SCOLT 2018

PROFICIENCY:
ATL
ALL THE LEVELS

MAR 15-17 · ATLANTA

DIMENSION 2018

Begoña Caballero-García

James Coda

Mareike Geyer

Cassandra Glynn

Stacey Margarita Johnson

Stephanie M. Knouse

Britta Meredith

Karina Elizabeth Vázquez

Manuela Wagner

Beth Wassell

Martha Wright

EDITORS

Stacey Margarita Johnson
Paula Garrett-Rucks

Visit us in the Exhibit Hall

CAMBRIDGE
Spanish

Programs for Elementary,
Secondary, and
Higher Education

To learn more visit our website
www.cambridge.org/cambridgespanish

For more information and to request a catalog,
contact your World Language Specialist
800-872-7423 (K-12) or 888-375-2899 (Higher Ed)

CONFIDENCE IN TEACHING.
JOY IN LEARNING.

CAMBRIDGE
UNIVERSITY PRESS

DIMENSION 2018

Begoña Caballero-García
James Coda
Mareike Geyer
Cassandra Glynn
Stacey Margarita Johnson
Stephanie M. Knouse

Britta Meredith
Karina Elizabeth Vázquez
Manuela Wagner
Beth Wassell
Martha Wright

EDITORS

Stacey Margarita Johnson
Paula Garrett-Rucks

Table of Contents

Review and Acceptance Procedures

SCOLT *Dimension*

The procedures through which articles are reviewed and accepted for publication in *Dimension* begin by the authors emailing manuscripts to the editor at SCOLT. Dimension@gmail.com.

The editor then uses a double blind review process to review the manuscripts. That is, the names and academic affiliations of the authors and information identifying schools and colleges cited in articles are removed from the manuscripts prior to review by members of the Editorial Board, all of whom are published professionals, committed to second language education at research universities. Neither the author(s) nor the reviewers know the identity of one another during the review process. Each manuscript is reviewed by at least two members of the Editorial Board of Reviewers, and one of the following recommendations is made: "accept as is," "request a second draft with minor revisions," "request a second draft with major revisions," or "do not publish." The editor then requests second drafts of manuscripts that receive favorable ratings on the initial draft. These revised manuscripts are reviewed a second time before a final decision to publish is made.

The editors of *Dimension* 2018 invited prospective authors at all levels of language teaching to submit original work for publication consideration without having to commit to presenting a paper at the 2017 annual meeting of the Southern Conference on Language Teaching. Starting as a proceedings publication, *Dimension* has now become the official peer-reviewed journal of SCOLT and is published once annually in the spring. To improve visibility of the authors' work, the Board voted to publish the journal on the SCOLT website in an open access format. In the first few years of being placed online for global consumption, authors' work is being read and cited globally.

SCOLT Editorial Review Board 2018

Proficiency at All the Levels (ATL)

The Southern Conference on Language Teaching (SCOLT) held its annual conference March 15-17, 2018, in Georgia at the Renaissance Concourse Atlanta Airport (ATL) Hotel in collaboration with the Southeastern Association of Language Learning Technology (SEALLT) and the Foreign Language Association of Georgia (FLAG). Starting as a proceedings publication, *Dimension* is now the official peer-reviewed journal of SCOLT that publishes national and international authors once a year. The 2018 volume of *Dimension* is a special issue dedicated to social justice and critical pedagogy in the teaching and learning of languages and cultures. Given her work as a teacher and researcher deeply embedded in critical pedagogy, and her previous service on the Editorial Board of Dimension, Stacey Margarita Johnson was the perfect choice to be the co-editor of this special issue.

This year's volume contains seven chapters that build on the momentum started last year by authors Linwood J. Randolph Jr. (University of North Carolina—Wilmington) and Stacey Margarita Johnson (Vanderbilt University) in their 2017 *Dimension* chapter, Social Justice in the Language Classroom: A Call to Action. That article formed part of a constellation of recent events that all point to a sharp upward trajectory for the topic of social justice in language education, including, of course, the 2014 publication of the ACTFL book *Words and Actions: Teaching Languages through the Lens of Social Justice* (Glynn, Wassell, & Wesely) and the 2017 establishment of the ACTFL Critical and Social Justice Approaches Special Interest Group (SIG), whose creation was spearheaded by Johnson in 2016. While critical pedagogy and social justice are not new topics in the field by any means, we find ourselves in a new chapter in which social consciousness and transformative action are quickly gaining prominence in language teaching organizations and among their members.

For teachers interested in enacting the work of social justice in and through language education, getting started can seem a formidable challenge. One of the central premises of Randolph and Johnson's 2017 article is that teachers do not have to reinvent the wheel when thinking about how to incorporate critical pedagogy and social justice into their classrooms. Previous theory and research in our field have paved the way. Careful reading of the *World-Readiness Standards for Learning Languages* (National Standards Collaborative Board, 2015) shows the potential for including critical pedagogy at every level of instruction. The Randolph and Johnson manuscript concluded with a *Call to Action* section that set the stage for this special issue. In fact, many of the articles in this issue respond directly to the call for action research, classroom-based research, and research into community-based initiatives.

The importance of teacher-led inquiry into critical teaching practices cannot be understated. Kumaradivelu (2003) wrote about three ways of understanding the role of the teacher in the language classroom: as a passive technician, as a reflective practitioner, and finally as a transformative intellectual. Teaching for social justice requires all three of these teacher roles. We build on the teaching skills developed as technicians. Our knowledge of second language acquisition processes, intercultural communication, target language and culture, and other aspects of pedagogy are often

gained by relying on experts such as researchers and theorists who write and teach on these topics. The role of technician encompasses foundational skills for teachers.

As teachers progress through their careers, many find themselves relying on a new role in the classroom, that of reflective practitioner. With theory and research as the foundation, teachers turn that knowledge into action through reflective practice. We reflect on our knowledge, on our own experiences as teachers and language learners, and on our students' experiences as learners in our classrooms. A process of examining our practices and drawing conclusions based on our goals for our students is essential to our growth as professionals. For many successful teachers, their teaching practice is a combination of the roles of technician and reflective practitioner.

In Randolph and Johnson's call to action, they asked readers to adopt yet a third role in the classroom as described by Kumaravadivelu (2003): transformative intellectual. For teachers who have mastered the roles of technician and reflective practitioner, participating in the transformative work of social justice may require giving back to the field by becoming knowledge *producers* who "educate themselves and their students about various forms of inequality and injustice in the wider society and to address and redress them in purposeful and peaceful ways," and

> organize themselves as a community of educators dedicated to the creation and implementation of forms of knowledge that are relevant to their specific contexts and to construct curricula and syllabi around their own and their students' needs, wants, and situations. (p. 14).

All of the teachers/researchers who contributed chapters to this 2018 special issue of *Dimension* have accepted the role of transformative intellectual. They have experimented with critical pedagogy and social justice outcomes in their own courses, or they have examined structural inequalities that affect their students, and they have engaged in the public, scholarly conversation through their manuscripts.

Randolph and Johnson's call to action is not just a call to the readers of that article, but to the profession at large. Teachers are skilled technicians. We have knowledge and skills about language, culture, pedagogy, and second language acquisition that we have gained from studying the work of others, and that knowledge makes us more effective. Teachers are reflective practitioners. We create materials and situations in our classrooms to enact the vital work of language and culture teaching, and we constantly evaluate our own practice through our students' experiences. And, as is clear in this issue, teachers are also transformative intellectuals. In particular when talking about critical pedagogy and social justice in the classroom, we break new ground, and we share our creations with others. In this issue, teachers representing various languages, contexts, and perspectives share their work. As editors of this volume, it has been our honor to work with such a skilled, reflective, and transformative group of teachers and authors.

We are delighted and humbled to start this volume by bringing Terry A. Osborn (University of South Florida Sarasota-Manatee) into the discussion to share his insight on the development of social justice as a topic in language education. In chapter 1, Stacey Margarita Johnson (Vanderbilt University) interviews Dr. Osborn about state of language education since the 2006 publication of his seminal book, *Teaching World Languages for Social Justice*. In this book, Osborn questioned the paradigm of

established power structures in relation to bilingualism and brought attention to the fact that language teaching is a political act. This chapter not only sheds light on the evolution of social justice practices in world language education, but also on how to gain support for language learning through practical acts of advocacy. Dr. Osborn reflects on *how* we all can move the field forward in implementing critical pedagogy in social justice approaches in the classroom starting from beginning levels of instruction.

In chapter 2, Cassandra Glynn (Concordia College) and Beth Wassell (Rowan University) argue that access to world language study for students from *minoritized* groups, emphasizing the social construction of minority status or the action of *minoritization* that students experience in certain contexts, is a significant social justice issue, due primarily to the devaluation of students' cultures and languages in schools; the elitist nature of language study; and the one-sided nature of the curriculum. The authors provide concrete suggestions to disrupt these historic trends to help ensure that all students have access to advanced study of world languages and cultures. The authors underline the significant agency all teachers hold to support practices that encourage minoritized students to initially study a language and to persist to upper level language coursework by thinking inclusively and creating ways for students of diverse backgrounds to more readily see themselves represented in the curriculum.

Next, in chapter 3, Stephanie M. Knouse (Furman University) shares findings from her investigation of how students respond to the content and critical approach in an undergraduate course in Hispanic linguistics titled *Bilingualism in the Spanish-Speaking World*. Students in this course participated in a final project entailing either service-learning or a research investigation about linguistic diversity. An analysis of the post-project questionnaire showed that both project groups made meaningful connections to the critical topics covered in class and participants strongly indicated that they would advocate for and educate others about linguistic diversity. Dr. Knouse concludes with recommendations for linguistics lessons that emphasize social justice in K-16 programs.

