subquestion 1c: Connections Between Ideologies and Practices

Evidence suggests that educators' ideologies surrounding sociocultural competence influence the implementation of sociocultural competence at Escuelita MdO. To show the relationship between ideologies and practices, the themes that emerged within the ideologies section (1a) will be juxtaposed with the practices described (1b).

From Superficiality to a "Global Focus"

Educators at Escuelita MdO overtly and covertly embrace superficial notions of sociocultural competence that result in a "global focus." This "global focus" results in the implementation of a tourist curriculum that focuses on isolated aspects of culture such as the 3 F's– facts, food, faces (Peterson, 1993). This theme highlights superficial ideologies of sociocultural competence, as well as practices that have those ideologies embedded. These practices include the school website's icon and motto, the school-wide multicultural fair, the first-grade multicultural celebration and research project, and the second-grade unit on China.

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The administration team recognizes that there is a superficial implementation of sociocultural competence at Escuelita MdO. During the first-grade multicultural celebration, Ms. Azucena shared that the event was "more multicultural and superficial" and that the social justice component was implemented more in the upper middle school grades. Ms. Azucena further alludes to the superficial implementation of sociocultural competence at Escuelita MdO when she discusses the challenges of implementing sociocultural competence.

> And this is why this work is so challenging. Doing the academic part is a little easier than doing this work because it is really easy to say every grade level will study a different country and you keep it at that superficial level and we have done that in the past. And there was a time that that's what we were doing. And so it is not easy work. How do you put it in the classroom? How do you actually implement it in a meaningful way because that would be the goal for all the kids but especially as they get older and they progress through the grades.

Ms. Azucena recognizes that sociocultural competence must go beyond a superficial implementation but acknowledges that has been the easy way to implement it in the past. Director Sánchez further acknowledges this superficial implementation by sharing that he believes it is necessary, especially in the lower grades.

> For me, and I have told you before, when I look at the sociocultural competence I want there to be a trajectory across all of our grade levels. I want there to be superficial activities as well. That kids have fun and engage in and the other part is connecting them back. If they are doing some type of report in the middle grades bring it back to the restorative justice kind of framework to have those discussions. I believe that, although we are doing some superficial work in some areas, that we are still doing a great job...

Director Sánchez explains that a superficial implementation of sociocultural competence allows students to have fun and enjoy school. Despite the superficial implementation of sociocultural competence, he believes Escuelita MdO is doing a great job implementing the sociocultural competence pillar. In discussing plans for the implementation of sociocultural competence, he states that every grade level will be held accountable for its implementation even if it means implementing it superficially.

But we need to start that work and make it more consistent like this next year I am going to require that whether it be superficial. If you are in third, fourth, fifth, I am going to require something from you in terms of the sociocultural competence. It's not going to be a …. We are going to go back to how it used to be that everyone used to be required to do something in terms of the pillar.

According to Director Sánchez, the superficial implementation of sociocultural competence will meet implementation goals.

The superficiality in the ideologies surrounding sociocultural competence is further evident when analyzing school documents such as the 2018- 2019 Family Handbook. In relation to sociocultural competence, the handbook states:

As part of our program, it is also our goal to develop multicultural perspectives among students by celebrating cultures from around the world. Students will learn about customs and traditions from various cultures as they go through the grade levels.

Per the Family Handbook, the goal of sociocultural competence at Escuelita MdO is to learn about cultures through a focus on customs and traditions from around the world. This embraces a "global focus" that addresses the surface-levels components of cultures. Such superficial ideologies of sociocultural competence result in the implementation of practices that embrace a "global focus."

These superficial beliefs are evident in practices that promote a "global focus." For instance, the school website promotes a "global focus" through its logo which illustrates a globe with silhouettes of children holding hands around it. These children silhouette all have the same light skin color and are uniformed in body shape. Additionally, the silhouettes depicted with skirts have long hair and those with short hair have shorts, thus, working to gender them as male or female. The school logo promotes a "global focus" by depicting similarities across the silhouettes rather than highlighting cultural differences in ethnicity, race, gender, body shape. In addition, the school motto on the main web page frames languages as providing a connection to

the world. Thus, this motto promotes a "global focus" by connecting Spanish to the world rather than the lived reality of the local community.

Superficial ideologies of sociocultural competence are evident in the implementation of the first-grade multicultural celebration and research project. The multicultural celebration consists of students dressing up in stereotypical clothing from a country they selected. In addition, the auditorium was decorated with stereotypical representations of people from around the world. For instance, one figure wore a feather headpiece and braids and was stereotypically meant to represent Native Americans. In relation to the research project, students researched components such as the country's flag, the languages spoken, customs, and traditions.

The second-grade unit on China is also founded on superficial ideologies of sociocultural competence. Mtra. Jane explains that this project is meant to expose students to culture; however, students are exposed to superficial aspects of the Chinese culture such as the 3 F's-facts, food, faces.

> [w]e kind of research what like customs they have when they go eat. You know what is the …. the chopsticks you can't touch your mouth with them if you do that whatever food you touched that is your food because that has been in your... You know little things like that. How to rest them in the little resting plates. It is always family style because it is part of your family and community time. And obviously I am not Chinese but I had to go through that. Luckily, I do have a friend that is Chinese so I would ask her like okay so what about the red envelopes. When do you give [them]. Oh it changes. And she's telling me all these things and I am writing everything down and sometimes it is looking for those resources we have had people come and actually teach them Chinese calligraphy. We did that two years ago but it is difficult to teach a different culture because I could talk about the Mexican culture but even in my culture there are different regions and so it is difficult to teach a different culture like I said and we try to look for authentic experiences for the kids as well.

To paint a more "authentic" image about the Chinese culture, Mtra. Jane researched cultural practices such as eating with chopsticks and invited a guest presenter to teach about Chinese Calligraphy. Although she acknowledges that there is heterogeneity in cultures, the second-grade

China unit lacks a heterogeneous analysis, thus, employing superficial notions of sociocultural competence.

Another practice marked by superficial ideologies is the previously implemented school-wide multicultural fair. Mtro. Rafael explains that the multicultural fair was something that used to be implemented every year, however, due to changes in administration, nonacademic components have been placed on the backburner.

> I think it's something that we need to bring back and I think that a lot of teachers would agree with me that that needs to come back. I am not really sure if you are familiar with it or not but pretty much each class had a different country and they learned about that country and we had the kids go out and visit the different countries in the classrooms and they learned about their foods and they learned about their currencies and languages and all that beliefs, religion. And you know that is just one way to expose the kids to different things there you know.

Mtro. Rafael believes that a multicultural fair that exposes students to basic information on a country is an essential component of fostering sociocultural competence at Escuelita MdO. Mtro. Rafael goes on to say that practices such as the multicultural fair are essential because school should prepare students beyond academics so that they can be ready for the world. Additionally, several other educators shared this sentiment and where melancholic about the multicultural fair no longer taking place.

The school logo and school motto displayed on the website, the reference to sociocultural competence on the 2018-2019 Family Handbook, the first-grade multicultural fair, the second-grade China projects, and melancholic feelings over the absence of the school-wide multicultural fair are marked by superficial ideologies of sociocultural competence that promote a "global focus."

Erasure of Race through (Mis)conceptions

Educators at Escuelita MdO have (mis)conceptions about race that impact their practices. This theme highlights educators' ideologies that signal (mis)conceptions of race, as well as the practices (or lack thereof) that are impacted by those ideologies. These ideologies include the following beliefs: students as colorblind, dichotomy between older and younger students, and interchangeability between race and culture. In relation to practices, these (mis)conceptions of race result in lessons that perpetuate stereotypes, the erasure of critical conversations regarding race, and in utopic versions of diversity that celebrate world peace.

Two of the seven teachers interviewed suggest that students at Escuelita MdO are colorblind and that this is attributed to the amazing program they are part of. Mtra. Jane alludes to this when she describes students as respectful because they do not see differences in skin color.

> So I think as a school or even here the students don't really see… they are respectful …. They really don't see color which is kind of weird. And I say that because I had a student come up to me and say like you are my mom and Lisa is my sister. He was African American. And all the kids believed him. The kids did not see like "oh you are Black there is no way she is your mom," you know what I mean? And the kids were like oh really Ms. Jane is he your son. Like no but I love him as a son and that is okay. And to me that was a good like I guess example of how kids don't see that. They don't see that you are a different color and you look different. There is no way she is your mom. I think if they were at another school they would have said there is no way she is your mom. You know like she's not black. Or like my daughter Lisa she's super white and kids were like really he is your son. They not once questioned it. And for me that was like oh they don't even see that difference that other kids or other people would be like oh no that's not right you know. When that happened, I was like oh wow our kids are really growing up in a really good environment. I mean and I thought that was so awesome.

For Mtra. Jane, students believing that a light-skinned Mexican woman could have a black son is enough evidence that students at Escuelita MdO are colorblind. She believes that at any other school students would realize the racial difference and understand that a light-skinned Mexican

cannot be the mother a black son. According to her, the students are growing up in a positive environment because they do not see racial differences.

Mtra. Alcatraz also alludes to students being colorblind by discussing how her own son grew up "colorless" and unable to racialize who spoke Spanish.

> [My oldest son] was growing up colorless. If that makes any sense. And everytime we were out somewhere I would say "Daniel ve a decirle a aquella persona mira, habla español. And he would tell me pero como sabes que esa persona habla español porque para él diferentes tipos de personas hablaban español. Y por mucho tiempo me decía pero es que no entiendo como tu lo ves y que tu sabes que aquella persona habla español. Because they just grew up first of all with the feeling of Spanish is more than acceptable right. It is a norm and different colors of people and different you know speak it because we had una maestra de Chile obviamente de Chile va hablar español pero diferentes niños filipinos-americanos, o afroamericanos y todos hablando. So para el le tomo mucho tiempo y fue cuando ya estaba fuera que dijo okay ya se quien habla español y quien no habla. So I thought that was always interesting to see.

Mtra. Alcatraz argues that being at Escuelita MdO made her son colorless because he was used to people of different races speaking Spanish. She claims that it was difficult for her son to identify who spoke Spanish outside of Escuelita MdO. She adds that Escuelita MdO is a special environment where her son was not picked on for being biracial. Mtra. Alcatraz shares these ideologies about race to suggest that Escuelita MdO is a special environment where students do not notice racial differences.

Another (mis)conception of race emerged when Mtra. Rosa explained that she used the concept of culture instead of race in a lesson because she thought it would be easier for her students to understand. She mentioned this when describing a writing prompt where students had to answer the question of what is the same for a child in all the cultures.

> I was having an issue about cultures or race. But I thought cultures was easier for them to accept at first or to understand but I almost wrote razas there instead of culturas. So I was thinking of that and I think that is where the magazines came in too. I would need a lot more time to categorize so I might put like this is a race, this is a race and maybe cut some faces of people out and maybe where would they go, where do you think they might go and why? No, I don't know if they would really understand it as well. I think I

would like to see that done in like third-grade. I think that is a good grade to do it in. Maybe that is a suggestion that I could give to them. Although they do know. I am dark and you are light and we can be friends

Besides (mis)conceptions of race that treat race and culture as synonymous, Mtra. Rosa also highlights a perceived dichotomy between younger and older students. Although she acknowledges that her students notice skin color, Mtra. Rosa is unsure whether her first graders are ready to discuss race. Instead of finding ways to discuss race in a first-grade classroom, Mtra. Rosa suggests that third-grade should be addressing that topic. Moreover, when explaining her lesson Mtra. Rosa mentioned that she opted for discussing cultural similarities because she believes discussing differences is too difficult for her first graders. She stated, "That is why they wrote about their cultures and other cultures and basically we have a lot of things in common and we almost went into the differences but I think that was a little bit too abstract for them." Thus, Mtra. Rosa's (mis)conceptions of race impact her classroom practices since she opts for the "easier topics" such as culture and similarities across cultures as opposed to discussing race and racial differences.

Mtra. Rosa's (mis)conceptions about race are further evidenced in how she described and addressed a racial incident that occurred between two students.

And we did have an issue come up between the two little active girls [Helena] and [Flor]. [Flor] is half spanish [teacher corrects herself] half mexican and half afroamerican and [Helena] is all Mexican. And she told the little girl [Flor] that she didn't want to play with her because her skin was dark and this was after we had done Martin Luther King Junior and [Flors] grandmother brought it to my attention because they didn't tell me they were talking about that. I let [Helena's] mom know. And she said I know that they did a unit on Martin Luther King Junior and we highly believe that cultures are important and then she went over we will talk to [Helena] and I had them meet as a little group. And we talked about it and why did you say that. She was really just mad at her and she used the racial comment to make her feel bad. And so we talked about what else would you use instead of that because really the race wouldn't matter whether you play with me or not it is just a matter of how you feel. It was really her feelings coming out...

Mtra. Rosa shares that the parents addressed the incident by claiming that they believe in the importance of cultures. Mtra. Rosa's description of the parent's responses, again, uses race interchangeably with culture when the incident was race-related. Mtra. Rosa undermines the situation by focusing on the students' feelings instead of the racial comment made. Mtra. Rosa states that Flor's race does not matter in Helena's decision to not play with her although Flor did share that she did not want to play with her because her dark skin. This racial incident highlights that, despite Mtra. Rosa's (mis)conceptions of race, first-graders are aware of race and they are ready to discuss racial topics that go beyond lessons on Martin Luther King Jr.

These (mis)conceptions of race further result in classroom practices that draw on stereotypes. For instance, Mtra. Rosa explains that the next part of the lesson consists of students looking at magazine images and attempting to identify where people belong.