In chapter 4, James Coda (University of Georgia) brings attention to the lack of critical issues in the beginning language curriculum, such as an exploration of the diverse sexual identities found within the target cultures and of the language learners themselves. Coda identifies issues of discourse and knowledge/power which serve to erase certain students' identities from the curriculum and proposes queer theory/pedagogy to challenge normative societal assumptions and to provide different ways of thinking about world language educational practices that include all students' identities.

In this same vein, the chapter 5 authors, Britta Meredith, Mareike Geyer, and Manuela Wagner, all from the University of Connecticut, describe an activity in which German learners reflected on issues of gender roles and (in)equality from analyzing a fairy tale (Cinderella), bridging theories of social justice (Osborn, 2006) and intercultural citizenship (Byram, 2008) to classroom practices in an introductory German course at a research university

In chapter 6, Karina Elizabeth Vázquez and Martha Wright (University of Richmond) respond to compelling calls for interdisciplinary collaboration by building a community between university students and local Latino and Hispanic populations using the University of Richmond Museum collection. The authors investigate how

collaborations between museums and Spanish classes with community-based learning project components might encourage social awareness, connections, and social justice by way of empathetic inclusion with students who created museum tours in the target language. Combining research from museum studies, language teaching, and critical pedagogy, this paper provides a model for interdisciplinary research and teaching that fosters the development of a more socially aware, empathetic, and connected community.

In the last chapter, chapter 7, Begoña Caballero-García (Wofford College) describes curricular changes at a private university that reflect integrated social justice learning targets guided by the ACTFL 21st Century Skills Map and the Partnership for 21st Century Skills in a course called *Social Consciousness and Developing 21st Century Skills*. Examples from four thematic units in the Spanish intermediate class illustrate activities intended to foster learners' social consciousness, empathy, collaboration, diversity appreciation, civic engagement, personal responsibility, and leadership. The author draws on the existing literature, the curriculum design, qualitative data collection, as well as instructor reflections to make suggestions on how language educators can inspire students not only to understand the complexity of the world we live in, but also to take action by targeting 21st Century Skills through thematic units and authentic resources. The program and curriculum described in this chapter provide an adaptable model for consideration in language programs.

As Editors, we worked collaboratively with the Editorial Review Board in a double blind, peer-review process and we would like to extend our gratitude to them for having shared their knowledge, and expertise reviewing the articles for *Dimension 2018*. These individuals are leaders in their fields and we greatly appreciate their time and energy. In addition to the tremendous efforts of the members of the Editorial Board who helped review and edit the chapters, we would like to thank the additional reviewers and proofreaders who carefully read through each manuscript near the final stages of production. These individuals are Julie Carver, Shakira Howard, Tim Jansa, Angelika Kraemer, Laura Evelyn Ramirez, Ryan Robinson, Ryan Scholth, and Patrick Wallace. Thanks to the combined efforts of many individuals, we hope this special issue brings attention to the innovative programmatic changes and best teaching practices presented in these chapters.

Our goal with this issue is to contribute to the profession in a way that encourages language teachers to promote interest in another language and culture by providing experiences that excite and motivate students while promoting social justice. On behalf of the editorial team, we believe that readers will find the articles in this special issue informative and inspiring. Please be sure to thank: (1) attending authors for contributing their work to *Dimension,* (2) members of the Editorial Review Board for assisting their colleagues in the preparation of the articles, and (3) the SCOLT Sponsors and Patrons for their ongoing financial support that makes *Dimension* possible.

The Editors,

Stacey Margarita Johnson
Vanderbilt University

Paula Garrett-Rucks
Georgia State University

References

Byram, M. (2008). *From foreign language education to education for intercultural citizenship*. Tonawanda, NY: Multilingual Matters.

Glynn, C., Wesely, P., & Wassell, B. (2014). *Words and actions: Teaching languages through the lens of social justice* [eBook version]. American Council on the Teaching of Foreign Languages. Retrieved from http://www.actfl.org/publications/books-and-brochures/words-and-actions

Kumaravadivelu, B. (2003). *Beyond methods: Macrostrategies for language teaching*. New Haven; London: Yale University Press. Retrieved from http://www.jstor.org/stable/j.ctt1np6r2

National Collaborative Board. (2015). *World Readiness Standards for Learning Language: 4th Ed*. Alexandria, VA: Author.

Osborn, T. (2006). *Teaching world languages for social justice: A sourcebook of principles and practices*. Mahwah, NJ: Lawrence Erlbaum.

An Interview with Terry A. Osborn

Stacey Margarita Johnson
Vanderbilt University

Abstract

In this interview with Terry A. Osborn, whose work set the stage for the momentum that is currently building around social justice in language education, Dr. Osborn shares his perspective on the past, present, and future of language education.

Key Words: *social justice, critical pedagogy, language education, advocacy*

As part of this special issue of Dimension, we present an interview with Terry A. Osborn, whose books have set the stage for the momentum that is currently building around social justice in world language education in the United States. At the time of the interview, Dr. Osborn was the Interim Regional Chancellor and Regional Vice Chancellor for Academic and Student Affairs at the University of South Florida, Sarasota-Manatee. An internationally recognized scholar of critical language studies who has published 13 books and 34 articles and chapters, edited 6 academic book series, and was the founding co-editor of the journal *Critical Inquiry in Language Studies,* he has also been faculty at the City University of New York, the University of Connecticut, and Fordham University.

Stacey Margarita Johnson, the co-editor of this special issue, caught up with Dr. Osborn in the summer of 2017 to discuss the state of social justice in language education.

Stacey: In the 12 years since you published *Teaching World Languages for Social Justice (2006),* what changes have you seen in the field of language teaching?

Terry: I should start by saying that my views that I express do not necessarily represent those of the University of South Florida, because when I am dealing with critical theory, those views are a bit controversial in some cases. I am speaking as an academic. I am not speaking as an administrator of this institution where I currently hold an administrative post.

I think there have been a lot of differences that have happened since the publication of this book. When I started writing this—in 2003 is when I started writing the book—there was a very limited amount of work that had been done in the area of social justice in foreign language teaching. Really, most of the critical, theoretical type of work or social justice type of work had been done in ESL. TEFL had also done a lot of it. We had not done so much in foreign language education in the U.S.

My concern as an academic was that we were treating foreign language education as a byproduct of our understanding of second language acquisition. Second language acquisition was understood largely as a natural process that was the same for every human being across the planet. Although that may very well be true, the

fact is that, even though the process may be the same, the contexts are very different.

For me, the epiphany came probably back in the late '90s, when I was in Istanbul working as a consultant to develop an English for Special Purposes program at Istanbul Technical University. Essentially, they wanted their engineers to be able to speak English because it was important for them in their job market. They did not need to approach foreign language education like we do in the United States, where they talk about hobbies, weather, and all that. They just needed them to know how to talk about engineering topics. There was a real freedom in designing that curricular approach for me because I was not following the usual US foreign language curriculum.

I had been reading some of the works of Michael Apple at the time. I went into the faculty lounge over there. I sat down and thought about my experience as a high school language teacher, thought about, as a foreign language educator, what we did in the United States. I remember thinking, "If you tried to design a system of foreign language education that would not result in bilingual students, you would have a hard time coming up with a better design than what we have in the United States."

It was that moment where the epiphany hit.

Obviously, there are nuances. I am overgeneralizing here, but we believe that languages are best learned early in life. I know that there are more FLES [Foreign Language in the Elementary School] programs now than there were back in 1998, but it was the exception rather than the rule 20 years ago. My joke that I tell students is, "We know that you learn best prior to puberty, so we start formal language learning about half an hour after puberty starts."

If you ever take a look at the Foreign Service Institute numbers as to how long it takes for a student to learn a particular language, you see we know how many hours it takes for you to learn a language. Back then we usually required two years. Now, I think three is more normal. Our own data show us how many hours it takes. And then we make sure we give you fewer than that.

Again, a person begins to think, "Why do we have an education program design that, based on our own information, is so faulty that it is, more or less, predestined to fail?" The conclusion, having read the critical theory work, was that we actually did not want it to succeed in creating a bilingual population. Well, why would we not want to have a bilingual population? Ah, now, one starts to put some thoughts together.

If we had a bilingual population, what would happen to the power structures in society? If I could move here from any country in the world, and somebody on Capitol Hill spoke my native language, how would the power structures in the US society shift? Who would lose power versus who would gain power?

You start to see that many in power really do not want a bilingual population.

What has happened since 2005 is that this previously taboo conversation in our field has started. It has exploded. Now, I see not only articles on social justice, but I see special issues. I see special interest groups. At the most recent ACTFL, in Nashville, there were several sessions on social justice in foreign language teaching. For me, it is very, very exciting. We still have a long way to go, but it is really exciting to see those changes.

Stacey: What changes are needed in the field to move toward a more inclusive, democratic society through language learning?

Terry: Philosophically, the first problem is that we have married ourselves so closely to logical positivism. There are three ways in education we go about understanding epistemology or knowledge.

The first is to assume that all knowledge is neutral. In other words, it is just knowledge. There is no bias in it. It is all divisible. If I understand how the component parts of the larger phenomenon work, then I can understand the phenomenon. It is constant. It never changes. The way an airplane flies today is the way an airplane flew 30 years ago, and it's the way it's going to fly 30 years from now.

I think what we have done historically, or at least in my lifetime, is approached foreign language education from the same point of logical positivism. If we can figure out how languages are acquired and we can isolate the different sub steps, if you will, or steps to language acquisition, then we can control the circumstances that we need to control so that students can learn language. I think that is problematic. For our field, it has some validity, but it is also very, very misplaced in another way.

Let me talk about the validity first. Physiologically, it is correct. The way in which language is produced by all human beings across the planet physiologically is a natural phenomenon, can be broken down into component steps. Again, physiologically, logical positivism makes a lot of sense. The problem that foreign language education has is the same problem that education has, which is that, once we try and come up with a grand formula for learning, we begin to really fall short.

One of the other ways in which we approach epistemology or knowledge is we look at naturalism or interpretivism, the idea that every human being encounters truth differently. Just because something is true for you doesn't make it true for me. This one is not without its problems. Truth is constructed by each individual differently. Truth being constructed by each individual differently leads to different outcomes.

Moving forward a step more, when we begin looking at epistemology a third way – and this is how I tend to talk about critical theory – we start to look at the fact that knowledge is based on power relationships.

Here is an example that language teachers usually will relate to. When we take a look at a dictionary, a dictionary either prescribes the way a language is used, or it describes the way a language is used. The question is, who owns the language? If the language is owned by academics, then we can claim authority to prescribe. If we write the dictionary, we can claim the full authority to prescribe the way language is used. If language is owned by the native speakers of that language or even the non-native speakers, then all a dictionary really does is describe how humans use our language.

When you start getting into those kinds of questions, you start to realize that even language features like grammar, even conjugation and vocabulary, all demonstrate evidence of a power struggle. The word you choose to use depends upon the sociological context in which you are speaking. Contexts have great impact on simple vocabulary and grammar choices.

What do we need to do in terms of moving the field?

What we have to do is we have to recognize that, yes, there is a role for logical positivism in language study. That is that physiologically we produce language the same way regardless of who we are. Sociologically, language is shaped by the context in which it is used. Those contexts are constant sites of struggle. What we as foreign language teachers have to understand is that we cannot continue to present language as being neutrally and naturally defined.

In a French class, just because the Académie says something is the proper language use, does not make it the proper language use. The Académie makes one claim. What we need to do as language teachers is provide counterclaims.

We will say in broad sweeping terms that all people in Mexico celebrate the Day of the Dead, but in fact, that is not true. There are a lot of people in Mexico who do not celebrate Day of the Dead. They have reasons for not celebrating it. We do not present that as part of the tapestry of what life in Mexico is like. You can take this example and put it anywhere you want in the places that we talk about in foreign language classrooms. What we do is to present essentially a caricature of target cultures. We present a caricature of the users of that language. We paint them with broad strokes in such a way that is intellectually dishonest.

I always am reminded of the person from Germany who learned English from British speakers of English, then came to the United States. When meeting somebody, giving a greeting, he said, "How do you do?" The American looked at him and said, "How do you do what?" We have to challenge our own way of approaching our own subject because we are part of the problem.

I have said in my writing before and I will say it again, language teaching is a political act. Until we embrace and understand what that means, I do not think we are going to be able to move the profession as far as we otherwise will.

Stacey: How can we as teachers gain support for foreign language education?

Terry: I want to talk to you a minute about how we are going to gain support in US society specifically. Most people walk out of foreign language classes in school and say, "That was awful. I do not know what that was for. I sat there for three years. I did not learn anything. I hated it. Maybe I learned a little, but then I went overseas and realized I did not know anything." They have gone through an experience that was largely unsatisfactory. As far as their daily life is concerned, it is essentially irrelevant. We are the ones who made it irrelevant because we focused on the wrong things.

We focused on teaching them as though they were going to travel to, for example, Spain. The reality is most of our students do not. Most of our students will not travel outside the US. We have made the language that we are teaching them foreign to their experience, foreign to their daily lives. Therefore, when we go back and ask for support for more foreign language education, who is going to say we need more of that? In their mind, that was a waste of my time. Why would I put more money into putting kids through that?

There has to be a multi-generational project among language educators that is going to outlast you and me. Go several generations down, of shifting what we do in language education in the United States to make it more relevant because it is absolutely relevant to the lives of people in the United States. You and I both know that. So does everybody who has anything to do with foreign language education.

I taught German in Northwest Georgia for six years or so. I would tell them about Germany. I would talk to them a little bit about World War II, and World War I, and all these things. I was about 60 miles from Fort Oglethorpe, Georgia. All I knew was that it was a small town up there, and it had a Confederate battlefield. What I did not know until years later, was that Fort Oglethorpe, Georgia was the site of an internment camp for German speaking resident aliens during World War I. Here I was 60 miles from a place where I could have explained to the students that, because of the language they spoke and our xenophobia, we rounded up the Germans and put them into an internment camp here.

There are many of these kinds of stories. You can go around the country and you can talk about the history of language diversity in the United States. Today, you can start talking about the speakers of Spanish in the United States. What are their lives like as linguistic minorities here in the United States? What are the struggles that they have?

Stacey: What can we do to help move the field forward in implementing critical pedagogy in social justice approaches?

Terry: This one is pretty straightforward. There are three things: We have to try, we have to share, and we have to advocate.

The thing is, there is no map for this. There is this wonderful book about a dialog between Myles Horton and Paulo Freire. Myles Horton was the founder of the Highlander School. Of course, we know who Freire is. *We Make the Road by Walking* (Horton, Bell, Gaventa, & Peters, 1990).

Stacey: It's one of my favorite books.

Terry: I think that book title is exactly right. We need to make this road by walking it. We are not going to be able to come up with the grand formula for critical pedagogical or social justice teaching in foreign language education.

The reason we want to do that, Stacey, is because our field is so tied to logical positivism that we want to go back and find the formula. We want to know, "Tell us, how do we do this? We start with day one, day two..." That is the way we think because that is all we have been taught in our field.

What we have to do is shift our thinking. There is no grand formula. We make this road as we walk it, so what do we do? We start walking. That is it. We start walking.

Obviously, as a person who is in a school district and you don't have tenure, you are probably not going to want to start a revolution as the first thing that you do. What you can do is start by showing both sides of the story. You can start by saying you noticed in this town people who are linguistically diverse. What do you notice about them? Where do they live? What kind of jobs do they have? Do you have any idea of the struggles they must face? Did you read anything in the paper about things that are going on? Just raise an awareness of linguistic diversity in the United States, contemporary linguistic diversity.

Try some things. Learn some things from the conferences. Learn some things from the books that are out now. Share your experience with other language teachers.

Talk about, "When I tried this, it worked. When I tried this, it did not work. I tried this and modified it." We have to build a network of people sharing with each other.

Finally, wherever possible, we have to advocate. We have to advocate in all of our professional organizations. We have to advocate in our school districts. We have to advocate wherever we can to change the shape of foreign language education.

Then, watch how the road evolves as we walk on it.

Stacey: What one piece of advice would you give to new language teachers to instill social justice in the curriculum?

Terry: Never present knowledge in a way that is what I call monovocal.

Never present knowledge about the language or about the culture, particularly the culture, as having a single unified voice because, in fact, that is just not true. There is no place on the planet where everybody is in absolute agreement about everything and there is one story to be told. Particularly when it comes to language diversity, that is true.

I can go to Germany and I can talk about the Germans all speak High German. I can say the Germans all celebrate Christmas. I can do all of that. I can overlook the Turkish guest workers. I can overlook the fact that the Jewish population is nowhere near it once was because of historical reasons for that. I can overlook all of those other parts of struggle that have resulted in what we have in that society today. In so doing, I am reinforcing, in my opinion, an intellectually dishonest view of culture and, quite honestly, of language. I am not doing the field of language teaching any service. In fact, I am working against myself.

Stacey: What type of resources are available to support teachers in their transition to a social justice approach?

Terry: I think conferences are where a lot of this is happening more and more. Get into a room with people who share those value commitments. That really is the best resource; just share with colleagues who are trying to move in that same direction.

It is amazing to see this profession that we care so much about shifting in such a positive direction. It really is very...exhilarating is probably the word I would use.

Stacey: At the risk of sounding too effusive here, I think that a lot of us who are currently doing this work, for instance with the ACTFL special interest group or writing these articles, we look back on *The Foreign Language Educator in Society* (Reagan & Osborn, 2002) and *Teaching World Languages for Social Justice* (Osborn, 2006) as foundational texts. There are a lot of other texts that came out of TESOL/TEFL that were really influential, but those two books affected a whole generation of people. Maybe you're just starting to see the fruit of the work you did 20 years ago.

Terry: I appreciate that a lot. I really do. It is very rewarding to have been a part of it.

Stacey: Thank you for taking the time to talk with me today. It was just a thrill for me.

Terry: Thank you, Stacey. I appreciate that. I am very grateful for all the work of the next generation of scholars who have taken up social justice. Thank you.

References

Horton, M., Bell, B., Gaventa, J., & Peters, J. M. (1990). *We make the road by walking: Conversations on education and social change.* Philadelphia: Temple University Press.

Osborn, T. (2006). *Teaching world languages for social justice: A sourcebook of principles and practices.* Mahway, NJ: Lawrence Erlbaum Associates.

Reagan, T. G., & Osborn, T. A. (2002). *The foreign language educator in society. Toward a critical pedagogy.* Mahwah, NJ: Erlbaum.

Who Gets to Play? Issues of Access and Social Justice in World Language Study in the U.S.

Cassandra Glynn
Concordia College, MN

Beth Wassell
Rowan University, NJ

Abstract

In this paper, we draw on the current literature to argue that access to world language study for students from minoritized groups, students from under-resourced schools, and students with disabilities is a significant social justice issue. This inequitable access is exacerbated by three key issues: the devaluation of students' languages and cultures in schools; the elitist nature of language study; and the one-sided nature of the curriculum. However, in response, we offer four concrete suggestions, at the classroom, school/district, and policy levels, that can disrupt these historic trends and ensure that all students have access to advanced study of world languages and cultures.