> Tomorrow they are going to work on what kinds of faces might you see when you go somewhere and when you visit somewhere. And that is what I am going to focus on in the rest of the story with the book. Look at our facial features and I will probably give them a mirror and have them look at themselves. And do you see anything similar? Do you see any differences? What do you think? From what you have seen where do you think they might live? Where do you think… like Asia will be pretty obvious and maybe Africa. But Europe and … I also want them to realize that many countries have different types of races. It is not just one race."

Although Mtra. Rosa is hesitant to discuss race or differences with her students, she plans a lesson where the goal is for students to recognize that there are racial differences. However, by having students make assumptions of where a person is from based on their physical characteristics, Mtra. Rosa is draws on stereotypes in her attempt to discuss race. In addition to the magazine images, Mtra. Rosa wants students to look at their physical features and analyze their own differences.

Another first-grade practice that is permeated with (mis)conceptions of race is the read aloud titled "The Land of Many Colors" written by the Klamath County YMCA Family

Preschool. Mtra. Rosa described this text when asked if race has been a topic of conversation in the class.

> It's just these little figurines that are like little gingerbread people and they are purple and everything in the world is purple. Then there's green and everything in the world is green. And then there's all these colors and everything in the world is green or whatever color it is. One day they go to war. Green goes to war with blue because they want to mix but some of them don't want to mix the colors. Because they want to see more colors in the world so then they go to war and then this little brown gingerbread man comes and he has a boy with a red heart and says why don't we blend all the colors together and that would make a beautiful world. And he shows them a picture of the world how it would look if all the colors were there and it is very appropriate. We use it at the beginning of the year when we are trying to create peace builders.

The story plot highlights a very utopian version of the world where figurines of different colors come together in the "Land of Many Colors" to create a peaceful and loving world. Discussions about racial differences are thus minimized into conversations that highlight similarities.

As discussed in this section, (mis)conceptions of race result in the erasure of critical conversations that problematize race and racism. (Mis)conceptions about race at Escuelita MdO include the ideology that students are colorblind and the notion that younger students are unable to comprehend race or racial differences. These ideologies result in practices that perpetuate stereotypes, in an inability to address racial incidents between students, and in lessons that attempt to celebrate diversity through utopic versions of world peace.

Latinx-centrism

Another prominent ideology at Escuelita MdO is Latinx-centrism. Through Latinx-centrism, sociocultural competence ideologies and practices at Escuelita MdO focus on students' ethnicity. More specifically, educators primarily center the experiences of Latinx students within sociocultural competence. This Latinx-centrism is accompanied by the homogenization of the Latinx culture and the invisibility of African American students. This homogenization undermines that the Latinx community has racial, ethnic, gender, sexuality, dis/ability, language,

immigration and generational status differences. There is a need to problematize what cultural

diversity entails to deconstruct the Latinx-centrism present at Escuelita MdO and consequently,

to contest the invisibility of African American students.

When describing the implementation of sociocultural competence, Mtro. Rafael argues

that the lack of diversity at Escuelita MdO makes it easier to implement the pillar.

> I think that I do have somewhat of an advantage because I work in a dual language school and you know our focus is that third goal that we try to instill here but you know it is …. I don't know if I would say that I was proficient … I like to think that I am but you know it is here at this school. I guess the thing is that here at this school most of the kids are Hispanic and 100% of the teachers are Hispanic so there is not a lot of diversity here. You know if you are looking at other districts … where they have a big Arabic population for example it is a little bit different here you know. So as far as being socioculturally competent I connect with the parents of course and all that but I think part of it is because I am part of that culture too. So you understand? So I think there is not much of an opportunity here to work with different cultures and to work with different views and beliefs here at this school.

As Mtro. Rafael states, the majority of the population at Escuelita MdO including teachers and

students are of "Hispanic" descent. However, claiming a lack of diversity undermines the

heterogeneity within the Latinx community, as well as the presence of African American

students at Escuelita MdO. In a similar manner, Mtro. Miguel also highlights the Latinx-centrism

present by associating cultures with ethnicity and by claiming that sociocultural competence

comes easier to him because he is part of the community.

> I don't know if that makes sense. To me [sociocultural competence] I guess it is kind of a little bit easier because I have my own son here in the class so I use a lot of examples from home and things like that. At the same time I have to be careful and I gotta make sure that I value the different cultures even though we don't have that many cultures but I know that there's a couple of kids who probably are not Mexican American and things like that but I don't know. I guess what I am trying to get to is that I use examples from their lives and from my life and just from the community around. I live within the community so that kind of helps.

Mtro. Miguel acknowledges that there are different cultures, besides Mexican American, present

at Escuelita MdO and that he must work to value all cultures. However, by emphasizing

Mexican-American culture, he is equating culture to nationality. This further highlights the Latinx-centrism at Escuelita MdO that equates culture to a place of origin and/ or ethnicity.

Practices such as the second-grade's ancestor doll project further highlight the Latinx-centrism at Escuelita MdO and the invisibility of African American students. Mtra. Jane describes the ancestor doll project as a way for students to learn about the country they come from.

> I think we kind of build on the projects because they start with the ancestor doll and that is when they learn about where they come from and the country. Where they work and what their life was like. And I think a lot of kids don't have that connection with their ancestors and now they do.

Mtra. Jane believes that this ancestor doll project allows students to connect with the country their ancestors came from. However, this ancestor doll project undermines the lived reality of many African American students who are unable to trace back their ancestors' place of origin due to the history of enslavement. When further questioned whether students, such as African American students ever struggled to complete the project Mtra. Jane replied, "No, they have always completed theirs. And like I said it's fun to see where they come from." The stressing of "fun" further undermines that this project may be difficult for families who have a history of enslavement or are Native to the land. As Mtra. Jane further explains, the ancestor dolls need to be dressed in "typical dress of where they are from." Besides erasing the history of enslavement of many African American students, this ancestor doll projects further perpetuates stereotypes about the way that people around the world dress.

Similarly, Mtra. Azul describes the ancestor doll project as allowing students to connect with where their ancestors come from.

> So the first home-connection project we do they have to research one of their ancestors and what country they came from, how they came to this country, their language, and a

special tradition. And then they design a doll and they bring artifacts and they present on their ancestors.

Mtra. Azul also stresses that through this project students are asked to analyze the immigration story of their family and to connect their roots to a place of origin. When asked whether any students struggled identifying their families' place of origin Mtra. Azul responded by explaining that sometimes it is difficult for students that are "American."

> Yeah, Yeah. We've had like from England, London. It's difficult sometimes because they're like American [long enunciation]…… you know? But they are able to trace it back so I think that's really neat also for parents because it gives them an opportunity to have that discussion with your child and really go back.

Mtra. Azul focuses on the challenges that White students may face by highlighting that they are "American" and, thus, may struggle to connect to trace their families' immigration history. She includes that students struggling to trace back their families' place of origin is "neat," therefore, undermining the lived experiences of the few African American students at Escuelita MdO. As Mtra. Jane's and Mtra. Azul's description of the ancestor doll portrays, practices at Escuelita MdO are permeated by Latinx-centric ideologies that assume that students have a family immigration origin story that can be easily traced.

As evidenced, ideologies that center Latinx-centrism, besides homogenizing the Latinx culture, work to render African American students as invisible at Escuelita MdO. Within the implementation of sociocultural competence culture needs to be problematized to center the diverse cultural experiences of all students.

Centering Identity

As part of sociocultural competence, at Escuelita MdO educators center ideologies of identity development within practices to promote student identity. Ideologies surrounding identity development include fostering pride who students are and where they come from (i.e.

culture, family, community), and fostering a strong sense of bilingualism and biculturalism.

These ideologies result in practices that integrate students lived experiences and values into the

curriculum

Mtro. Miguel's ideologies about sociocultural competence embrace student identity

through a recognition of their culture and backgrounds.

> Sociocultural competence probably like I said building their identity being able to acknowledge the kids backgrounds, where the kids come from, identifying with them and valuing where their culture and their background and the ways they interact with each other. I think that overall, I know Mr. Ochoa I mentioned him last time, the mochila that the kids bring with them.

Mtro. Miguel recognizes that students come with a *mochila* (backpack) that represents their rich

identities and lived experiences. He sees it as his task to build on what the students already come

with. He also believes that embracing student identity includes acknowledging students' heritage

culture as well as the culture of their immediate community.

> Well, I would go back to where students have a strong understanding of their identity, they feel proud of their culture, they feel proud of their language, their community. I think we have to talk about the community, not just where they come from, but also the community is a culture in itself depending where you teach it is a whole different thing. An understanding that it is important that other people value it and they should be proud of who they are and where they come from.

Mtro. Miguel's conceptualization of sociocultural competence includes students being proud of

their heritage and community culture, as well as their language. These ideologies impact his

practices by centering students lived experiences within his instruction.

> I really can't think of any of the core lessons where it [sociocultural competence] was emphasized like I purposely did it. I can't really think of one, I'll be honest. But I just think that every lesson I think of how to make it relevant to them if that makes any sense. How can I connect it to them? How can I help them understand this better?

Mtro. Miguel shared that it was difficult to identify a specific lesson that promotes sociocultural

competence because it is a practice that he integrates into all his lessons. His ideologies about

promoting student identity, by instilling pride in who they are and the identities students bring to the classroom, influence his instructional practices which center relationships-building and making connections to students lived experiences throughout math and science instruction.

Mtra. Alcatraz also expressed ideologies that center student identity within her conceptualization of sociocultural competence. She believes that students need to be proud of who they are as bicultural and bilingual individuals.

> If you feel good about who you are, and if you feel confident in your own skin, it gives you a sense of confidence that you can do whatever and you can learn anything. That it should be, definitely, a priority because that is how you get kids to succeed.

For Mtra. Alcatraz having a strong sense of identity correlates with student success. Consequently, she incorporates identity development into her lessons. For instance, the researcher observed a history lesson about religions in India that integrated art and writing. In this lesson, Mtra. Alcatraz facilitated a discussion about the importance of mandalas in relation to religions from India. As part of this lesson, Mtra. Alcatraz had students reflect on what they value in life. Students were then instructed to create mandalas which included representations of their values. Some of the values included are love, family, community, culture, and friends. Upon completion of the mandalas, students had an opportunity to discuss with their peers what values they illustrated and why those values are important to them. This lesson was further complemented with a writing piece where students described their mandalas in relation to the values that are important to them. As part of the post-observation interview, Mtra. Alcatraz shared that the mandala art and writing lesson was meant to tap into students' personal lives.

> … con esta actividad estamos tratando de unirlos a algo más personal con ellos, su familia, sus sentimientos, las cosas que ellos consideran importantes en sus vidas. Y ayudarlos a expresar osea no quedarse a un nivel superficial que traten de profundizar más en el tema porque cada quien escogió tres áreas diferentes. Bueno hay mucho parecido. Algunos escogieron familia, otros amistades. Pero en total ellos escogieron tres grandes ideas como le quisimos llamar. Y es para inculcarles también apreciación hacía

lo que tienen. Hay algunos que hasta les cuesta trabajo hasta escribir porque mi familia es importante para mi. Siempre la han tenido, nunca les ha faltado, entonces les cuesta y es tratar de llegar a esa humanidad de que hay dentro de ellos pero que no siempre le ponen atención porque están ocupados con otras cosas.

Mtra. Alcatraz describes this lesson as an attempt to have students connect with their humanity at a deeper level. She provides a space for students to think about how and why their families and friends are important to them, thus, tapping into their identities.

Mtra. Alcatraz also described a lesson she conducted in her sixth-grade classroom that centers student identity through a focus on promoting their bilingualism.

We read an article about why is it important to be bilingual or what are the benefits of being bilingual. And they talk about how the brain is more flexible, how you delay getting Alzheimer's, and they are like how you create more neurons. All these things that we read about. And they are like wow its because I am bilingual and it's like yes. So you gotta instill pride in the idea that I speak two languages. And it's also about saying why are you here? You could be at another school where you don't have to learn Spanish right. Why are you and then they say well my parents say that it is the language that my family speaks and I need to make sure that I maintain it or because I will have better job opportunities or whatever. They hear those things too, but you always point it out right.

Besides highlighting the health and economic benefits of being bilingual, Mtra. Alcatraz makes sure that she facilitates conversations with students about the social and cultural benefits of being able to speak the language of their families. By instilling pride in students' bilingualism, Mtra. Alcatraz works to build students' confidence in their bilingual identities. As evidenced, Mtra. Alcatraz's ideologies about the importance of students feeling confident in who they are influence her classroom practices that promote students' values and their bilingual identities.

Mtra. Azul also believes that sociocultural competence encompasses promoting students' identity. When asked what sociocultural competence means to her she highlighted the importance of students being proud of who they are through self-respect.

I think it has commonly been thought of like just the holidays or the heroes and just touched upon. It's really challenging to go beyond that with the constraints of the

curriculum and the time but really I think it means that students are respectful of their own culture and other cultures in all settings, not just in school...

Mtra. Azul acknowledges that the implementation of sociocultural competence needs to go beyond superficial implementations that focus on holidays and heroes by incorporating student identity and an appreciation for diversity. She does this through community circles where students can share their personal experiences and build connections, as well as through literature that is relevant to her students lived experiences.

During a classroom observation, the researcher observed a community circle where students shared about a hero that is important to them. Mtra. Azul modeled at the beginning of the community circle because she wanted students to think about a hero in their own lives. Mtra. Azul shared that her parents were her heroes because they worked hard for her. Students then shared about their heroes which included a few fictional superheroes, former and current teachers, as well as close family members. During the post observation interview, Mtra. Azul shared that this community circle helped students tap into their personal experiences.