Keywords: *world language education, minoritized students, access, social justice*

Introduction

In this paper, we synthesize recent literature on social justice and world language education alongside the current data on Advanced Placement (AP) test completion to argue that access to world language study for students from minoritized groups is a significant social justice issue in our field. The term *minoritized students* is deliberately used here as alternative to *minority students* and *students of color* because it emphasizes the social construction of minority status or of the action of minoritization that students experience in certain contexts (Benitez, 2010; Stewart, 2013). Minoritized students' inequitable access to world language study is supported by U.S. public school enrollment data and is exacerbated by three key issues: the devaluation of students' languages and cultures in schools (e.g., Valenzuela, 2010); the elitist nature of language study (Reagan & Osborn, 2002); and the one-sided nature of the curriculum (Kleinsasser, 1993). In response to these issues, we offer three concrete suggestions, at the classroom, school/district, and policy levels, that can disrupt these trends and ensure that all students have access to advanced study of world languages and cultures.

More than two decades ago, scholars described the United States as one of the most unequal school systems in the industrialized world. Disparities between White students and minoritized students prevented equal access to rigorous academic coursework and particular programs (Darling-Hammond, 1998; Kozol, 1991; Ladson-Billings & Tate, 1995). Despite a number of dominant reform models such as high stakes testing and charter schools (Mordechay & Orfield, 2017), relatively

few gains have been made in terms of equity and access for U.S. students (Darling-Hammond, 2015; Howard, 2016). In many schools, it is common to see an over-representation of White students and an absence of students of color in college pre-paratory courses (Farkas, 2003; Welton & Martinez, 2014). World language study is a key example of this phenomenon. Language classes, especially at threshold levels (three years of study or more), are comprised of predominantly White students (National Center for Education Statistics, 2007). When compared with other ethnic groups, African American students are least likely to study a world language and to continue it through year three or beyond at the high school level (National Center for Education Statistics, 2007). These statistics suggest that in world language study, not all students "get to play." However, the literature related to access and equity in world language education provides little insight as to why.

Access According to the Numbers

Disparities in access to world language study, particularly at upper levels of study, are evident at both the K-12 and postsecondary levels. In 2014, public school enrollment in the U.S. was comprised of 24.9 million (50%) White students, 12.8 million (25%) Hispanic students, 7.8 (16%) Black students, and approximately .5 million (1%) Native American students (National Center for Education Statistics, 2017). The population of White students in U.S. public schools is steadily decreasing and is projected to be 45% of the overall school population in 2026. The period between 2004–05 and 2007–08 saw an increase in K–12 public school students enrolled in world language courses, yet, despite this growth, only 18.5% of *all* students were enrolled in world language coursework, compared to other countries where most students study a second or third language (ACTFL, 2011).

To what extent, though, are those few students who *do* take language courses persisting to advanced study, and which student groups are represented? One indicator is student completion of the Adanced Placement (AP) exam, which is taken by students in upper levels of study. In 2016, of all students who took the AP Exam in one of the seven world language options (Chinese, Spanish, French, German, Italian, Latin or Japanese), White students (55,102) completed the exam at a higher rate than other students in most of the seven languages, except for Spanish, in which 104,947 students who self-identified as "Hispanic/Latino" took the exam (The College Board, 2016). Although there were a greater number of Hispanic/Latino students than White students who took the AP exam in languages, it is interesting to note that Hispanic/Latino students were more highly motivated to persist in studying Spanish than in other languages. Only 5,958 Hispanic/Latino students completed the AP exam in other languages. This group of students may have also identified as native speakers or heritage learners of Spanish. When looking closely at three historically marginalized groups from which students who completed the AP exam (Table 1 below) self-identified—American Indian students, Hispanic/Latino students, and Black students—it is clear that these AP exam data do not represent the current demographics of public schools in the United States. The data indicate that 180 American Indian students and 4,516 Black students completed the exam compared to 55,102 White students, meaning that there were more than ten times as many white students than Black and American Indian students combined (The

College Board, 2016).

Table 1

Number of Students Who Completed an AP Exam in Languages in 2016

White	Black	American Indian	Hispanic/Latino
55,102	4,516	180	104,947 (Spanish)
			5,958 (other languages)

Unfortunately, there is little empirical work that examines issues of access and representation of students in world language classrooms to explain these phenomena. One study of 7,069 high school students in an ethnically diverse school district in Texas that examined students' enrollment and motivation in world language study suggested that African-American students who enrolled in a world language had the same initial motivation as students from other racial and ethnic backgrounds. However, the African-American students' motivation to persist in world language courses and interest in post-secondary study of the language was lower than that of other ethnicities (Pratt, 2012). A 2007 ACTFL post-secondary planning survey of college-bound high school students enrolled in world languages also indicated that African-American students were more likely than students of other ethnicities to state that they would opt out of language study after completing their high school requirement, demonstrating a lower rate of persistence. Additional studies that explore minoritized K-12 students' access to and enrollment in world language study are clearly needed to provide a more detailed explanation for the disproportionality indicated in the data provided by The College Board.

These disparities in world language study persist at the postsecondary level. Between 2007 and 2008, 20,977 U.S. students graduated with a Bachelor's degree in world languages or linguistics; 14,865 of those students were White compared to just 874 Black students (National Center for Education Statistics, 2009). Comparing enrollment data from 2009 to 2013, U.S. colleges and universities reported a 6.7 percent drop in world language enrollment; this also indicates a decline after a trend of steady increases (Goldberg, Looney, & Lusin, 2015). Of the 142,420 African American students who graduated with a Bachelor's Degree in 2006, only .06% majored in a world language (*The Journal of Blacks in Higher Education*, 2008). This data indicates that African American students, in particular, tend not to study languages.

Additionally, it is important to note that the most recent data on world language course enrollment by race or ethnicity from the National Center for Education Statistics is 10 years old. There is substantial federal and state-level data on student enrollment and performance in the "core," tested areas, English language arts, mathematics, and science, but no recent, relevant data for world languages. In our searches, we were unable to find clear data on P-20 world language enrollment according to gender, race, socioeconomic status, or (dis)ability. The fact that so little data exists about the different groups of students enrolled in language classes demonstrates both a lack of awareness about issues of access in world languages and potentially a lack of value placed on language learning in U.S. schools.

Devaluing Students' Languages and Cultures in Schools

To what extent are *all* students' home languages and cultures explicitly included and valued in world language classrooms? Historically, many students' home cultures and languages have been dismissed or devalued at the macro-level, which trickles down to the micro-level of schools (Paris & Alim, 2017). In the U.S., African Americans were robbed of their cultures through slavery (Kincheloe, 2004), something that has had a long-lasting impact on African Americans in various realms of society, including education. In addition, for many years Native American children were forced into boarding schools that emphasized an Anglo-centric curriculum with contained patriotic propaganda and forced labor. The curriculum at such schools was designed to force children to "think white" and to conform to White culture (Grande, 2004, p. 18). These events are clear examples of how minoritized and marginalized individuals in the U.S. have been forced to adhere to the dominant culture.

In addition to their cultures, students' languages have historically been a point of contention. Baldwin (1979) often focused his writing on the importance and beauty of language and believed that language is exploited as a political instrument in the U.S., turning something that connects people to their culture and identity into something sinister. Many immigrant youth have experienced subtractive schooling, described as when U.S. schools tacitly work to divorce children and adolescents from their culture, language, and community (Valenzuela, 2010). Yet, as Freire (1993) asserted, our class position, character, and relationships with others are part of the language and thought process. He stated, "[w]e experience ourselves in language, we socially create language, and finally we become linguistically competent" (as cited in Darder, 2002, p. 129). In other words, language is a significant part of students' identity and how they make sense of the world.

If students perceive that their language has been devalued by schools, they may form resistance mechanisms that result in negative reactions toward learning and teachers, and may ultimately pull away from school (Delpit, 1995; Macedo & Bartolome, 1999). If students find that their own culture and language have no place in schools, this can lead to two results: (1) students who have no linguistic or cultural knowledge of their own, allowing them to function in their own communities, or (2) students who have withdrawn from school without learning the power codes, that is to say Standard English, necessary to succeed (Delpit, 1995; Fecho, 2004; Hooks, 1994; Perry & Delpit, 1998). This critically situated theoretical work is rarely used as a lens within the field of world language education, but points to the necessity of both acknowledging and appreciating students' own languages while ensuring that students can move between the languages of their communities and Standard English. However, Nieto (2010) asks educators to consider what would happen if African American English (AAE), rather than Standard English, was highly valued in schools. Only teachers with a strong appreciation of AAE would be hired and students who entered the school without knowledge of AAE would be considered "culturally deprived" because they were lacking the cultural capital of the language (p. 142). Nieto offers this scenario as an example of the "capricious nature of determining whose culture becomes highly valued" (p. 142). When students' home cultures and languages are constantly corrected or viewed negatively, it serves to

further marginalize them within the classroom and school community. In an ethnographic study of two diverse secondary schools committed to social justice, one of the African-American students in the study stated, "[b]efore they expect us to learn about their culture, I think first Black people as a whole have to learn more about themselves before they begin to learn about other cultures" (El Haj, 2006, p. 157). El Haj's study points to the potential connections between cultural identity among minoritized students and their enrollment or success in a world language course.

As educators, we must examine the ways that schools explicitly and implicitly devalue students' languages and cultural identities and how this might influence their enrollment in or success in a world language course. If students' own languages and cultural identities have been dismissed and they are expected to conform to the dominant, White, middle-class culture, why would they consider enrolling in a world language course, where they may not find a connection to yet another language and culture?

The Elitist Nature of World Language Study

Are world language classes perceived as open and accessible to all students? Reagan and Osborn (2002) argue that world language in its current form is not meant to be a successful course for all students. Ultimately, language programs tend to be designed to weed out the academically weak students and act as a tracking mechanism to ensure that only the best and brightest are left in the class. Their argument is supported by data that indicates that the first year of world language study attracts 40-45% of all U.S. students (Draper & Hicks, 2002; NCES, 2003), but that percentage drops from one level of study to the next, especially from level two to three (Draper & Hicks, 2002). Few students continue to levels three and beyond; this is problematic because one might assume that those students are more academically successful, perpetuating the elitist reputation of world language study.

In a study of 168 students and their world language teachers, Sparks and Ganschow (1996) found that the teachers' perceptions of students' abilities and motivation to learn a language was greatly influenced by students' abilities in their native languages. This study demonstrated the way in which world language teachers develop assumptions about students' capabilities, motivation, and attitudes. It also points to the need for world language teachers to recognize the differences in their students so that they are supportive and responsive to all students (Sparks & Ganschow, 1996). Such responsiveness and differentiation are complex and requires more than a one-size-fits-all approach in order to best serve students. As Verzasconi (1995) states:

> Teaching all students, it turns out, is much more difficult and time
> consuming than teaching those who are our own mirror-images. But,
> if we really want languages to be at the center of the curriculum, do we
> have a choice – and particularly when we are public servants? (p. 2)

Verzasconi makes the important point: in order for languages to be accessible to all students, those who have an influence on students, such as teachers, counselors, and administrators, must believe that all students should have access to language coursework. In some cases, however, school counselors serve as gatekeepers (Erickson & Shultz, 1982) to course enrollment. In a study of 128 African American students at the University of Texas, students reported that their high school counsel-

ors suggested to them that their time would be better spent in courses that were less challenging than world language (Moore, 2005). This finding was also supported in a study of African American students' world language enrollment in a large, Minnesota suburban high school (Glynn, 2007). School counselors indicated that they do not encourage African American students to take courses such as world language at the same rate as they do White students (Glynn, 2007). Furthermore, administrators and teachers revealed that a policy at the junior high level prohibited students placed in remedial reading classes from enrolling in world language study. This policy was detrimental to the enrollment of students of color in language courses because many of the students in the remedial reading classes were African American, a fact about which the administrators and teachers were aware (Glynn, 2007). Such practices clearly have a negative impact on students' access to and enrollment in world language study, and may be short-sighted given the connections between a threshold level of world language study and an ability to outperform students in mathematics, reading, and writing (Armstrong & Rogers, 1997; Masciantonio, 1977; Rafferty, 1986). Students have also been able to achieve increased academic success even when they have struggled academically in the past (Curtain & Dahlberg, 2010) and have enhanced their literacy skills (Garfinkel & Tabor, 1991) due to language study.

In a group interview with several African American students who had never studied a world language, (Glynn, 2007) found that none of the students were opposed to taking a language course and that they all wanted to learn a world language. When asked why they had not pursued language courses, the students responded that no one in the school encouraged them or told them that they could study a world language. Had school counselors or other school stakeholders taken initiative to encourage these students, perhaps their enrollment in world language would have been different. These findings suggest that educators' perceptions about the type of student who can succeed in world language courses is shaped by the view that world language is a challenging course for the best and brightest or for certain groups of students.

A One-Sided Curriculum

To what extent does the traditional world language curriculum serve as an implicit barrier to language study? World language teachers have historically relied heavily on textbooks, which traditionally emphasize vocabulary and grammar exercises. Osborn (2006) offers the following depiction of the contrived language found in textbooks:

> Who cares what my school schedule would look like in Germany?
> – U.S. students do not go to school there! They do not receive daily
> weather reports in French, and they do not normally inquire of their
> Spanish-speaking classmates as to what hobbies they have. (p. 59)

Toth (2004) acknowledges that contextualizing grammar is perceived as a significant challenge by teachers. This is compounded by Kleinsasser's (1993) study of 37 world language teachers that included surveys, observations, and interviews which pointed to the finding that world language teachers receive little feedback from others knowledgeable in their content area. As a result, the textbook becomes the "nucleus of the classroom" (Kleinsasser, 1993, p. 5) and can serve as the foundation for curriculum, instruction, and assessment.

Additionally, many world language curriculums have a Eurocentric bias, which can make it difficult for non-White students to relate (Dahl, 2000; Guillaume, 1994; Moore, 2005; Reagan & Osborn, 2002). Therefore, it is important to supplement the textbook with diverse perspectives. Guillaume (1994) asserts that it is necessary to demonstrate to non-White students that the experience of people of color is not just an "American" experience. Rather, people of color have diverse cultures and experiences around the world. The majority of teachers in the U.S., over eighty percent, are White (Billingsley, Bettini, & Williams, 2017) with a critical shortage of Latina/o teachers (Irizzary & Donaldson, 2012). These statistics around teacher diversity indicate that few African American, Latina/o and American Indian students may have opportunities to learn a language from teachers who share their racial or ethnic background. Furthermore, some authors have argued that world language teachers may not fully understand the diversity of the culture and language which they are teaching (Guillaume, 1994; Wilberschied & Dassier, 1995), which may lead to world language curriculums that lack a variety of diverse perspectives. When students of color are not able to connect with the curriculum, they miss opportunities to learn from stories and perspectives that may be similar to their own. They also miss out on opportunities to draw parallels between their own people, language, and culture and that of the target language and culture(s).

Finally, the traditional world language curriculums and both state and national standards have missed opportunities to emphasize issues of social justice, equity, oppression, racism, or other forms of discrimination (Austin, 2016; Ennser-Kananen, 2016; Osborn, 2016) which Osborn refers to as the "fossilization of our field" (p. 568). Such curriculums neither acknowledge the experiences and worldviews of diverse students in the classroom nor provide an opportunity for students to explore diverse perspectives of the target cultures being studied, in which one-dimensional views of cultures are critiqued or problematized. When teachers draw primarily on traditional curriculums or textbooks to present the cultures being studied, it becomes much more difficult for all students to see themselves reflected in the target culture; students lose out on opportunities to make sense of current topics, engage in discussion, and use critical thinking skills.

Disrupting the Status Quo: Recommendations for Increasing Access

The arguments in favor of language learning for individual achievement (Armstrong & Rogers, 1997; Masciantonio, 1977; Rafferty, 1986), professional opportunities (Bagnato, 2005; New American Economy, 2017), and a globalized worldview (Jackson & Malone, 2009; Modern Language Association, 2012) are unquestionable. But how do we ensure that all U.S. students have access to learn a language other than English? In this section, we suggest recommendations within four contexts, at the school level, within the curriculum, in teacher education, and in policy, that can serve as a starting point for addressing these issue of access.

Examining Barriers to Enrollment in Schools

At the K-12 school level, increasing access begins by administrators, counselors, teachers, families, and students working together to identify the barriers for students of color, students in poverty, students with disabilities, or other students who are not typically represented in world languages classrooms – work that is sorely

lacking in our field. This can be accomplished in several ways. First, schools can use components of equity audits (Skrla, McKenzie, & Scheurich, 2009) to examine and interrogate school-based practices, processes, and policies that lead to inequalities and issues of access in world languages enrollment and achievement. Second, professional development for faculty and staff should focus on how teachers and counselors may inadvertently discourage underrepresented students from advanced language study through classroom practices, grading practices, and interactions. Finally, steps must be taken to encourage all school stakeholders to consider how world language programs and classrooms can become inclusive spaces where all students can experience growth and success. However, it is important to note that world language teachers themselves have significant agency to support practices that can encourage students to study a language (Wassell, Wesely, & Glynn, in preparation). Although simple, teachers' and counselors' encouragement to begin or continue language study can go a long way in encouraging students to pursue initial enrollment and to persist, leading to more students in upper level language coursework.

Envisioning an Inclusive and Socially Just Curriculum

Within the classroom, teachers may not always have full control over their curriculum (Gerrard & Farrell, 2014) and may be required to use particular textbooks or literature, give certain exams (common assessments, standardized exams), or follow a particular scope and sequence. However, teachers have the agency (Priestley, Edwards, Priestley, & Miller, 2012) to decide how to interact with students and how to adapt curriculum to the needs of students, while still meeting necessary requirements or scope and sequence objectives. Core content areas like math or English do not have the luxury of "weeding out" students; they must find ways to reach and teach all students. Yet teachers must think critically about their implicit biases and the extent to which they inadvertently hold deficit views of students (Battey & Franke, 2015). Today's world language educators must adopt a view that all students should and can learn a language. Around the world, languages and cultures are not limited to just an elite few. People of all different ethnicities, abilities, socioeconomic and religious backgrounds speak a variety of languages and participate in a multitude of cultural practices that reflect their values. Why should it be any different in U.S. schools?

Furthermore, world language teachers must acknowledge the importance of integrating meaningful topics that address social justice issues into all levels of language study (Glynn, Wesely, & Wassell, 2014). It is vital to provide an opportunity to engage in important topics from day one of students' language learning experiences that both reflect and challenge their worldviews. Again, in most cases, it is the individual teacher who decides what approach to take and how content will be addressed. In order to encourage all students to persist in language learning, teachers must believe that all students belong in language study and are capable of success, knowing that success for one student may look different than success for another.

Preparing World Language Teachers to Think Inclusively

Teacher education programs have a significant role to play in disrupting the status quo of language education in the U.S. (Austin, 2009). In pre-service teacher programs, teacher educators have the opportunity to help new teachers develop

strategies for reaching more students, including preparing them to create a class-room environment that affirms all students (Nieto, 2010) and to enact pedagogies that are culturally sustaining (Paris & Alim, 2017). This is a key time to help new teachers to examine their own identities and to consider how their identities impact the way in which they will interact with students and families in schools. Pre-service and in-service teachers can also be guided in how to adapt curricular materials to in-clude topics of social justice (Glynn, Wesely, & Wassell, 2014). As noted, sometimes teachers have little control over the scope and sequence of their curriculum, but it is possible for teachers, both new and experienced, to work within the parameters of their curriculum to explore complex facets of the target cultures, compare and con-trast diverse perspectives of the target cultures with their own cultures, and examine topics through a variety of lenses. By doing so, students of diverse backgrounds are more likely to see themselves represented in the curriculum and are more likely to find value in the language and cultures they are studying (Glynn, Wesely, & Wassell, 2014). More practically, teachers should not discount the power of word of mouth among students. If curriculum in a particular world language program resonates with diverse groups of learners in a school, other students will hear about it, and they may be more likely to explore the possibility of joining a language class, too. However, all of this begins with teacher education as we prepare new teachers and provide ongoing professional development for in-service teachers to do this work.