> [The community circle] helps them tap into their personal experiences so they have to distinguish what is important to them and relevant and they were given a choice…. [I]t's really powerful that they really thought about what it means to be a hero … It also allows them to learn about each other and respect that. I know one of the students talked about his grandpa and I know the family so I know his grandpa passed away and it was very difficult for him because they lived with him and you know it was just very difficult and he always tries to talk about Grandpa when he can. So his ancestor was Grandpa and so it was beautiful that it is already in him like he naturally knew he was going to go to grandpa. So it is really neat. And another student did say ya fallecieron mis abuelos. So that they're not only thinking like movies and video games and that they are also honoring people that are already deceased but that are special to them.

As Mtra. Azul states, community circles such as this one provide an opportunity for students to share components of their personal lives and by doing so students are able to connect with one another at a deeper level.

Moreover, Mtra. Azul's ideologies of sociocultural competence as encompassing identity development, influence her selection of culturally relevant texts. Mtra. Azul looks for books that discuss topics that her students can relate to.

> So when I select a book to model the skill I try and pick a book that will resonate with my student community… We were talking about character relationships I picked… and I think it's by Pat Mora, *Tomás y la señora de la biblioteca*. So the little boy's parents are migrant workers and he has to travel. And it kind of shows like he has to translate for his parents and then he meets a library lady but he doesn't have a library card because he's always moving. And she lets him check out books and then he teaches her Spanish he teaches her English. So I think…. No I don't think a lot of these kids have migrant parents in this community but some of their grandparents are or they can identify with having to translate for their parents. So just little things like that in the books that I pick and also every lesson starts with a connection like a 2-minute you know connection and I used to read the ones on the book always. But now I make it more about them because I know my students. I know the lesson now so I'm able to just set an example of like of anything happening in the classroom or sometimes I do make it up but it's something that they can make a connection with because sometimes the ones in the book are not relevant. It's taken a while for us to really find those books …

Even though it is challenging to deviate from the preexisting curriculum, Mtra. Azul knows how critical it is for her students to be able to connect to the literature. In this case, Mtra. Azul highlights the use of a book that students can connect to through discussions about immigration, bilingualism, and language brokering. These mentioned topics relate to centering and fostering students' identities within the curriculum.

Educators' ideologies about sociocultural competence that embrace identity building result in the centering of students' identities within practices at Escuelita MdO. Mtro. Miguel believes in the importance of embracing the lived experiences of his students, thus, he works towards incorporating who they are and where they come from within his instruction. Mtra. Alcatraz considers that students need to have a strong sense of self so she plans for activities where students can reflect and share what is important to them, as well as feel pride in their bilingualism and biculturalism. Mtra. Azul conceptualizes sociocultural competence as students

having respect for their culture, therefore, she facilitates community circles to tap into her students' personal experiences, and selects culturally relevant literature that connects to her students' lives.

Advocating for Justice

Another ideology at Escuelita MdO is that of sociocultural competence incorporating justice and advocacy. This ideology results in curriculum and instructional practices that include critical discussions surrounding historical and current events.

Mtra. Alcatraz believes that one way to promote sociocultural competence among students is for them to have critical conversations about past and current inequities.

> Talking about you know things that have happened in the past with like when we talk about the Holocaust and we talked about how this horrible event begins in Europe right and it continues to grow and people just stand by and let watch it happen right. And just exposing the unfairness of it the injustice of it and helping them see that it's always important to not just be someone who watches it happen but that you need to do something about it right so we read different things and the kids present on people making a difference.

Through history lessons that highlight inequities, Mtra. Alcatraz has students reflect about their roles as advocates for change. She couples this with discussions about people that have advocated for change which includes a unit on teen activists. In addition to analyzing historical inequities, Mtra. Alcatraz facilitates conversations with her students about current events and their relationship to advocating for change by beginning with their own actions and how they treat others.

> [I foster sociocultural competence in the classroom] through literature, through current events, through history of things we have lived through. And just you know, Trump [laughs]. Topic of conversation in terms of things he says you know. How he sees people, how he how he basically he gets you know people to go against another group of people. So it's you know I could say basically the world around us we can use as an example of what to do and what not to do... They are an older grade and they have a sense of that's not fair and always try to connect it to even just getting along right. Like maybe you're not being racist right but maybe you're not necessarily behaving in a nice way towards

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> somebody else in class or towards somebody else in another classroom or whatever. So just trying to make connections right. The past, what we read, with some of the things that happened outside. The importance of being respectful.

Mtra. Alcatraz draws on current events marked by a hostile political climate to tap into her students' notions of fairness and embracing differences. Mtra. Alcatraz's ideologies surrounding the importance of having conversations about justice and advocacy inform her practices of incorporating discussions about past and current inequities and how people have worked towards making the world a more equitable place.

Similarly, Mtra. Azul also believes that discussions about justice are part of sociocultural competence. To promote respect for differences, Mtra. Azul facilitates conversations with her second graders about past and current inequities that have occurred as a consequence of not embracing differences.

> So really understanding just you know how to be socially respectful of different cultures' differences. Respect languages, appearances, and being able to function in the society in that manner, especially like the political climate now. They're younger seven and eight but we do a unit on heroes and leaders and it's difficult to explain slavery, desegregation so we do it to a certain extent. And it's really neat the connections they make like they're making connections to our times now and they do those on their own.

Mtra. Azul highlights that students make connections to the continuous mistreatment of minoritized groups such as Mexican and African Americans.

> We've been talking about different heroes in different time periods. So when we start with Martin Luther King they know the civil rights movement to a certain extent segregation. And then when we learn about Abraham Lincoln they know he ended slavery. So they don't understand the time period but they do know like why did they always pick on black people. So I have to tell them well you know slaves were African-American and they kept up that whole time. And now they're telling me like with the president now he doesn't like Mexicans and it's kind of like [they know] that he doesn't because they see the news. They don't like them to speak Spanish they want to separate them.

Mtra. Azul suggests that second graders can have critical discussions about past and present social inequities and connect those inequities to their lived experiences. Mtra. Azul accompanies these discussions by promoting the importance of embracing differences.

As Mtra. Alcatraz's and Mtra. Azul's examples demonstrate, conceptualizing sociocultural competence through a justice lens has the potential to promote practices that center critical discussions on past and present social inequities. These discussions can then be accompanied by advocacy efforts.

Challenging the Status Quo

Some educators view sociocultural competence as challenging the status quo. This results in practices that work to disrupt the status quo by elevating the status of the Spanish language, and going beyond academics. More specifically, these practices include a school-wide language policy of Spanish-only outside the classroom, a boys lunch club, and an eighth-grade community service project that gives students the opportunity to become advocates for change.

Educators at Escuelita MdO are in consensus about the importance of raising the status of the minoritized language. When describing how special Escuelita MdO was for her own son, Mtra. Azucena shared her awareness of the minoritized status of the Spanish language in society.

> So I think they feel the difference where here they felt a certain way, they felt safe and accepted and a sense of family and community and then they go somewhere else to the real world per say that represents more of society in general and yes Spanish is not a language that has the status it is looked down upon in many ways by many people so I think they feel the difference when they leave us.

Mtra. Azucena highlights that Escuelita MdO challenges the minoritized status of the Spanish language by creating a space where students feel a "sense of family and community" which students miss once they leave and are confronted with the reality of the status of Spanish. Mtra.

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Alcatraz suggests that Escuelita MdO works towards centering equity in the implementation of

sociocultural competence through its whole-school Spanish-only outside the classroom language

policy.

> What are the Guiding Principles saying about sociocultural competence? You know that third pillar. Exactly what does it mean because they talk a lot about equity. The equity of the two languages even though you are trying to elevate what they call the partner language which in our case it would be Spanish. You are always trying to make kids understand how important it is. That is why we speak it outside. That is why you hear announcements on the loudspeaker that are only in Spanish. That is why the principal is going to approach you and speak to you in Spanish because it is important right.

Educators' ideologies regarding the importance of elevating the status of Spanish is evident in

their awareness of the minoritized status of Spanish in society, as well as the continuous

implementation of this school-wide policy. Educators at Escuelita MdO implement this policy by

conducting welcome remarks to events, such as the first-grade multicultural celebration and the

eighth-grade community service projects presentations, in Spanish.

Mtro. Rafael's ideologies on the importance of going beyond academics further highlight

educators' efforts against the the status quo. Mtro. Rafael believes that being a teacher means

going beyond standardized tests and standards and supporting the whole-child.

> We have to go away from teaching [students] to memorize a formula for area that doesn't really do anything to help them. You have a phone you can look things up, you have those resources. It really doesn't apply anymore so we have to figure out ways to be more progressive and just innovative here with the kids. And I think this school we have an opportunity to do that just because of the nature of the program of our school but we are still stuck in that same mentality that sometimes test-scores come first and all that. We have to get away from that. We have to get away from that test-score mentality and really look in and think what do we really need for our kids what can we do to really have them have an advantage when they leave our school. And I am not talking just about having an advantage academically that they are high but just to see the world as it is and to be able to collaborate with our students. I think, personally, that we really need to come in and focus and figure that out.

Mtro. Rafael firmly believes that Escuelita MdO needs to reflect on what success means for

students. For Mtro. Rafael, success means a lot more than having high tests scores. As he shares,

students should be able to collaborate with one another and be ready for life outside the classroom. Mtro. Rafael's ideologies on the importance of going beyond academics are also evident in his facilitation of a boys lunch club. During the boys' lunch club students sit in a circle and enjoy food provided by Mtro. Rafael while they discuss a given topic. Mtro. Rafael explained that the purpose of the boys lunch club is to create a space for male students from different grade levels to come together and build community through dialogue. The boys in the club are recommended by teachers due to behavioral and/ or academic concerns.

> [The boys lunch club] gives an opportunity for students to be able to express themselves and share and sometimes we talk about their classroom with their teachers. For example, some kids will say I think my teacher just picks on me all the time. So then you see their perception and their viewpoint, so that kind of makes you as a teacher to take a step back and think am I really being fair to the students. Sometimes they are students that are a little bit more challenging and you just might be on them a little more often and you just let the other ones slide right? So you kind of have to be fair with the students because they will notice that. And so they'll say that and that is one thing. We did this last year, this conversation, and almost every single student said I think my teacher picks on me and sometimes I don't do anything and they blame it on me

Mtro. Rafael explained how the topics of conversation vary based on student needs. For instance, when teachers brought up that boys in the club were having trouble understanding consent, the teachers in the group led a conversation on that topic. As discussed, the implementation of the boys lunch club is highly influenced by Mtro. Rafael's beliefs regarding the importance of going beyond academics and preparing students for a future that entails more than doing well on tests.

Educators' views on the importance of going beyond academics is further evidenced by the eighth-grade community service projects. Through the eighth-grade community service projects, students can be change makers and advocate for change in their community. The eighth-grade community service projects consist of students contacting a nonprofit organization in their community and completing volunteer hours. In addition, upon the completion of these hours, students research the problem that their selected organization works to support and they

conduct a presentation in front of their peers, families, and community members. The

presentation includes the following components: student process selecting the organization,

information on the organization's goals, expectations of the organization, a video that highlights

students' experience at the site, student research related to the problem the organization

addresses, a discussion of how the organization makes a difference, how the student contributed

to making a difference, how the volunteer experiences impacted the student, and how students

used their bilingual skills during their volunteer experience.

Educators' ideologies that emphasize challenging the status quo result in practices that

elevate the status of Spanish and that go beyond academics. Through a school-wide language

policy that promotes Spanish-only outside the classroom, through the implementation of a boys

lunch club that works as a safe space for students, and by promoting student advocacy through

the eighth-grade community service projects, educators at Escuelita MdO challenge the status

quo through their practices.

Rejection of Dynamic Language Practices

At Escuelita MdO, educators' purist language ideologies, result in the strict separation of

language and, consequently, in the rejection of dynamic language practices such as

translanguaging. Purist language ideologies include teachers viewing the language practices of

bilinguals with native-like proficiency in both languages as "beautiful"; which in turn places the

language practices of bilinguals that do not have native-like proficiency in both languages as less

"beautiful." Purist language ideologies at Escuelita MdO are connected to practices that advocate

for a strict separation of language and which reject dynamic language practices. More

specifically, these practices include a school-wide classroom print environment language

separation policy, signs placed outside lower elementary classrooms which warn that the teacher

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will only speak Spanish in front of students, and the rewarding or punishing of students for rejecting or failing to reject dynamic language practices.

As previously described under the ideologies section, Mtra. Rosa and Mtra. Azul place Mtra. Alcatraz's "beautiful" native-like proficiency in both Spanish and English on a pedestal. These purist language ideologies, that place native-like language proficiency as the ideal language practice of bilinguals, results in the separation of languages within the classroom. This was evidenced in Mtra. Alcatraz's descriptions of the whole-school language policy in regards to the language environment, as well as her policing of students' practices through unifix cubes.

> My room is supposed to be 50/50. Half the walls in Spanish, half the walls in English. You never see anything in English on this side, you never see anything in Spanish on the other side. The different classrooms, different grade levels, it's different sections of the walls right. Third-grade is 70/30. 70 percent of the walls are in Spanish and 30 percent ….and you are never supposed to mix the languages or have print where you have some words in Spanish and right next to them the words in English. It is all about separating and maintaining the integrity of that language and encouraging kids, depending on the grade level. For the little ones, it's hard you just have to remind them, for the older ones we have a little system that we use in sixth-grade. Started using it in third-grade. Where they get five unifix cubes and it ...when we first start the year they tend to mix the languages a lot so every day we would say "oh this is the Spanish block you are speaking English give me your cube" [punitive voice tone] right. And if they kept their cubes, all five cubes towards the end of the day they would get like a small piece of candy like a Jolly Rancher or whatever a bite size Snickers or whatever. And then we do that every day for the first week.