Increasing Support for World Language Study

Finally, an additional avenue for increasing access is through state and federal policies that support and reward world language study. Many states have taken a significant step toward rewarding language study through the adoption of the *Seal of Biliteracy*, which recognizes students who gain an advanced level of proficiency in two languages. However, in many states, world language study has been steadily "crowded out" of the curriculum due to an increased emphasis on the tested areas, language arts and mathematics (Walker, 2014). In response, a recent report by the Commission on Language Learning (2017) concluded that the U.S. clearly needs

> a national strategy to improve access to as many languages as possible
> *for people of every region, ethnicity, and socioeconomic background—*
> that is, to value language education as a persistent national need simi-
> lar to education in math or English, and to ensure that a useful level
> of proficiency is within every student's reach. (p. viii, emphasis added)

The *Every Student Succeeds Act* (ESSA), adopted in 2015, provides some funds through Title IV, Part A to districts to potentially expand world language programs in an effort to ensure students have a "well-rounded education" (ACTFL, 2016). However, since districts have considerable flexibility in their use of Title IV-A funds, it is not clear how the funding will impact world language enrollment. We are hope-ful that schools, districts, and states are able to secure resources to advocate for ex-panded access for expanded access to world language study for all students..

Conclusion: Policies, Practices and Research to Push the Equity and Access Agenda Forward

In order to provide greater access for all U.S. students to become bilingual and bicultural, we must continue to examine the institutional and individual policies and practices that make world language study open to only a select group of students. This review revealed the small number of empirical studies that have examined advanced world language study – or world language study in general – for minoritized students. This points to an immediate need for additional research from our field that seeks to better understand the issues access and equity in world language education. Although some authors have employed critical frameworks to examine issues in the context of world language education (e.g, Osborn, 2006; Randolph & Johnson, 2017), further empirical and conceptual work that uses theoretical lenses such as critical race theory (Ladson-Billings & Tate, 1995), intersectional approaches (McCall, 2005), culturally sustaining pedagogies (Paris & Alim, 2017), a stance toward translanguaging (García & Leiva, 2014), or decolonizing approaches (e.g., Tejeda, Espinoza, & Gutierrez, 2003) are notably absent in research on access and equity in world language education, and are thus significantly needed. This research is most important at the K-12 levels in order to better understand why minoritized students enroll at lower rates in elementary and secondary language programs, even when presented with equal access to do so. Research questions might examine: (1) How are successful language programs with a high enrollment of minoritized students attracting and retaining students in language programs? How do students in these programs perceive language learning? (2) Why do immersion schools attract fewer minoritized students than white students? How do families of minoritized students perceive language learning and immersion programming? (3) How do minoritized students at the secondary level perceive language learning? Which barriers have prevented them from enrolling in a language course?

In closing, we offer a fitting metaphor. Tatum (1999) equates institutional racism to a moving walkway. Those who are actively walking forward are engaged in overt racist behaviors, whether or not they realize that their actions contribute to institutionalized racism. An example of this is the teacher or counselor who does not encourage African American students to study languages or to pursue college preparatory courses in the same way that White students are encouraged to take these courses. Tatum further describes the people who are standing on the walkway, letting the movement of the walkway carry them along. They are not actively engaging in overt racist behaviors, but still participating in institutionalized racism. We would argue that many in our field of world language education are these bystanders on the moving walkway, either consciously or unconsciously being swept up in inequitable practices that are harmful to both marginalized and privileged students.

Developing a critical consciousness (Freire, 1993) about how the field of world language education ensures that all students have equal access to language study and how we encourage students of all backgrounds to persist in language study is the first step. A second key step is having the courage to bring this issue to light and encouraging explicit conversations in multiple spaces—at school staff meetings, at school board meetings, in schools of education, and at our state and national professional

language education organizations—about this critical issue of access. This requires us to do as Tatum suggests: to turn around and walk the opposite direction on the moving walkway. Although this is a taxing endeavor, the only way to enact change in our field is to actively move away from the status quo and integrate practices that lead to world language classrooms and programs that are socially just.

References

ACTFL (2007). 2007 Post-secondary planning survey: Final summary. Retrieved from: https://www.actfl.org/sites/default/files/news/ACTFL_summary_2007_final.pdf

ACTFL (2011). Foreign language enrollments in K–12 public schools: Are students prepared for a global society? Retrieved from: https://www.actfl.org/sites/default/files/pdfs/ReportSummary2011.pdf

ACTFL (2016). ESSA Toolkit: A guide to the implementation of the Every Student Succeeds Act. Retrieved from: https://www.actfl.org/sites/default/files/Advocacy/resources/ESSA% 20Toolkit.pdf

Armstrong, P., & Rogers, J. (1997). Basic skills revisited: The effects of foreign language instruction on reading, math, and language arts. *Learning Languages, 2* (3), 20-31.

Austin, T. (2009). Linguicism and race in the United States: Impact on teacher education from past to present. In R. Kubota & A. Lin (Eds.), *Race, culture, and identities in second language education: Exploring critically engaged practice* (pp. 252–270). New York: Routledge.

Austin, T. Y. (2016). Responding within a loving critique to "A Pedagogy of Pain." *The Modern Language Journal*, *100*(2), 575-578.

Bagnato, K. (2005). 'Year of languages' seeks to broaden cultural horizons. *Community College Week,15*.

Baldwin, J. (1979). *If Black English isn't a language, then tell me, what is?* Retrieved from www.nytimes.com/books

Battey, D., & Franke, M. (2015). Integrating professional development on mathematics and equity: Countering deficit views of students of color. *Education and Urban Society*, *47*(4), 433-462.

Benitez, M., Jr. (2010). Resituating culture centers within a social justice framework: Is there room for examining Whiteness? In L. D. Patton (Ed.), *Culture centers in higher education: Perspectives on identity, theory, and practice* (pp. 119-134). Sterling, VA: Stylus.

Billingsley, B. S., Bettini, E. A., & Williams, T. O. (2017). Teacher racial/ethnic diversity: Distribution of special and general educators of color across schools. *Remedial and Special Education*. Retrieved from https://doi.org/10.1177/0741932517733047

The College Board. (2016). *AP program participation and performance data 2016*. Retrieved from: https://research.collegeboard.org/programs/ap/data/participation/ap-2016

Commission on Language Learning. (2017). *America's languages: Investing in language education for the 21st century*. Cambridge, MA: American Academy of Arts and Sciences. Retrieved from: https://www.amacad.org/content/publications/ publication.aspx?d=22474

Curtain, H. & Dahlberg, C.A. (2010). *Languages and children: Making the match, new languages for young learners, grades K-8* (4th ed). Boston, M.A.: Pearson.

Dahl, A.G. (2000). Piquing the interest of African American students in foreign languages: The case of Spellman College. *ADFL Bulletin*, *31*(2), 30-34.

Darder, A. (2002). *Reinventing Paulo Freire*. Boulder: Westview Press.

Darling-Hammond, L. (1998). Unequal opportunity: Race and education. Retrieved from www.brookings.edu/articles/1998/spring_education_darling_hammond

Darling-Hammond, L. (2015). *The flat world and education: How America's commitment to equity will determine our future*. NY: Teachers College Press.

Delpit, L. (1995). *Other people's children*. New York: The New Press.

Draper, J., & Hicks, J. (2002). Foreign language enrollments in public secondary schools, fall 2000. Retrieved from www.actfl.org

El Haj, T.R.A. (2006). *Elusive justice: Wrestling with difference and educational equity in everyday practice*. New York: Routledge.

Ennser–Kananen, J. (2016). A pedagogy of pain: New directions for world language education. *The Modern Language Journal*, *100*(2), 556-564.

Erickson, F., & Shultz, J. J. (1982). *The counselor as gatekeeper: Social interaction in interviews*. New York: Academic Press.

ESSA (2015). *Every Student Succeeds Act of 2015*, Pub. L. No. 114-95 § 114 Stat. 1177 (2015-2016).

Farkas, G. (2003). Racial disparities and discrimination in education: What do we know, how do we know it, and what do we need to know? *Teachers College Record*, *105*(6), 1119-1146.

Fecho, B. (2004). *Is this English? Race, language, and culture in the classroom*. New York: Teachers College Press.

Freire, P. (1993). *Pedagogy of the oppressed* (2nd ed.). New York: The Continuum Publishing Group.

García, O., & Leiva, C. (2014). Theorizing and enacting translanguaging for social justice. In A. Blackledge & A. Creese (Eds.), Heteroglossia as practice and pedagogy (pp. 199-216). Springer Netherlands.

Garfinkel, A., & Tabor, K.E. (1991). Elementary school foreign languages and English reading achievement: A new view of the relationship. *Foreign Language Annals*, *24* (5), 375-382.

Gerrard, J., & Farrell, L. (2014). Remaking the professional teacher: Authority and curriculum reform. *Journal of Curriculum Studies*, *46*(5), 634-655.

Glynn, C. (2007). *Exploring the low enrollment of African-American students in foreign language*. Unpublished master's thesis. University of Minnesota, Minneapolis, MN.

Glynn, C., Wesely, P., & Wassell, B. (2014). *Words and actions: Teaching languages through the lens of social justice*. Alexandria, VA: ACTFL.

Goldberg, D., Looney, D., & Lusin, N. (2015). Enrollments in languages other than English in United States institutions of higher education, Fall 2013. *Modern Language Association*. Retrieved from: https://apps.mla.org/pdf/2013_enrollment_survey.pdf

Grande, S. (2004). *Red pedagogy*. Lanham, Maryland: Rowman & Littlefield Publishers, Inc.

Guillaume, A.J. (1994). Whose language is it anyway? Minority participation within our reach. *ADFL Bulletin*, *25*(3), 65-68.

Hooks, B. (1994). *Teaching to transgress: education as the practice of freedom*. Boston: South End.

Howard, G. R. (2016). *We can't teach what we don't know: White teachers, multiracial schools*. Teachers College Press.

Irizarry J., & Donaldson M. L. (2012). Teach for América the Latinization of U.S. schools and the critical shortage of Latina/o teachers. *American Educational Research Journal*, *49*, 155–194.

Jackson, F. H., & Malone, M. E. (2009). *Building the foreign language capacity we need: Toward a comprehensive strategy for a national language framework*. Washington, DC: Center for Applied Linguistics.

The Journal of Blacks in Higher Education. (2008). African Americans continue to make solid gains in bachelor and master degree awards: But professional and doctoral degrees show declines. Retrieved from www.jbhe.com/features/60_degreeawards.htm

Kincheloe, J. (2004). *Critical pedagogy*. New York: Peter Lang Publishing, Inc.

Kleinsasser, R.C. (1993). Changing teachers' task perceptions as a vehicle for improving FL instruction. *Die Unterrichtspraxis*, *26*(1), 1-7.

Kozol, J. (1991). *Savage inequalities*. New York: Crown.

Ladson-Billings, G., & Tate, W. (1995). Toward a critical race theory of education. *Teachers College Record*, *97*(1), 47-68.

Macedo, D., & Bartolomé, L. (1999). *Dancing with bigotry*. New York: St. Martin's Press.

Masciantonio, R. (1977). Tangible benefits of the study of Latin: A review of research. *Foreign Language Annals*, *10*(4), 375-382.

McCall, L. (2005). The complexity of intersectionality. *Signs: Journal of women in culture and society*, *30*(3), 1771-1800.

Modern Language Association. (2012). MLA statement on language learning and United States national policy. Retrieved from http://www.mla.org/ec_us_language_policy.

Moore, Z. (2005). African American students' opinions about foreign language study: An exploratory study of low enrollments at the college level. *Foreign Language Annals*, *38*(2), 191-198.

Mordechay, K., & Orfield, G. (2017). Demographic transformation in a policy vacuum: The Changing face of U.S. metropolitan society and challenges for public schools. *The Educational Forum, (82)*2, 193-203.

National Center for Education Statistics. (2003). Percentages of high school graduates who had completed advanced foreign language study. Retrieved from http://nces.ed.gov/ programs/coe/2003/section4/indicator24.asp

National Center for Education Statistics. (2007). Special analysis 2007: High school course taking. Retrieved from http://nces.ed.gov

National Center for Education Statistics. (2009). Digest of educational statistics. Retrieved from http://nces.ed.gov

National Center for Education Statistics. (2017). Racial ethnic enrollment in public schools. Retrieved from: https://nces.ed.gov/programs/coe/indicator_cge.asp

New American Economy. (2017). Demand for bilingual workers more than doubled in 5 years, new report shows. Retrieved from: http://www.newamericaneconomy.org/press-release/ demand-for-bilingual-workers-more-than-doubled-in-5-years-new-report-shows/

Nieto, S. (2010). *Language, culture, and teaching: A critical perspective*. New York: Routledge.

Osborn, T. A. (2006). *Teaching world languages for social justice: A sourcebook of principles and practices*. New Jersey: Lawrence Earlbaum Associates.

Osborn, T. A. (2016). Architects Wanted for Professional Remodeling: A Response to Ennser–Kananen. *The Modern Language Journal, 100(2), 568-570.*

Paris, D., & Alim, H. S. (Eds.). (2017). *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world*. Teachers College Press.

Perry, T. & Delpit, L. (1998). *The real Ebonics debate*. Boston: Beacon Press.

Pratt, C. (2012). Are African-American high school students less motivated to learn Spanish than other ethnic groups? *Hispania*, *95* (1), 116-134.

Priestley, M., Edwards, R., Priestley, A., & Miller, K. (2012). Teacher agency in curriculum making: Agents of change and spaces for manoeuvre. *Curriculum Inquiry*, *42*(2), 191-214.

Rafferty, E.A. (1986). *Second language study and basic skills in Louisiana*. Baton Rouge: Louisiana Department of Education.

Randolph, L.J., & Johnson, S.M. (2017). Social justice in the language classroom: A call to action. *Dimension*, 9-31.

Reagan, T., & Osborn, T. (2002). *The foreign language educator in society: Toward a critical pedagogy.* Mahwah, NJ: Lawrence Erlbaum Associates, Inc.

Skrla, L., McKenzie, K. B., & Scheurich, J. J. (Eds.). (2009). *Using equity audits to create equitable and excellent schools*. Thousand Oaks, CA: Corwin Press.

Sparks, R., & Ganschow, L. (1996). Teachers' perceptions of students' foreign language academic skills and affective characteristics. *Journal of Educational Research*, *89,* 172 185.

Stewart, D. L. (2013). Racially minoritized students at U.S. four-year institutions. *The Journal of Negro Education, 82*(2), 184-197.

Tatum, B.D. (1999). Color blind or color conscious? *School Administrator*, *56*(6), 28-30.

Tejeda, C., Espinoza, M., & Gutierrez, K. (2003). Toward a decolonizing pedagogy: Social justice reconsidered. In P. P. Trifonas (Ed), *Pedagogies of difference: Rethinking education for social change* (pp. 9-38). Routledge.

Toth, P.D. (2004). When grammar instruction undermines cohesion in L2 Spanish classroom discourse. *Modern Language Journal*, *88*, 14-30.

Valenzuela, A. (2010). *Subtractive schooling: US-Mexican youth and the politics of caring*. NY: Suny Press.

Verzasconi, R. (1995, Jan. 10). *Are we prepared to teach all students?* Department of Foreign Languages and Literatures Newsletter, Oregon State University.

Walker, T. (2014). The testing obsession and the disappearing curriculum. Retrieved from: http://neatoday.org/2014/09/02/the-testing-obsession-and-the-disappearing-curriculum-2/

Wassell, B., Wesely, P., & Glynn, C. (in preparation). Agents of change: Reimagining curriculum and instruction in world language classrooms through social justice education.

Welton, A. D., & Martinez, M. A. (2014). Coloring the college pathway: A more culturally responsive approach to college readiness and access for students of color in secondary schools. *The Urban Review*, *46*(2), 197-223.

Wilberschied, L., & Dassier, J.L.P. (1995). Increasing the number of minority FL educators: Local action to meet a national imperative. *The Modern Language Journal*, *79*, 1-12.

High-Impact Practices in a Hispanic Linguistics Course: Facilitating Lessons about Linguistic Diversity and Advocacy

Stephanie M. Knouse
Furman University

Abstract

This investigation examines how students responded to the content and critical approach in an undergraduate course in Hispanic linguistics titled "Bilingualism in the Spanish-Speaking World." To enhance learning, students participated in one of two high-impact practices (HIPs)—service-learning or a research investigation—as their final project. On an end-of-course questionnaire both final project groups strongly indicated that they would advocate for and educate others about linguistic diversity. Findings also suggest that both HIPs fostered meaningful connections to the critical topics covered in class. To conclude, recommendations are offered for how K-16 programs might include "linguistics" lessons that emphasize social justice.

***Key words**: critical pedagogy, Hispanic linguistics, service-learning, undergraduate research, social justice education*

Background

There is growing consensus among educators that social justice should have an integral presence in the world language curriculum (Glynn, Wesely, & Wassell, 2014; Johnson, 2015; Norton & Toohey, 2004; Osborn, 2006; Randolph & Johnson, 2017). Osborn (2006) defined *social justice* as the "equitable sharing of social power and benefits within a society" (as cited in Randolph & Johnson, 2017, p. 10). Scholars are recommending that language practitioners integrate lessons on social justice, along with those designed to develop learners' proficiency, to create "more welcoming learning experiences for *all* students" (Glynn et al., 2014, p. i) and to address issues like "immigration, diversity, inclusion, multiculturalism, and globalism […] that relate to and are informed by language and language study" (Randolph & Johnson, 2017, p. 9-10). In this article, I, too, will advocate for including social justice education in the world language classroom, which entails incorporating content and critical pedagogical techniques to address "difference, power, or social stratification in the classroom or in the world" (Johnson & Randolph, 2015, p. 36). I will describe one specific content course in Hispanic linguistics (HL)—"Bilingualism in the Spanish-Speaking World"—that was particularly conducive to fostering a deeper understanding of critical topics such as language use, language prestige, and the relationship of power and language on the societal level. Along with the guiding principles of social justice education and critical pedagogy, the critical approach of the course was one akin to what Walsh (1991) deemed "critical bilingualism," where learners became

aware of their "ability to not just speak two languages, but to be conscious of the sociocultural, political, and ideological contexts in which the languages (and there the speakers) are positioned and function" (p. 127, as cited in Pennycook, 2001, p. 15).

Furthermore, to complement the assertion that world language classrooms are "uniquely suited to challenge, confront, and disrupt misconceptions, untruths, and stereotypes that lead to structural inequality and discrimination based on social and human differences" (Glynn et al., 2014, p. 3), I contend that courses that fall under the general category of HL provide ideal learning environments in which lessons on social justice can be integrated due to the very nature of the discipline itself. I will also explain how two high-impact practices (HIPs) in undergraduate education— or those attested educational opportunities that promote deep learning and provide students from diverse background with considerable learning benefits (Kuh, 2008, p. 9)–helped to not only reinforce course content, but more importantly gave students multiple opportunities to interact with the local Hispanic community in the area. Moreover, the present article serves to show K-16 language practitioners that while the featured course is situated in an upper-level postsecondary context, it is possible to glean ideas from the activities in this course to develop level-appropriate modules on social justice through a linguistics perspective for learners of Spanish in a variety of academic environments.