As Mtra. Alcatraz's statement exemplifies, purist language ideologies lead to the rejection of dynamic language practices such as intentional cross-linguistic transfer and the fostering of opportunities for translanguaging to take place.

Summary of Themes

Chapter 4 describes how a high performing TK-8th grade DL school in Southern California implements sociocultural competence through an analysis of seven teachers' and three administrators' ideologies and practices. The analysis conducted includes pre- and post-

observations interviews, classroom observations, and document analysis. The participants in this study are in consensus about the importance of going beyond language and academics through the implementation of sociocultural competence. Additionally, participants similarly define sociocultural competence as having multiple components including identity development, diversity awareness, justice, and action. This study highlights that educators' ideologies about sociocultural competence connect to their implementation of sociocultural competence.

In sum, Chapter 4 highlights how educators' ideologies surrounding sociocultural competence connect to their practices. Superficial notions of sociocultural competence result in a "global focus" that work to further perpetuate stereotypes. (Mis)conceptions of race result in the erasure of critical conversations surrounding race, as well as in the minimization of race and its impact. The prevalence of Latinx-centric ideologies surrounding sociocultural competence is evident in the homogenization of the Latinx culture and the invisibility of African American students. Conceptualizing sociocultural competence as including justice impacts the fostering of spaces where critical conversations surrounding past and current inequities can occur. Making sense of sociocultural competence as challenging the status quo includes practices that elevate the status of Spanish, and that foster the importance of going beyond academics. Purist language ideologies relate to the strict language separation present in the rejection of dynamic language practices.

Chapter 5: Lo bueno, lo malo, y lo feo (Results Part Two)

Chapter 5 addresses the second research question which investigates the connection between administrators' and teachers' implementation of sociocultural competence at Escuelita MdO. Two themes encompass this section: parallels, and disconnects (See Table 3).

Table 3 *Question 2, Themes, and Subthemes*

Questions 2 & Themes	Subthemes
Parallels	Multiple Components
	Overemphasis on Academics
	Integration
	Younger vs. Older Dichotomy
	Passion Rooted in own Experience
Disconnects	Bridging Theory and Practice
	Conceptualization Gap
	Invisibility of Teachers' Practices

Parallels

Multiple Components to Sociocultural Competence. Across Escuelita MdO, there is a consensus that there are multiple layers to the implementation of sociocultural competence. That is, although to different extents, teachers and administrators agree that implementing sociocultural competence involves: identity development, diversity awareness (including superficial versions), justice, and advocacy. Identity development and diversity awareness were the most emphasized by both teachers and administrators. As will be discussed more in depth under the next theme, justice and advocacy was briefly mentioned by teachers, yet it was heavily emphasized among the administration team. According to educators, identity development includes students having a strong sense of belonging by feeling pride in who they are and where

they come from, as well as self-advocacy. Diversity is explained as students being respectful and empathetic of differences while learning about each other's similarities. Justice is described as students having critical conversations about past and current social inequities, as well as learning about influential people who have made a difference. As explained by educators, advocacy relates to students feeling empowered to take action to work towards the transformation of their communities.

Overemphasis on Academics. Teachers and administrators agree that one of the greatest challenges to the implementation of sociocultural competence is that it is oftentimes overshadowed by the pressure of academics. During the administration focus group, Mtra. Alcatraz described the external pressures and the budget cuts that the new administration was faced with.

> [Director Sánchez] has been here for one year and [Ms. Azucena] came back a few months before the end of last year or two years ago now, but there have been so many other things happening whether it be the district pulling us [away from] in that multicultural sociocultural competence or whatever. That was in some ways part of how we began, [we] tended to be kind of shoved to one side just because of all these external pressures about you know, we were reading first and then we were a school on program improvement. All these things right, and we focused on the achievement part in terms of achievement on state exam right and then there's whatever right. [Director Sánchez] brought back the resource teacher but that was going to be gone right. [Ms. Lily] was doing it part-time this year with the intent of cutting it back this year. That's it. It's over.

As Mtra. Alcatraz explains, in addition to recent changes in administration and budget cuts, there has been continuous external pressures to improve the academic components of Escuelita MdO. The external pressures to focus on academic components, such as reading improvement, have resulted in the constant overshadowing of sociocultural competence.

Other teachers echo similar sentiments about the pressure of academic expectations being a challenge to the implementation of sociocultural competence at Escuelita MdO. Mtra. Azul

explains that the amount of academic expectations are difficult to meet within the amount of time available.

> Yeah, time. Time is always our enemy. Time. Curriculum. And also [pause/ hesitation before formulating answer]. I don't want to say this or how do I say this. Also, just the demands and expectations. Like they keep adding things. Like for math we have our curriculum but now there's this computer program that students have to use. So they would use it but now it's like they have to be doing 90 minutes a week in addition to teaching that with only 8 computers. So you have to and you have to be so because he'll print out the minutes a week and if you are not meeting your minutes so it pressures you. So it's just time and curriculum. And unfortunately it gets pushed back like "oh well they don't test on that." They're not really in here to check that so we have to do what they're looking for which is sad because I hate it being like that like I don't want it to be just teaching academics per say. I think it has to be like the whole- child.

Even Though Mtra. Azul believes in the importance of going beyond academics and teaching the whole-child, she admits that at times it is extremely difficult to do so because of the academic demands of the curriculum and the expectations set by the administration team. She alludes to the pressure of testing and how a times it feels like the focus needs to be on the academic subjects that are being tested.

Administrators have the pressure of external demands such as changes in administration, budget cuts, and score improvement which result in an overemphasis of academics and under emphasis on sociocultural competence. Consequently, teachers feel these external demands through the excessive academic expectations that are put on them by the administration team.

Integration of Sociocultural Competence. Amidst the challenge of an overemphasis on academics, teachers and administrators agree that sociocultural competence needs to be integrated into the curriculum. Ms. Azucena, the assistant principal, explains that the integration of sociocultural competence into content areas is critical.

> If it is not integrated it is very challenging to find the time in the day so that is one of the challenges that I see. As we adopt new programs, reading and writing programs we kind of need to find new ways to integrate the work right. In the past we were doing more core literature approaches, and selecting certain topics, integrating social justice issues into the

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reading and writing part of your day. So it is trying to figure out a way to do that work again.

Ms. Azucena highlights how the previous curriculum allowed for the integration of sociocultural competence through social justice issues. She suggests that there is a need to figure out ways to integrate those topics within the new curriculum.

Mtro. Mendoza also emphasizes the importance of integrating sociocultural competence. He explains how various grade levels integrate sociocultural competence within the existing curriculum through various content areas.

> Something that we tried to do is implement some of that into our curriculum itself. For example, when sixth-grade is learning about civil rights is not just learning about it but let's do a .. lets hit those speaking and listening standard skills. Okay create a google slide presentation on a famous civil rights leader. And I tell them it can't be Martin Luther King Jr. Then they have to do research, write up an essay, look at videos, cite sources. Kind of blend it in with what they have. You can really see that in the primary grade levels like in second-grade. For example, they study China and I remember, well at least when I was there, they mix it up with the opinion writing. So in your opinion, what is the best thing about China? So they kind of hit those standards based on what they learned about another culture. And here, we try to do it with… for example when we did Westward Expansion for history… kind of like how would you feel when Native Americans got pushed out of their homes? How would you feel if that happened today? What would you say if your family came from that background or something like that. So just mix it all in. Try to mix it with what you are doing already. So try to knock down two birds with one stone.

Mtro. Mendoza describes how sixth-grade incorporates sociocultural competence within language standards, second-grade through writing standards, and fifth-grade through social studies standards. Through this integration he emphasizes that teachers can "knock down two birds with one stone."

Mtra. Alcatraz further exemplifies the integration of sociocultural competence within sixth-grade by describing how it is incorporated into the English language development block.

> What happens is that we also have our ELD block and it was through our ELD block that we talked about slavery and the holocaust we would use that content and we would incorporate the language structures that the students needed at the different levels. The

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sentence frames, and the conversations and the speaking and listening parts within that context so all the kids would do presentations on something related to the Holocaust they all did presentations on people making a difference because of the things that we read during our block. So we have our reading block and then we have our ELD block which is 45 minutes.

In sixth-grade, teachers are strategic about the English language development block by making sure that they are discussing topics concerning social inequities during that time.

As evidence suggests, similarly, administrators and teachers at Escuelita MdO embrace the importance of integrating sociocultural competence with the curriculum and standards already in place.

Younger vs. Older Student Dichotomy. Teachers and administrators at Escuelita MdO share similar ideologies that work to create a dichotomy between younger and older students' ability to understand justice topics within sociocultural competence.

For instance, when describing sociocultural competence practices at Escuelita MdO, Director Sánchez shared that social justice topics belong in the older grades but not in grades like first or second.

> Primary grades do a lot more multicultural kinds of projects. What you were saying you reminded me of just social justice. Being able to have conversations and restorative practices. Those kinds of practices in the middle grades are key because it is not just about, it also goes with your, the ability of the students to have those deep conversations. You are not going to have those in first and second.

As Director Sánchez explains, sociocultural competence topics regarding social inequities are perceived as more fit for older students while superficial practices, referred here as "multicultural," are viewed as more appropriate for younger students. Director Sánchez shared this statement in response to Ms. Azucena discussing the perspective taking practices that take place in the older grades in contrast to the more "multicultural" practices that take place in the earlier grades.

Mtra. Jane further alludes to this young versus old dichotomy when describing the three

main projects done in second-grade to foster sociocultural competence.

>Yeah, those are our three main projects. I think we try to foster, at least in second-grade, more of the classroom community and being accepting of all in the classroom. In the upper grades, it is more of the restorative part as well. We do a little bit but not as much as in the middle school. The middle school is totally different. But the kids are at a different level cognitively and also with their learning.

Mtra. Jane also believes that restorative-like social justice practices belong with the older

students because they are at a different cognitive level. Consequently, she suggests that younger

students do not have the cognitive ability to engage in the restorative-like social justice practices

that students in the older grades are capable of engaging in.

Moreover, when discussing the incorporation of social justice topics with younger

students, Mtra. Azul emphasizes that these topics are difficult to discuss with second graders

because of their age.

>Like we learn about Martin Luther King and he's an ideal but going beyond that like there's other heroes. There's heroes in our daily life and then you can make a difference too. So really understanding just you know how to be socially respectful of different cultures differences. Like I said, it's cool outside respect languages, appearances, and being able to function in the society in that manner especially like the political climate now. And they're younger seven and eight but we do a unit on heroes and leaders and it's difficult to explain slavery, desegregation so we do it [but] to a certain extent. And it's really neat the connections they make like they're making connections to our times now and they do those on their own.

When describing discussions on social justice topics with students, Mtra. Azul continually

emphasizes that they are introduced "to a certain extent." Thus, even though she is incorporating

them into the curriculum, her use of "to a certain extent" suggests that social justice topics are

not perceived as appropriate for younger students.

Passion Rooted in own Experience. At Escuelita MdO, educators' passion for
sociocultural competence is rooted in their own experience as immigrants or children of
immigrants struggling to form their bilingual and bicultural identities.

Mtra. Rosa's personal experience struggling to shape her identity between two languages
and two cultures drives her passion for sociocultural competence. When asked what sociocultural
competence means to her, Mtra. Rosa shared that making meaning of sociocultural competence
is rooted in her personal pain.

> … like I just shared, the experience that I had of not being understood socially and hiding
> who I was and not really being able to relate to someone when I was little it was difficult
> [teacher pauses and eyes get watery. Tries hard to hold back tears]. In a sense I am
> passing down something that I don't want them to feel [voice cracks]. It always happens
> when I talk about personal things.

Mtra. Rosa is passionate about sociocultural competence because she wants students to be able to
embrace their identities and their bilingualism. Growing up, Mtra. Rosa struggled making sense
of her at home Mexican identity and her at school American identity; thus, she does not want her
students to have to go through the pain that she went through in forming her bilingual and
bicultural identity.

Similarly, Mtra. Alcatraz's passion for sociocultural competence is also rooted in her
personal experience as an immigrant grappling with her strong Mexican identity in a school
system where her Spanish was not valued.

> ..[W]hat I was doing in school never reflected anything that was connected to me. To me
> it was I had a family, and then I went to school and it was separate planets. And what we
> did at home and what we talked about and the things that were important to me at home
> were alien at school. So I always felt like I was going from this one planet to another
> planet and somehow I needed to be able to function in both right. So at home I was one
> way and at school I was supposed to be a different way and I never saw myself as part of
> the environment at school right so you feel like you are foreign and like you don't belong
> and I think that is how many kids end up dropping out because it is such a foreign
> environment you know. And even though I was seven when we first came over here I had
> a really strong sense of identity in who I was. Yo era una niña mexicana. Yo había

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cantado el himno nacional mexicano todos los lunes en la escuela. En mi familia yo hablaba español and I knew what I stood for and it was just so hard to fit in right. And you are always, and I know I have mentioned it before, you are always told if you only stopped speaking Spanish you would be so much more successful and you would be so much better you know. And it is sort of like it is in your way to that successful path right so stop using it. And it was like but then how do I talk to my parents and its all these things right but yeah. It is hard when you feel that you don't belong. It is hard.

Mtra. Alcatraz struggled embracing a bicultural and bilingual identity because the school environment did not embrace her whole self. This resulted in school and home feeling like two completely different entities. She was in a constant identity struggle where she was forced to be and speak differently at school and at home. Mtra. Alcatraz is committed to working at Escuelita MdO and fostering sociocultural competence because she wants students to have a space where they can become bicultural and bilingual without feeling that who they are belongs in different spaces.

Director Sánchez's passion for sociocultural competence is also rooted in his own experience forging his identity.

I do believe in the pillars. I didn't know about the pillars of dual immersion until I came here and I started here and I started doing more homework on it. I personally hold the sociocultural competence to be the most valuable for me because it has a story for me. Because when you don't find a sense of family in school you are going to find it outside. And I found it outside. I found it in gangs. I found my sense of family and if you don't have that sense of family and that sense of identity it is really easy to go off the path…

As Director Sánchez explains, he holds sociocultural competence to a high regard because of his experience struggling to find his identity and turning to gangs as a haven. Similarly to Mtra. Alcatraz and Mtra. Rosa, Director Sánchez hopes that through sociocultural competence, students at Escuelita MdO will have a positive sense of identity.

Disconnects

Bridging Theory and Practice. Despite administrators' belief in the outermost importance of sociocultural competence, there are disconnects between what the administration

team says and the practices they implement. For instance, Director Sánchez shares that he finds the sociocultural competence pillar to be of highest value to him.

> I do believe in the pillars. I didn't know about the pillars of dual immersion until I came here and I started here and I started doing more homework on it. I personally hold the sociocultural competence to be the most valuable for me because it has a story for me. Because when you don't find a sense of family in school you are going to find it outside. And I found it outside. I found it in gangs. I found my sense of family and if you don't have that sense of family and that sense of identity it is really easy to go off the path and I feel really strongly that [Escuelita MdO] provides that for all of our kiddos. Whatever race or ethnicity you are, you are you are going to find yourself. And we even have a club, what is it called? It is not a … no the one that [Maestra] runs, the gay-straight alliance GS.

Influenced by his personal experience having been involved with gangs, Director Sánchez believes that the sociocultural competence pillar supports students in building stronger identities. He has confidence that Escuelita MdO helps students foster strong identities regardless of their race, ethnicity, or sexual orientation. However, he and the rest of the administration team struggled to name and describe the organization that supports students in embracing their sexual orientation. This suggests that the administration team is not as well informed about the work this organization does.

Additionally, although the administration team claims that the sociocultural competence pillar is critical at Escuelita MdO, there is a visible disconnect when analyzing the information teachers have about this pillar. When asked to describe sociocultural competence, one teacher shared that she had done research because it meant something to her but she wanted to make sure she was on the right track. When asked about the challenges to the implementation of sociocultural competence at Escuelita MdO, Mtro. Miguel shared that understanding what it means is a challenge. He states that he has not thought of the term since he graduated from his teacher preparation program over a decade ago.

> I think everyone is really supportive probably of course understanding what it is. I haven't heard of sociocultural competence [laughs] since I probably finished my schooling, although the kids backgrounds, probably because where I come from, the kids backgrounds, the kids' language, the kids' culture is always on your mind as you teach.

As Mtro. Miguel's statement suggests, a school-wide conversation on sociocultural competence is lacking; thus, he has formulated his own understanding based on his experiences. Furthermore, throughout the interviews educators used the term sociocultural competence interchangeably with multicultural competence and/ or sociomulticultural competence. This, again, suggests a lack of school-wide discussions on the topics.

When asked how the administration team supports the implementation of sociocultural competence at Escuelita MdO, most teachers sighed and were unsure. However, they did point out that there were recent changes in administration that most likely contributes to this. One of the suggestions for growth made by multiple teachers is for there to be professional development surrounding this topic. The administration team shared that there has not been professional development surrounding sociocultural competence, but that it will be a priority during the following academic school year. The administration team is hopeful that the recent hire of a full-time program coordinator will help Escuelita MdO move forward in the implementation of the sociocultural competence pillar.

> We actually had a conversation yesterday with [Alcatraz] about the work for next year. And we landed that one of the first things that we need to do is build background in our teachers and give them a better understanding about this pillar and what it means… For teachers, they need to internalize those ideas. Because it is not just a matter of feeling out a grid with projects that they are going to do throughout the year, it is really about what is the purpose of the projects or the novel or the theme you are going to discuss. And how it is connected to that goal. So I think we need to build their capacity first and then we can take on the work of what it might look like

As Ms. Azucena describes, there are plans to build teachers' capacity surrounding sociocultural competence during the following year, yet there have been minimal conversations thus far.

Administrations' doubts over the name of the organization that supports students identity in relation to sexual orientation, teachers' insecurities surrounding the definition of sociocultural competence, the interchangeability of the term, teachers' hesitation to describe how the administration team supports the implementation of sociocultural competence, and a lack of professional development, highlight the disconnects between administrators' ideologies and their practices thus far.

Social Justice and Action Conceptualization Gap. In comparison to teachers at Escuelita MdO, the administration team has a stronger conceptualization of sociocultural competence encompassing justice and advocacy. Out of the seven teachers interviewed, two teachers understand sociocultural competence as including topics surrounding justice and advocacy. Mtra. Alcatraz overtly and covertly stressed the importance of including justice and advocacy within sociocultural efforts. Although not explicitly stated as part of her ideologies surrounding sociocultural competence, Mtra. Azul covertly emphasized justice and advocacy through her description of selecting books that are relevant to her students' lives, in her critical conversations with students regarding the mistreatment African Americans and Mexicans in the United States, and in her efforts to facilitate students' realization that they can also be influential in their community. In contrast, during the administration focus group there was a heavy focus on sociocultural competence as including justice and advocacy. For instance, the focus group included a conversation about the importance of teachers and students being aware of their biases and how those impact their actions which is a critical component of working towards justice.

> I think it is about reflecting on our biases because we all have them. And it is about being aware of our own biases and it is not just towards other cultures or ethnicities it could be their sexual orientation, their physical appearance [Alcatraz states and nods yes as this is being said], their disability, it could be their learning disability, it could be their socioeconomic status, we have biases about people and for us to know like what is the bias that I am thinking right now and how is this impacting how I treat this person. As

teachers, I think that it is important that we are aware because we all have them and it is easy to say, oh I accept everybody and we do and that is the purpose but I think that if we are trying … [For students], [t]he goal is that they would look the same as we want our teachers to be right. We want them to also be aware of their biases. Because they are going to grow up with biases as well and if they are going to be empathetic and be able to connect I think the only way to do that is to be aware of your biases yourself.

In this statement, Ms. Azucena incorporates an analysis of biases that goes beyond ethnicity and race. She highlights that there is a need for teachers and students to be aware of their biases to be more empathetic towards others. Ms. Azucena's analysis is powerful, however, there were no traces of such understanding among teachers.

Through a justice informed lens, Director Sánchez stresses the importance of the sociocultural competence pillar motivating students to advocate for change in their communities.

[I]f we do our job right through the sociocultural competence my wish would be for them to come back to these communities. Not to stay at Stanford and these fancy areas but come back and give back to their community. For me it means that sense of belonging and if we can provide that sense of belonging it's going to be easier for them to stay on the right path.

His sentiment concerning the importance of students becoming advocates was echoed throughout the administration focus group.

When comparing administrators and teachers' ideologies and practices surrounding the incorporation of justice and advocacy into conceptualizations of sociocultural competence, it is evident that there is a higher emphasis within the administrators than the teachers. This suggests that there is a need to bridge this conceptualization gap between administrators and teachers in order to achieve a stronger implementation of justice and advocacy across all grade-levels.

Invisibility of Teachers' Practices. In their efforts to implement sociocultural competence, teachers described several practices that administrators are unaware of. For instance, five out of the seven teachers interviewed discussed community and restorative circles

as critical to the implementation of sociocultural competence in their classroom. Three of the teachers invited the researcher to observe a community circle as part of an activity that promotes sociocultural competence in the classroom. However, there was no mention of circles being part of sociocultural competence within the administration focus group. In fact, a few teachers expressed insecurities regarding their use of circles in relation to administrators' academic expectations. That is, due to the academic demands imposed, teachers do not feel that there is support from the administration to conduct circles whenever necessary. Teachers shared that to prioritize community circles, they need to be okay with the administration team walking in and being judged for not fulfilling the minutes that are being accounted for each core subject.

Another common practice mentioned by teachers, but not administrators, is sociocultural competence including positive discipline strategies. These include targeted community building activities in the middle school, as well as positive behavior intervention strategies (PBIS). Teachers mentioned that there is a PBIS committee that plans lessons for teachers to implement surrounding student self-advocacy and conflict resolution strategies. The committee is composed of teachers from various grade-levels and it meets after school on selected days.

Administrators' lack of awareness of the practices teachers are already implementing in relation to sociocultural competence demonstrates the need for greater clarity and communication surrounding this pillar across Escuelita MdO.

Summary of Themes

Chapter 5 compares the ideologies and practices of the administrators to those of the teachers. It describes parallels between teachers and administrators, but also the various disconnects between what administrators believe about sociocultural competence and what teachers implement in the classroom.

Chapter 6: Discussion and Conclusion

Previous research surrounding high performing dual language (DL) programs has focused primarily on academic achievement, bilingualism, and biliteracy, thus, undermining sociocultural competence—the third goal of DL education (Feinauer & Howard, 2014; Howard et al., 2018; Reyes & Vallone, 2007). Sociocultural competence is described as encompassing identity development, cross-cultural competence, and multicultural appreciation; however, there is ambiguity surrounding its implementation (Howard et al., 2018). Through a theoretical framework informed by the Guiding Principles for Dual Language Education (GPDLE) (Howard et al., 2018), critical consciousness (Valenzuela, 2016), culturally sustaining pedagogies (Paris & Alim, 2017), and the Social Justice Standards (Teaching Tolerance, 2016) this study set out to investigate the implementation of sociocultural competence at a high performing DL school in Southern California—Escuelita Montes de Oca (MdO). As detailed in Chapter 4, this study provides an in-depth description of educators' (teachers and administrators) ideologies and practices surrounding the implementation of sociocultural competence. Additionally, educators' ideologies are juxtaposed to their practices to highlight the connection between the two. In Chapter 5, a comparison is made between teachers' and administrators' ideologies and practices.

As explained in Chapter 3, a single-case qualitative study was employed. Data was triangulated through teacher and administrator interviews, activity or lesson observations, and document analysis. A total of ten participants were interviewed including seven teachers, and three administrators. Teachers participated in one-on-one pre- and post-observation interviews, and administrators were interviewed through a focus group setting.

This chapter begins with a summary of the main findings in conversation with previous research. Next, the implications for policy, practice, and research are discussed, which are

accompanied by recommendations for improvement and future research. Limitations to the study are also presented. This chapter concludes with final words surrounding the significance of this study and the necessity of critical and sustainable sociocultural competence in DL programs.

Summary of Key Findings

This study aimed to understand the implementation of sociocultural competence at a high performing TK-8th grade DL school through an analysis of teachers' and administrators' ideologies and practices. The first research question asked, *how does a high-performing DL school in Southern California implement the third pillar of DL education—sociocultural competence?* Findings suggest that educators, although to different extents, conceptualize sociocultural competence as involving identity development, diversity awareness, justice, and action. These conceptualizations are emphasized through curriculum, instruction, and program structure. Juxtaposing educators' ideologies and practices, shows the interconnectedness between the two, as well as illuminates challenges to the implementation of critical and sustainable sociocultural competence. These challenges include the overshadowing of sociocultural competence by academic expectations, as well as "gaps in knowledge" that result in Latinx-centrism, invisibility of African American students, *tourist curriculum*, (mis)conceptions of race, younger vs. older student dichotomy, and rejection of dynamic language practices. These "gaps in knowledge" can be better understood by analyzing how the status quo is reproduced through educators' practices; which highlights the importance of DL educators having the ideological clarity to identify and contest inequities in the implementation of DL programs (Alfaro, 2019).

The second question asked, *how do administrators' ideologies and practices connect to teachers' ideologies and practices?* Findings highlight parallels but also significant disconnects. Results reveal that administrators and teachers are grounded by their own experiences as

immigrants or children of immigrants struggling with their bilingual and bicultural identities. Both groups view sociocultural competence as involving multiple components, and as needing to be integrated into the structure of the school. Additionally, both groups recognize that there is an excessive emphasis on academic achievement, and hold the belief that justice issues are more adept for older students—younger vs. older student dichotomy. In regards to disconnects, sociocultural competence was conceptualized as involving justice and advocacy more heavily by administrators. Additionally, the administrator team holds the sociocultural competence pillar to a high regard; yet teachers are unsure of the definition of sociocultural competence and many hesitated when asked how the administrative team supports its implementation- bridging theory with practice. There was also a lack of understanding within the administration team in regards to teachers' practices.

The implementation of sociocultural competence at Escuelita MdO is discussed in depth in the next section through the following themes: (a) Identity Development, (b) Diversity Awareness, (c) Justice, and (d) Action. Each theme highlights strengths as well as areas of growth in the implementation of critical and sustainable sociocultural competence at Escuelita MdO. Additionally, the significance of each theme in relation to centering social justice and equity in DL programs is discussed.

Identity Development

Identity development in DL programs must involve a recognition of the multiple and evolving ways students experience the world. This is especially important for minoritized students that are growing up in a society that overtly and covertly tells them that they do not matter (Love, 2019). Identity development in DL programs, thus, must work towards students problematizing their place in society to gain self-empowerment and a sense of mattering. This

problematization occurs through *conscientização,* or the development of critical consciousness, and consist of students having an awareness of their oppressed realities (Freire, 2005). Consequently, tapping into students' *funds of identity* is critical since identity development is an evolving process that is based on individuals' perceptions of their reality (Esteban-Guitart & Moll, 2013). Because students are constantly mediating their identities and making sense of who they are, educators must support students in making sense of their evolving multiple identities through ongoing targeted conversations, lessons, and activities.

Educators at Escuelita MdO are in consensus about the importance of sociocultural competence encompassing identity development. Identity development is viewed as promoting students' bilingualism and biculturalism, fostering pride in their culture, community and family, and students having a strong sense of self. Although research on identity development in DL programs stresses that Latinx bilingual students develop higher self-esteem from learning in their home language and, consequently, doing better academically (Reyes & Vallone, 2007), educators at Escuelita MdO expand on this by conceptualizing identity development as going beyond the depositing of information in two languages. As described in Chapter 4, through the integration of art, social studies, writing, and language, Mtra. Alcatraz facilitated a lesson with her sixth-graders where the goal was to deepen their understanding of what they value (i.e. culture, family, friends, activities), thus, tapping into their *funds of identity*. In this example, Mtra. Alcatraz highlights the integration of sociocultural competence with the existing standards. Similarly, the whole-school language policy at Escuelita MdO also works to support students' identity formation, especially Latinx bilingual students, since its mission is to elevate the status of the minoritized language (Spanish). At Escuelita MdO, students, staff, and educators are encouraged to use Spanish throughout the school's hallways, in the cafeteria, and in the

playground. Considering that the hegemony of English (Macedo, Dendrinos & Gounari, 2016) permeates our society and is evermore present in DL spaces (Freeman, 1996; Valdés, 1997; 2018), by elevating the Spanish language, Latinx bilingual students are being told that the language they speak and who they are matters. In second-grade, Mtra. Azul also supports her Latinx bilingual students' identity formation by using relevant literature that elevates the biculturalism and bilingualism of her students (Alanís, 2007; Lopéz, 2011). As she explained, since she is familiar with the school's prepackaged reading workshop curriculum, she modifies it by seeking literature that is relevant to her students lived experiences; thus, similarly to Mtra. Alcatraz, she is also integrating sociocultural competence with the existing standards.

Identity development at Escuelita MdO, however, must evolve from its heavy focus on ethnicity and incorporate the multiple ways students experience the world. Teachers' ideologies surrounding the conceptualization of sociocultural competence, and their implementation of those ideologies, relies primarily on ethnicity. Since most students and educators at Escuelita MdO are from Latinx background, there is a large emphasis placed on the Latinx culture— Latinx-centrism. This Latinx-centrism results in the homogenization of the Latinx culture by ascribing certain traits to a culture rather than examining the practices within that culture (Gutiérrez & Rogoff, 2003). Homogenizing the Latinx culture, besides undermining its heterogeneity, ignores intersectional layers of oppression such as race, gender, immigration status, sexuality, language, phenotype, accent, surname, class, and dis/ability (Yosso, 2005). For instance, due to most students being Latinx, educators perceive that there is a lack of diversity present at Escuelita MdO. Mtro. Rafael expressed that it is easier to teach about diversity at Escuelita MdO because there is not a lot of diversity in comparison to other districts that have students of distinct ethnic groups. As previously mentioned, this undermines other ways that

Latinx students experience the world beyond their ethnic identity. Mtro. Miguel made an exception to the existing homogenization of the Latinx culture at Escuelita MdO, by highlighting that the experience of a *transfronterizo* student who crosses the border daily is different from the experience of a first or second generation Mexican American who resides closer to the school community.

Moreover, the problematization of culture involves recognizing that culture is dynamic, consequently, going beyond heritage practices that can emerge because of Latinx-centrism (Alim & Paris, 2014). For instance, the second-grade ancestor doll project at Escuelita MdO highlights the prevalence of stagnant heritage practices. This project asks students to investigate their ancestors, including what country they came from, and to dress a doll with "traditional" clothing from that country. Besides drawing on stereotypes about how people in a country presumably dress, and undermining racial differences through all white dolls, this second-grade project draws heavily on heritage practices which need to be problematized. Asking students to trace their family's country of origin, ignores the realities of adopted or foster children, of African American students who might have a history of enslavement, of Native American students whose families are native to the land, and of many individuals who were already in California before it was annexed by the United States in 1848. Heritage practices, such as the ancestor doll project, frame culture as stagnant when it is dynamic and ever changing (Alim & Paris, 2014). Instead, of asking students to investigate what country their ancestors came from, teachers could have students investigate their background and create "All About My Family" posters that reflect "who/ how they [are] in the world from their cultural vantage point(s)" (Agarwal-Rangnath, 2020, p. 19). In this sense, teachers problematize heritages practices marked by Latinx-centrism while working to sustain students' ways of being.

Additionally, although it is essential to elevate the status of the minoritized language within DL programs (Valdés 1997; 2018), identity development in DL programs should also consist of embracing students' full linguistic repertoire (Medina, CABE, 2000). Embracing students' full linguistic repertoire requires that educators recognize the dynamic nature of language by challenging purist language ideologies that embrace the strict separation of languages (Otheguy et al., 2015). It is also critical for educators to have an awareness of the interrelatedness between language and identity (Kleyn, 2017; Zentella, 2017). For instance, several of the classroom doors at Escuelita MdO have signs warning that even though the teacher is bilingual, she will only speak Spanish in front of the students. Rather than being bilingual models for their students, some teachers at Escuelita MdO model being monolingual which adheres to purist language ideologies (Palmer et al., 2014). Mtra. Alcatraz, highlights the strict separation of languages by explaining that at the beginning of the school year her sixth-grade students were incentivized to separate languages by utilizing unifix cubes. As she explains, students, as well as the teacher, lost cubes for making the "mistake" of mixing languages, and students that maintained all their cubes received rewards, such as candy. Mtra. Alcatraz further uncovered the purist language ideologies present at Escuelita MdO when she discussed the whole-school classroom environment expectation which consists of the walls being strictly separated by language. The strict separation of languages in the classroom environment, also demonstrates the absence of intentional cross-linguistic transfer, an essential component of bridging students' linguistic practices and embracing their full linguistic repertoire (Medina, 2000). Through a critical and sustainable sociocultural competence lens, instead of promoting a strict language separation, identity development in DL programs must sustain students' dynamic language practices (i.e. translanguaging, Spanglish) by recognizing how those language practices

are a critical component of many Latinx bilinguals' culture. For instance, Mtro. Mendoza was observed facilitating a community circle in his fifth-grade classroom where students organically utilized their full linguistic repertoire by going in between Spanish and English. Consequently, while working to elevate the status of the minoritized language is critical, DL teachers must strategically create spaces where students' dynamic bilingualism is embraced.

Diversity Awareness

Diversity awareness in DL programs must support students in acknowledging, examining, and embracing the differences between them while recognizing their shared humanity and purpose in making the world a better place. The impact of differences that have profound effects on students' lives (i.e. race, ethnicity, sexual orientation, gender, socioeconomic status etc.) must be placed at the forefront of diversity awareness efforts. This is ever more important considering that students are growing up in a socially stratified society where their access to opportunities (i.e. schooling, healthcare, wealth, food access, home security etc.) is greatly determined by their position in the US social hierarchy. Additionally, being born into this socially stratified society, children begin to categorize and internalize negative messages regarding differences such as skin color at a very young age (Van Ausdale & R. Feagin, 2001). In working to center equity and social justice in DL spaces, educators need to arm their students with the tools to think critically and contest any negative biases they develop through an examination of prejudices and their impact. Considering both the growth in DL programs (Center for Applied Linguistics, 2017) and the gentrification of DL education (Valdez, Freire, & Delavan, 2016), which has resulted in greater racial, ethnic, linguistic and socioeconomic diversity within these programs, it is imperative to center an approach to diversity awareness that addresses real problems in society and that is transformative in nature.

At Escuelita MdO there is a consensus that fostering diversity includes being aware of how people are different, while connecting through their similarities. Additionally, cultivating respect and empathy are perceived as critical components of diversity awareness. However, educators at Escuelita MdO make sense of diversity awareness, both implicitly and explicitly, in superficial ways that embrace a superficial "global" focus and disregard the social stratification present in US society. At Escuelita MdO, fostering diversity in superficial ways is evident in the implementation of "fun" practices meant to promote "multiculturalism," especially for younger students. The "fun" and superficial implementation of sociocultural competence results in a "global focus" that embraces a *tourist curriculum* (Pelo, 2008). This *tourist curriculum* is evident in practices such as the former school-wide multicultural fair and the accompanied melancholy over its hiatus phase, the first-grade multicultural celebration and research project, as well as the second-grade unit on China. Similarly, these three events/ projects focus on the 3 F's—faces, flags, and food—which work to reproduce stagnant notions of culture (Peterson, 1993). By focusing on "...surface aspects of their celebrations and modes of entertainment" (Pelo, 2008, p. 11), a *tourist curriculum* approach fails to deal with real structural problems and experiences of people. For instance, the second-grade unit on China, which attempts to expose students to "authentic" Chinese experiences through lessons on calligraphy and on the use of chopsticks to eat, embraces a "global" perspective that undermines the reality of Chinese Americans in United States. Instead of "globalizing" the curriculum, educators should be "localizing" it by discussing the struggles and contributions of Chinese Americans in US society. Educators at Escuelita MdO are proactive about incorporating their understanding of culture and cultural differences into the classroom and share a passion that is rooted in their own experience as immigrants or children of immigrants navigating bilingual and bicultural identities; however, there are "gaps in

knowledge" that demonstrate the need to unmask hegemonic ideologies (Alfaro & Bartolome, 2017; Alfaro, 2019).

At Escuelita MdO there are also "gaps in knowledge" regarding (mis)conceptions of race that result in the erasure of race within diversity awareness efforts. (Mis)conceptions of race at Escuelita MdO include educators viewing students as colorblind, as well as the belief that young students are incapable of understanding topics surrounding race. As discussed in Chapter 4, Mtra. Jane mentioned that students in her classroom did not notice race and alluded to this being "awesome." Mtra. Rosa, used race and culture interchangeably and shared that she opted for students discussing similarities based on culture, rather than race, because she did not believe her first-grade students can understand race; yet, she brainstormed and was developing an activity where students were going to analyze racial differences by sorting images of people into the continent they could be from. This same teacher also shared a racial incident that occurred between two of her students where one student told another that she did not want to play with her because she was dark. Mtra. Rosa, undermined this racial microaggression by focusing on the emotions of the aggressor and on the fact that they had just done a lesson on Dr. Martin Luther King Jr. and respect. Regardless of the reason or the context of the microaggression, the student used a derogatory remark towards her peer based on the color of her skin. This student already understands the stratification of race that places whiteness as superior and darker skin as inferior. As research illuminates, children notice and begin to make judgements based on race and to do race as early as three years of age (Van Ausdale & Feagin, 2001). By using a derogatory racial comment against her peer, the student was "doing race" as she has learned it. Considering that students are not "passive receptacles" and that they become actors in the stratification of race at a very early age, educators at Escuelita MdO need to reassess their assumptions of students being

colorblind as "awesome," as well of young students not being intellectually capable to discuss race and its impact. This needs to begin with teachers having a clear understanding of race and its impact to avoid negating its reality and minimizing its impact through their practices (Berman, Daniel, Butler, MacNevin, & Royer, 2017; Stolte, 2017). In the case of Escuelita MdO, this involves addressing (mis)conceptions of race that result in using race and culture interchangeably, sorting individuals based on the perceived race of the individual, and undermining racial incidents that occur between children. Since teachers' discourses surrounding difference can impact the cross-cultural attitudes of students in DL programs, it is critical to move from "color-blind collectivism," the minimization of differences, and move towards "dynamic dissonance," the problematization of differences (Stolte, 2017). By embracing "dynamic dissonance" within diversity awareness efforts, educators in DL programs can reject superficial practices and work towards centering equity.

Justice

Considering the Eurocentric nature of schooling in the United States and the gentrification of DL programs, promoting justice in DL education necessitates the decentering of whiteness by placing the lived experiences, perspectives, contributions, and collective struggles of minoritized groups at the forefront. Building on the previous diversity awareness section, conceptualizing sociocultural competence as encompassing justice promotes the localizing of the curriculum and, simultaneously, the rejection of superficial "global" attempts. Justice efforts must also involve students in gaining an awareness of inequitable power structures and their impact on minoritized populations. Additionally, justice topics in DL programs, need to be at the forefront of all grade levels since students have a very strong sense of what is fair and what is unfair at a very early age (Agarwal-Rangnath, 2020).

Although the justice component is conceptualized more heavily within the administration team than among the teachers, at Escuelita MdO sociocultural competence includes curriculum topics and discussions which promote students' critical thinking of past and present inequities. For instance, Mtra. Alcatraz discusses how her sixth-graders make connections between the Holocaust and the Trump administration's xenophobia by reading the book *Number the Stars* by Lois Lowry. In fifth-grade, Mtro. Mendoza shared that when learning about Westward expansion, his students discussed the reality of displacement that Native Americans suffered. By incorporating the reality of the inequities that Native Americans experienced, and rejecting one-sided Eurocentric interpretations of history, Mtro. Mendoza involved his students in perspective-taking (Howard et al., 2018); a critical piece of justice efforts. In second-grade, Mtra. Azul explained how she facilitated a discussion amongst her students where they made connections between the mistreatment of African Americans during the civil rights era, and the current mistreatment of African Americans and Mexicans. She mentioned that her students bring up current events that they hear in the news and that she tries her best to facilitate conversations surrounding those current events. However, in promoting justice through discussions of past and present inequities it is essential for teachers to contest watered down versions of history that work to reproduce the status quo. For instance, Mtra. Azul explained that her second-grade students learn about heroes such as Dr. Martin Luther King Jr. and Abraham Lincoln. The problem here is two-fold. First, instead of focusing solely on the individual actions of certain individuals, the focus should be on the collective actions that resulted in the civil rights Movement and led to the end of de jure slavery; thus, shedding light on the institutional discrimination and power structures that exists (Nieto, 1994). Second, teaching about Abraham Lincoln as a hero "that ended slavery" underscores the racist truth that he believed in the

inferiority of enslaved Africans (Zinn, 2015). Thus, centering justice topics within DL programs, necessitates that educators examine their own understanding of history and the ways they may have been schooled with one-sided narrow versions of it.

Moreover, at Escuelita MdO, there is a misconception amongst educators in regards to critical topics surrounding justice being more appropriate for older students than for younger ones; however, as the example of Mtra. Azul demonstrates, younger students are also aware of the inequities that surround them. This younger vs older student dichotomy was evident when Mtra. Azul explained that she incorporates justice topics to a "lesser extent" because her students are younger, as well as by the school principal when he shared that earlier grades should incorporate more "fun" and "superficial" topics whereas justice topics are more appropriate in the upper grades. Centering justice topics at all grade levels is essential because students need guidance in understanding how the dominant power structures present in the United States affect them and their communities (Agarwal-Rangnath, 2020; Paris & Alim, 2017).

Moreover, in the case of Escuelita MdO, most topics surrounding justice where discussed in relation to social studies and/ or language arts curriculum; therefore, there is a need to interrogate how justice topics can also be integrated into content areas such as science and mathematics. The centering of justice primarily within social studies highlights both the importance of this subject but also the danger of not allocating time for social studies within DL efforts. For instance, Mtro. Mendoza shared that due to the pressure of the state's fifth-grade science examination, there had been discussions among his team regarding prioritizing science time by doing away with social studies.

Action

In tandem with identity development, diversity awareness, and justice, students in DL programs should become self-empowered to take action against the inequities that surround them and their community. Educators must consider that they cannot empower students, instead, they can facilitate students' critical thinking skills and provide students with access to information that will lead them to have a greater awareness of their oppressed realities and to the realization of self-empowerment (Freire, 2000). As research on the impact of ethnic studies on youth demonstrates, students obtain a greater sense of purpose when they learn about the stories and the struggles of their community (Sleeter, 2011). In a similar manner, driven by a social justice and transformational framework, sociocultural competence in DL programs should facilitate students' sense of purpose and, consequently, motivate them to take action upon the inequities that surround them.

At Escuelita MdO, the conceptualization of sociocultural competence as involving action is more prevalent amongst the administration team and more visible in the practices implemented in the upper grades. Some educators believe that students enacting change in their community is a critical component of sociocultural competence. For instance, the principal stressed that as part of sociocultural competence, students should have strong sense of identity and, simultaneously, a stronger sense of purpose to give back to their communities after obtaining university degrees. The eighth-grade community service project taps into the action component by having students volunteer at local nonprofit organization. However, this project involves a lot more than students completing a few volunteer hours. In addition, students are expected to contact a nonprofit organization, research the "big problem for society" that they work to address, identify possible solutions, and present on their volunteer experience and research. One student volunteered with a

local agency that works to support a local community in their struggle against gentrification. This student finalized his presentation by stating, "Barrio sí, gentrification no" and taking a firm stance against gentrification. As Spiegler (2016) contends, taking action should go beyond students "helping others" and include opportunities for students to explore inequities and solutions to society's problems. To a certain extent, through the eighth-grade community service projects, students deepen their understanding of inequities and brainstorm possible solutions to those inequities. However, rather than it be a culminating project, such opportunities should be present at every grade level and throughout the year. In second-grade, Mtra. Azul stressed the importance of her students' understanding that influential people can be ordinary people such as their family members, as well as themselves. This is stressed by studying "heroes" or people who have made an impact on society. Although students understanding that they have the power to impact the world and enact change was the goal described by Mtra. Azul; students did not partake in action projects.

As previously mentioned, educators at Escuelita MdO view diversity awareness as promoting respect for each other's differences. However, by learning about the impact of differences (i.e. race, ethnicity, language, immigration status, gender, sexual orientation, dis/ability) on the social stratification present in society, the goal should be for students to become co-conspirators in enacting change (Love, 2019). This requires a focus that goes beyond respect and towards students taking action alongside each other to transform the status quo. Although respect takes on an additive approach to culture, it fails to take into account the existing power structures and the need to transform a socially stratified society. Instead by striving for co-conspiracy, teachers can promote, as Nieto (1994) contends, affirmation, solidarity and critique as the goals of sociocultural competence work. Affirmation, solidarity and

critique centers social justice and recognizes social stratification by inviting conflict in the problematization of differences and, consequently, the fostering of solidarity between students which is critical to co-conspiracy.

Implications of Findings

This study illuminates the importance of going beyond language and academics in DL programs through the implementation of critical and sustainable sociocultural competence that places social justice and equity at the forefront of DL efforts. It also brings to light the myriad of challenges, both structural and ideological, present in fostering critical and sustainable sociocultural competence in DL programs. Structural challenges include the pressure of high-stakes testing that permeates the educational system, and it's accompanied academic expectations. In relation to ideological challenges, "gaps in knowledge" result in the reproduction of the status quo within DL programs. This study provides evidence that being a teacher of color who has undergone similar systems of oppression as their students, does not make educators immune to reproducing the status quo. Consequently, this sheds light on the importance of fostering ideological clarity within DL spaces (Alfaro, 2019). As Alfaro contends, through ideological clarity DL teachers can be armed with the tools to recognize and denounce dominant ideologies and hegemonic practices that make their way into DL classrooms.

Results from this study are important, since they provide an in-depth analysis of the implementation of critical and sustainable sociocultural competence at a high performing DL school. This study also illuminates that even DL schools deemed as high performing can reproduce societal inequities when ideologies are left unexamined. The implementation of critical and sustainable sociocultural competence is ever more important considering the growth of DL programs in California post-Proposition 58, and the various inequities that have been

documented in the implementation of DL programs across the United States. As discussed in Chapter 1, these inequities are evident in the inequitable delivery of services (Cervantes-Soon, 2014; Wiese, 2004; Valdés, 1997; 2018), in a lack of access to DL programs by minoritized students (Valdez et al., 2016; Palmer, 2016; Cervantes-Soon, 2014), and in (mis)perceptions of minoritized students by educators and peers (Valdés, 1997; Hernandez, 2018; Cervantes-Soon, 2018). Critical and sustainable sociocultural competence must be at the forefront of bilingual education efforts to combat the reproduction of macro inequities within DL programs and to work towards the collective transformation of the status quo. Findings from this study also have implications for the preparation of teachers and administrators that need to be equipped with the critical consciousness to foster critical and sustainable sociocultural competence in DL programs. Consequently, implications for policy, practice, and future research should consider the implementation of sociocultural competence through a critical and sustainable lens that works towards the liberation of students and educators from their oppressed realities (Freire, 2000).

Implications for Policy

   Ethnic Studies High School Graduation Requirement. At the California state level, the importance of decentering whiteness from the curriculum and centering the lived experiences of students of color has been recognized by the drafting and passing of AB 2772 (2018) at the senate level; which attempted to require all high school students to take an Ethnic Studies course to graduate. Although AB 2772 was vetoed by governor Jerry Brown, a few school districts adopted this mandate by implementing Ethnic Studies as a requirement for high school graduation. Additionally, an Ethnic Studies Model Curriculum that centers the experiences of communities of color in the United States has been created and is currently under review. These two efforts highlight that there is a state-level consensus that centering the experiences of

communities of color is essential to the success of students from minoritized groups. Therefore, TK-8th grade DL programs must begin to prepare students in the foundations of ethnic studies by rejecting "multicultural" versions of sociocultural competence that work to perpetuate the status quo. Centering critical and sustainable sociocultural competence in DL spaces is one way to work towards building the foundations of ethnic studies in DL programs.

      Guiding Principles for Dual Language Education. Considering that the GPDLE is a staple document that has been used for over two decades in the implementation of DL programs, and that many refer to it as the "bible" of bilingual education (Valdés, 2018), it needs to integrate critical consciousness (Cervantes-Soon, 2017) and advocate for culturally sustaining pedagogies. In doing so, educators need to be cautioned against "gaps in knowledge" that work to reproduce the status quo. Additionally, as findings from this study suggest, topics such as culture and diversity must be problematized within the GPDLE in order to reject the superficial implementation of sociocultural competence. This includes, emphasizing the importance of fostering discussions among students of differences that have profound impacts on individuals (i.e. race, ethnicity, gender, language, immigration status, sexual orientation, dis/ability). There is also a need for the GDLE to define what is meant by equity. Through a critical and sustainable lens, the description of equity needs to involve advocating for racial, economic, and political justice for students, families, and communities through the transformation of schools and the liberation of students. Currently, the GPDLE describe sociocultural competence as encompassing identity development, cross-cultural awareness, and multicultural appreciation for all. In an effort for education to be transformational, the GPDLE should adopt the Social Justice standards proposed by Teaching Tolerance (2016) and incorporate identity, diversity, justice, and action as components of sociocultural competence. Additionally, a review of literature that explicitly

highlights what critical and sustainable sociocultural competence entails under each strand is necessary.

 Bilingual Education Task Force. California's Department of Education must implement a Bilingual Education Task Force that oversees the effective and equitable implementation of DL programs across the state. There is currently no state level system of accountability for DL programs which is critical considering the upsurge in the number of DL programs post-proposition 58. This task force needs to include researchers, educators, as well as community members, and advocate for critical and sustainable sociocultural competence in DL programs. This task force needs to be knowledgeable about the inequities that can arise in bilingual programs when equity is not placed at the forefront of bilingual education efforts. It is also critical that all members have the agency, as well as the ideological clarity, to name and contest the reproduction of inequities.

Implications for Practice

 Teacher education programs. Teacher education programs need to begin the preparation of critically conscious bilingual teachers that are equipped with the sociocultural and sociopolitical knowledge to combat societal inequities that are reproduced in the classroom (Valenzuela, 2016). As Alfaro contends (2018), to reap the promises of bilingual education, especially for minoritized students, "it is imperative that we prepare critically conscious bilingual teachers who have the knowledge, dispositions, and skills (KDS) to build on their students' cultural wealth and linguistic foundations" (p. 415). Fostering critical consciousness needs to go hand in hand with learning about culturally sustaining pedagogies and the importance of decentering whiteness from the curriculum and centering students lived experiences (Paris & Alim, 2014). Centering critical consciousness and culturally sustaining pedagogies in teacher

preparation programs should allow teachers to begin to problematize culture, as well as to gain a deeper awareness of the reality of schooling for minoritized students in the United States. As Love (2019) argues, there is a "teacher education gap" that results in teachers not having an in-depth understanding of culture and diversity, as well as the impact of historical and present structural inequities on the lives of their students. Therefore, teacher education programs need to embed into their courses an analysis of historical and present structural inequities. Teacher candidates need to understand the macro historical and current inequities that minoritized students face in a society that constantly sends them, and their communities, the message that they do not matter (Love, 2019).

      Professional Learning. For teachers to have the knowledge, dispositions, and skills necessary to implement critical and sustainable sociocultural competence professional learning in this area is critical. As evidenced in this study, although an educator may believe in the importance of sociocultural competence and hold it to the highest regard, there are "gaps in knowledge" and academic expectations that interfere with the implementation of critical and sustainable sociocultural competence. Professional learning must be two-fold. First, professional learning that addresses educators' ideologies should focus on fostering critical consciousness through examinations of past and present structural inequities and their impact on minoritized populations. This examination should also include studying theories such as critical pedagogy, critical race theory, and communities' funds of knowledge (Valenzuela, 2016). These theories can support educators in making sense of structural inequities, as well as in giving educators the hope needed to work towards transformation. Second, professional learning must include examples of how educators already integrate culturally sustaining practices in their classrooms

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and schools (i.e. translanguaging, culturally relevant literature, community circles, ethnic studies) (Agarwal-Rangnath, 2000; Garcia & Sylvan, 2009; Paris & Alim, 2014).

Teachers. Although a single case study does not provide a holistic understanding of teachers' conceptualization of sociocultural competence in all DL programs, this study does suggest that there are "gaps" in teachers' knowledge surrounding the implementation of critical and sustainable sociocultural competence. Teachers must be willing to put in the "extra" work to transform an educational system, which through conceptualizations of "achievement gaps," blames communities rather than institutions for the "low performance" of students of color. Embracing critical and sociocultural competence necessitates teachers that are willing to learn, unlearn, and relearn, despite being colonized by previous years of schooling. Teachers need to be proactive in this unlearning process by seeking out resources that advocate for transforming schools (i.e. anti-bias and anti-racist education, ethnic studies) and by holding courageous conversations with others regarding topics such as social stratification and racial hierarchy that permeate United States institutions.

Administrators at DL schools. As this study demonstrates, implementing critical and sustainable sociocultural practices is not easy and there are many hurdles to navigate. It is especially difficult since educators' ideologies can work to reproduce the status quo, there are constraints due to the existence of prepackaged curriculums mandated by the district, and there is a culture of high academic expectations driven by high-stakes testing. Consequently, administrators need to be advocates for the implementation of critical and sustainable sociocultural competence. Administrators need to be purposeful in their efforts to implement critical and sustainable sociocultural competence by prioritizing professional learning in this area. As previously mentioned, this professional learning must tackle ideologies as well as

practices. Administrators are then responsible for supporting teachers in merging critical theory with practice—praxis. Additionally, when using district mandated curriculum, administrators need to allow teachers the flexibility to use curriculum as a resource rather than the main driver of instruction. That is, district mandated curriculum should always be complemented with resources that are relevant to students lived experiences and which center the perspectives, contributions, and ways of being of minoritized groups.

Implications for Research

        Students perceptions of sociocultural competence. This study looked at implementation of sociocultural competence at DL schools primarily through the lens of teachers and administrators. Additional research that examines students' perceptions of the incorporation of sociocultural competence at their school sites is needed. Such research should focus on students' sense of self, their views on differences amongst their peers, and their ideologies surrounding justice and advocacy. Such research would bring to light the connection, or lack thereof, between educators' ideologies and practices and those of students.

        Families and Community. One finding that emerged is that at Escuelita MdO educators primarily conceptualize sociocultural competence through curriculum and instruction. Although family and community is a strand of sociocultural competence, there was a lack of visibility on how sociocultural competence is implemented in relation to families and community. Future research surrounding sociocultural competence should address this gap. Future research should consider what it means to work with families and communities in the transformation of DL schools through critical and sustainable sociocultural competence. Research on families and communities should center the voices of families and communities and the ways they perceive the school to foster critical and sustainable sociocultural competence.

DL programs through a critical lens. Further research needs to continue to look at the implementation of critical and sustainable sociocultural competence in DL programs in other locations, with different student demographics, and with different target languages. Findings from this study highlight the importance of examining educators' ideologies and practices, thus, further research that considers the connection between the two is critical. Additionally, culturally sustaining pedagogies within DL programs, as well as the practices of DL teachers with critical consciousness need further examination.

Limitations of the Study

Some limitations of this study include researcher bias, selection bias, the sample selection, and the generalizability of the results. First, researcher bias can affect subjectivity when collecting and analyzing data. To minimize researcher subjectivity in regards to the classroom observation data, a post-observation interview was conducted with the classroom teacher to cross-reference the observation data. In relation to interview data, NVivo was utilized to qualitatively analyze the interviews. Second, selection bias may exist given that participants volunteered to participate in this study. Those who volunteered are more prone to having a higher interest in the sociocultural competence topic. In addition, the sample selection occurred within one high-performing Spanish-English DL school in Southern California which was selected based on a specific criterion, therefore, the findings may not be generalizable to other school programs or locations. More specifically, the DL school selected is less than 10 miles from the US-Mexico border and serves majority Latinx students (95%) some which are first or second generation American, and many that have lived realities on both sides of the border. In addition, 65 percent of students at Escuelita MdO are considered socioeconomically disadvantaged and 55 percent emergent bilingual students (California School Dashboard, 2019),

thus, the findings may not be applicable to other programs, to non-Spanish contexts, or to a DL school with different demographics. This is especially true since DL programs that focus on a non-Spanish language (i.e. French, German) have different sociopolitical realities and the targeted language may hold a different status. Despite these limitations, this research study contributes to the field by having investigated the implementation of critical and sustainable sociocultural competence at a high-performing Spanish-English DL school in Southern California.

Conclusion

The purpose of this study was to examine the implementation of sociocultural competence in relation to educators' ideologies and practices at a high performing DL school. In alignment with previous research findings reveal that sociocultural competence is overshadowed by the pillars of academic achievement, and bilingualism and biliteracy, and that there is ambiguity surrounding its implementation (Feinauer & Howard, 2014; Reyes & Vallone, 2007). At Escuelita MdO, sociocultural competence is conceptualized as fostering multiple components—identity, diversity, justice, and action. However, there are "gaps in knowledge" that exemplify the necessity for DL educators to have the ideological clarity to contest the reproduction of hegemonic forces within their practices (Alfaro, 2019). As Alfaro (2019) contends, "ideological clarity requires that teachers' individual beliefs and values be repeatedly juxtaposed with the systems of belief of the dominant society" (p. 196). By contesting dominant ideologies, DL educators will be better prepared to center equity and social justice within sociocultural competence efforts.

Considering the historical backlashes on bilingual education programs (Nieto, 2009) and the growing inequities that have been noted to permeate DL programs (Cervantes-Soon, 2014;

Palmer, 2010; Palmer & Henderson, 2016; Valdez, Freire, & Delavan, 2016), there is an urgency to place equity and social justice at the forefront of DL efforts. This is especially important considering the passing of Proposition 58 (2016) in California, which outlaws previous restrictions placed on bilingual programs, and guarantees a growth in the number of DL programs. One of the noted benefits of DL programs is the growing diversity present; however, if this comes at the expense of making bilingual education a commodity we have failed the civil rights leaders and the social justice efforts of the 1960s. There is an urgency to recenter bilingual education to the efforts of the civil rights movement, which advocated for the rights of Latinx student. As Flores and Garcia contend (2017) "...we must work to connect our advocacy for bilingual education with broader efforts to dismantle the racial hierarchies of US society" (pg. 27). This study argues that the social justice roots of bilingual education must be (re)centered into DL programs through critical and sustainable sociocultural competence that places equity at the core.

Colorín Colorado este cuento aún no se ha acabado.

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Appendix A: Pre-Observation Teacher Interview Questions

1. What grade and subjects do you teach?

2. How long have you been teaching at this school?

3. What brought you to this school?

4. Why did you decide to become a dual language teacher?

    a. What does it mean to be a teacher at a dual language school?

5. What does sociocultural competence mean to you?

    a. Do you consider yourself a socioculturally competent teacher?

6. In what ways, do you foster sociocultural competence in your classroom?

    a. What does having socioculturally competent students look like?

7. Please walk me through one of your lessons, units, or activities where sociocultural competence was emphasized?

8. How does the school and/ or the administrators foster sociocultural competence at your school?

9. What are some challenges to the implementation of sociocultural competence in your classroom/ in the school? How can challenges to its implementation be overcome?

10. How can this school continue to grow in its implementation of sociocultural competence?

Post- Observation Teacher Interview Question

1. How did the lesson/activity you invited me to observe foster sociocultural competence?

Appendix B: Administrator Focus Group Interview

1. What is your position at this school?

2. How long have you been at this school? How long have you been in this position?

3. What brought you to this dual language school?

4. What does it mean to be an administrator at a dual language school?

5. What does sociocultural competence mean to you?

   a. What does having sociocultural competent teachers look like?

   b. What does having socioculturally competent students look like?

6. How do you foster sociocultural competence at this school?

   a. How do you go about selecting your teachers?

   b. What type of PD have you focused on this year? Why?

7. How do teachers foster sociocultural competence in their classrooms?

8. How are teachers held accountable for the implementation of sociocultural competence?

9. How can this school continue to grow in its implementation of sociocultural competence?

10. What are some challenges to the implementation of sociocultural competence at the school? How can challenges to its implementation be overcome?

Appendix C: Informational Letter to Potential Participants

Title of Project: Beyond Language: Beyond Language: Sociocultural Competence in Dual Language Programs

You are invited to participate in a research study titled "Beyond Language: Sociocultural Competence in Dual Language Programs." This study is being conducted by Verónica González, a Ph.D. candidate in the joint doctoral program between San Diego State and Claremont Graduate University.

The purpose of this research study is to examine and document the implementation of sociocultural competence at a high-performing dual language school. If you agree to take part in this study, you will be asked to participate in a 60-minute interview and one classroom observation. During the interview, you will be asked about 8 to 10 questions about your beliefs and practices in relation to sociocultural competence. The classroom observation will be conducted based on

There is a potential risk for discomfort while answering interview questions as well as during the classroom observation. The questions are based on your own opinion, therefore, there is no right or wrong answer. If at any moment you feel uncomfortable, you may skip questions or opt to return to them at the end of the interview. In addition, you are free to quit the interview at any time. As a potential benefit, you will be sent a summary of the final report upon request. This can potentially strengthen your classroom's and schools' incorporation of sociocultural competence.

Your contributions to this study will remain confidential. Any information that would be used to identify you will be kept in a handwritten notebook log, locked in a cabinet, and destroyed upon completion of the study. In addition, risks to the breach of confidentiality will be minimized by assigning you a pseudonym for study purposes. De-identified data will be kept in a password protected laptop computer. Research records will be kept confidential to the extent allowed by law and may be reviewed by CGU's institutional Review Board. Your participation in this study is completely voluntarily and you can withdraw at any time.

Please contact me if you have any questions about the project or require further information.

Thank you in advance for your time!

Student Researcher: Verónica González, doctoral candidate (vgonzalez2@sdsu.edu)

Research Supervisors: Dr. Cristina Alfaro, Ph.D. (calfaro@sdsu.edu)
                    Dr. Lucrecia Santibañez (Lucrecia.santibanez@cgu.edu)

Appendix D: Informed Consent Form

Title of Project: Beyond Language: Beyond Language: Sociocultural Competence in Dual Language Programs

WHO SHOULD I CONCACT IF I HAVE QUESTIONS:
Principal Investigator: Verónica González, doctoral candidate (vgonzalez2@sdsu.edu)

Research Supervisors: Dr. Cristina Alfaro, Ph.D. (calfaro@sdsu.edu)

Dr. Lucrecia Santibañez (Lucrecia.santibanez@cgu.edu)

WHAT IS THE PURPOSE OF THIS RESEARCH?
You are invited to take part in this research project. This project aims to better understand the implementation of sociocultural competence at dual language schools.

HOW LONG WILL I BE IN THIS RESEARCH?
This study involves your participation on two occasions. First, a one-on-one interview will be conducted that will take approximately 60 minutes. Second, a classroom observation will be conducted and the time of the observation depends on the duration of the lesson.

WHAT WILL HAPPEN IN THIS RESEARCH?
If you decide to take part in this research project, you will be asked to complete the following:
1. Teacher consent form- This form allows for the interview and classroom observation to be conducted.
2. Interview- This will take place at your site of choice. It consists of 8 to 10 questions and it will take approximately 60 minutes to complete.
3. Classroom Observation- You will be observed once in your classroom. Date of the observation date and time will be set by the teacher and the researcher. The researcher will ask the teacher to invite them to a lesson or activity that fosters sociocultural competence.

WHAT ARE THE RISKS OR DISCOMFORTS INVOLVED IN THIS RESEARCH?
There may be some discomfort with your classroom being observed. However, de-identified data and aggregated data will not reveal individual performance. In relation to the interview, a potential risk is a loss of time, as well as some discomfort by sharing your beliefs. For this reason, you will receive the questions beforehand if requested.

ARE THERE ANY BENEFITS TO PARTICIPATION?
As a potential benefit, you will be sent a summary of the final report upon request. This can contribute to strengthening your classrooms' or schools' implementation of sociocultural competence. By participating you are helping to provide information which may benefit the implementation of sociocultural competence in other DL programs.

ARE THERE ANY ALTERNATIVES TO PARTICIPATION?

An alternative is not to participate.

WILL MY INFORMATION BE PRIVATE?
Confidentiality will be maintained to the extent allowed by law. That is, the study team members are required by California law to report suspected child or elder abuse to the appropriate authorities.

There will be no audio or video recording during the classroom observation. There will be audio recording during the interview. The information collected will be treated confidentially and coded so that you remain de-identified. All data collected will be stored securely in a password protected computer and confidentially destroyed after the study has concluded. The information will be presented in a written report, but the results will not include any information that could identify you.

DO I HAVE TO PARTICIPATE?
Your participation in this study is voluntary, therefore, you do not have to participate. In addition, you may stop participating at any time without penalty. If you choose to participate and then withdraw, aggregated data up to that point will be kept, but not further data will be collected.

WILL I BE TOLD ABOUT THE STUDY RESULTS?
The results of this study will be shared with your school site after the study is complete.

WILL IT COST ME ANYTHING TO PARTICIPATE?
There are no costs to participate.

WILL I BE PAID FOR MY PARTICIPATION IN THE RESEACH?
There is no monetary incentive for participating in this study.

WHAT IF I HAVE QUESTIONS REGARDING THIS STUDY?
If you have any questions about the research, feel free to contact me (Verónica González) now or later at vgonzalez2@sdsu.edu. If you have any questions about your rights as a participant in this study, or in the event of a research related injury, you may contact the Office of Research, Sponsored Programs and Grants at CGU (909-607-9406; irb@cgu.edu). At any time during the research you can contact the IRB for questions about research rights, to discuss problems, concerns, or suggestions, or to offer input.

CONSENT TO PARTICIPATE:
The San Diego State University Institutional Review Board has approved this consent form.

Your signature below indicates that you have read the information in this document and have had a chance to ask any questions you have about this specific study. Your signature also indicates that you agree to be in the study and have been told that you can change your mind and withdraw your consent to participate at any time. The researcher has provided you with a copy of this consent form with information on who to contact may you have any additional questions.

Name of Participant (please print)   Date

_____
Signature of Participant
                                                    Date

_____
Signature of Researcher   Date

As part of this research project, the interview will be audio recorded. Please initial below if you consent for this audio recording to be studied by the researcher. You have the right to request that the audio recording be stopped or erased in full or in part at any time.

Participant initials: _____