Critical Pedagogies in Hispanic Linguistics

Within the field of HL, or "Spanish linguistics" to some, scholars and educators consider the Spanish language as their object of inquiry. Before moving forward, it is important to understand the type of content that is emphasized in a *linguistics* course, as it differs substantially from the skills and knowledge traditionally emphasized in a second language class. *Linguistics* is the scientific study of language. Language is the intricate system of verbal signs that allow us to express complex thoughts and emotions to other speakers in different social and cultural contexts. A skill that is considered a uniquely human ability, language is also "used as a probe into the human mind" and one that reflects a speaker's identity on both individually and on the societal level (Mihalicek & Wilson, 2011 p. 3). Linguists stress that just because a person knows how to speak a language, one cannot assume that this individual is an expert of the complexities of that language. To increase knowledge about human language, linguists can choose to examine one common element of multiple languages in order to uncover universal patterns, or, as with HL, they might study one language in particular. Like in the field of general linguistics, there are numerous branches of HL that range from the analysis of particular elements of the Spanish language (e.g., phonetics and phonology, morphology, syntax, semantics, pragmatics) to considering the interplay between society and the Spanish language at the macro level (e.g., language acquisition, dialectology, sociolinguistics, language contact, bilingualism, Spanish in the United States).

These latter fields are typically considered as belonging to the subfield "applied linguistics," as these linguists delve into how language is employed in a particular social, cultural, and political context, rather than examining discrete aspects of the

language in isolation. Applied linguistics is often an interdisciplinary endeavor in which researchers are particularly interested in "language, its users and uses, and their underlying social and material conditions." ("About Applied Linguistics," n.d., para. 1). Pennycook (2001) distinguished applied linguistics from *critical* applied linguistics and contended that "since critical applied linguistics deals with many domains of significant language use […], we stand […] at the very heart of the most crucial education, cultural, and political issues of our time" (p. 168). When informing practice, Pennycook stipulated that critical applied linguistics must include both a *critical* component—or a political critique of the issues at hand, not just "a way of thinking"—and a constant *reflection* on language's role in society so that the synergy between theory and practice never becomes crystalized (pp. 172-173, italics added). The course that formed part of this investigation is one that aligned with the critical applied linguistics approach per Pennycook's criteria in that, as discussed in subsequent sections, students critically examined and reflected upon how Spanish and Spanish-speakers are perceived and valued in different social, political, and geographical contexts.

For several decades, linguists have adopted this type of critical approach to language study and have applied it to combat racism and other social justice issues in the public domain (Baugh, 1999, p. 9). Fitzgerald (2007) asserted that "the field of linguistics may be uniquely positioned to make contributions to a culture of service in academia. The knowledge of linguistics has been deployed as a tool to fight language discrimination that affects marginalized groups" (p. 1). Courses that feature the role of power and language prestige, language variation and change, language acquisition, Spanish and Spanish speakers in contact with other languages and linguistic groups, or how regional and social factors shape language use, are especially favorable for the inclusion of social justice education, and therefore can easily embrace critical pedagogy. They create a space for such necessary discussion about the language students are studying, which many have not had before. It is all too common that advanced Spanish students—native, heritage, and non-native speakers alike—have never reflected on their own opinions about which varieties of Spanish are considered prestigious and stigmatized, why these beliefs exist, and where these ideologies stem from. Most have never contemplated why certain languages are offered as academic subjects in educational contexts and others are not, and why students typically begin the study of a second language (L2) at a stage in their lives when producing native-like speech is quite difficult, but not impossible (cf. Moyer, 2014). Furthermore, since Hispanics and Spanish-speakers in the United States are central to several politicized debates related to language use on the national level, such as linguistic discrimination, language access, and bilingual education, powerful lessons offered through coursework in HL can open students' perspectives to these topics. If done purposefully and carefully, HL classes facilitate multiple opportunities for learning about social justice, as students can critically examine language— a uniquely human practice in which they engage hundreds of times per day—and develop a nuanced understanding of why speakers have used language as a tool to discriminate against others "based on social and human differences" (Glynn et al., 2014, pp. 1-2).

High-Impact Practices in Hispanic Linguistics

The present analysis will likewise explore if and how HIPs can foster deep learning of critical lessons in HL. The American Association of Colleges and Universities (AAC&U) identified ten HIPs in undergraduate education. The ten HIPs that the AAC&U has identified are: first-year seminars and experiences; common intellectual experiences; learning communities; writing-intensive courses; collaborative assignments and projects; undergraduate research; diversity and global learning; service- and community-based learning; internships; and, capstone course and projects (Kuh, 2008). All of these HIPs involve "deep approaches," which, as Kuh explained, "are important because students who use these approaches tend to earn higher grades and retain, integrate, and transfer information at higher rates" (Kuh, 2008, p. 14). The two HIPs of the present investigation—service-learning and undergraduate research—were selected not only because of their attested impact, but also they prompted students to implement fundamental theoretical concepts in a real-world context by interacting with the local bilingual community.

Service-learning is a type of experiential pedagogy that connects students enrolled in a particular academic course with a service placement that will benefit the community. The linchpin of service-learning pedagogy is regular critical reflection, as it has been shown to facilitate personal growth, lessons on civic responsibility, and an enhanced understanding of the academic content itself (Ash & Clayton, 2009). In a typical service-learning course, students visit the service site on a regular basis. Common placements in which students interact directly with the community could include tutoring in different educational contexts, working in homeless shelters, and interpreting during medical visits, among many others ("Types of Service Projects," n.d., para. 7). In terms of the second HIP in the present article, undergraduate research, Kuh (2008) explained that "the goal is to involve students with actively contested questions, empirical observation, cutting-edge technologies, and the sense of excitement that comes from working to answer important questions" (p. 10). Undergraduate research does not involve community engagement as an inherent characteristic of the activity, as does service-learning; however, this HIP does sometimes require students to interact with community members to obtain data or to document observations.

While some headway has been made in terms of best practices for the HL classroom (Correa, 2011; Knouse, Gupton, & Abreu, 2015; Stokes, 2004; Villa, 2004), scholarship on HIPs in HL and general linguistics courses is somewhat scarce, but compelling. Fitzgerald (2009) found that service-learning in linguistics "provides a perfect real-world context for putting into practice lessons about language, race, immigrants, and ideology" (p. 218). She argued that, through tutoring speakers of English as a Second Language (ESL) in a general linguistics course, students learned crucial lessons related to diversity. These students were exposed to linguistically, racially, religiously, and socioeconomically diverse communities, ones with which many were not familiar previously. Fitzgerald (2010) also concluded that the service-learning component in her linguistics class allowed students to reevaluate their previous attitudes toward language learning, bilingual education, and the importance of diversity.

Benefits about service-learning in linguistics were likewise reported by Guglani (2016). Guglani integrated a service experience in an advanced HL class on Spanish in the United States. She found that even though they felt anxious and reluctant at first, most students overcame their fears about communicating with native speakers and gained confidence in their communicative abilities and academic knowledge by the end of the semester. Guglani studied the connection between learners' anxiety levels when speaking with a native speaker and their ability to achieve intercultural or global competence, or "the ability to communicate with respect and cultural understanding in more than one language" (ACTFL, 2014, para. 1). Since "high levels of anxiety are detrimental to communication and intercultural adjustment [Gudykunst, 1993, 1998]" (p. 130), Guglani suggested that service-learning practitioners consider implementing pre-service training sessions to help students prepare for these intercultural encounters as well as activities during the semester through which students can voice and process their sources of anxiety. Although Guglani's analysis primarily emphasized the aforementioned affective variables that shaped students' experiences in service-learning, she also highlighted that part of students' increased confidence was due to their improved ability to recognize linguistic patterns and dialectal phenomena when interacting with community members. Thus, it appears from these previous investigations that service-learning in linguistics and HL courses, as found in other disciplines and general Spanish language courses (see Knouse & Salgado-Robles, 2015, pp. 55-57), can have a multitude of positive effects even though this experiential learning practice will inevitably come with challenges.

Regarding the second HIP considered in the present analysis, undergraduate research, Shapiro (2010) firmly advocated that linguistics instructors incorporate undergraduate research in these classes, as it was the "most effective way—perhaps the only effective way—of achieving change in [linguistic] attitudes" (p. 47). Shapiro implemented a low-stakes class project that required students to adopt a non-standard variant in their own speech (e.g., the use of "a" instead of "an" in "a apple") and to analyze interlocutors' reactions to the use of a non-standard form. Shapiro's primary motivation for including this activity was to change the "deeply ingrained attitudes that are reinforced by students' social networks, the mainstream media, and even the school system" (p. 47). From her experience, the only viable way to achieve "prosocial attitudes" about different linguistic varieties was through facilitating research-based activities in which students arrived at the desired conclusions on their own. Shapiro adamantly believed that a lecture-style approach would reinforce negative attitudes toward non-standard linguistic forms, varieties, and speakers. Thus, through this small-scale, research-based activity, Shapiro guided her students through reevaluating their positions on the role of the hegemonic variety of a language, since many entered the class with the belief that non-standard speakers of English "should just learn the rule" (p. 47). After implementing the non-standard form themselves, many student-researchers reported feeling "silenced" and "ashamed" due to the reaction of their interlocutors (p. 50). Most students came to the realization that "this is what speakers of stigmatized dialects face every day, and changing their dialect would be much harder still, since it wouldn't be a single isolated feature but a whole interconnected system of morphological, syntactic, and phonological rules" (p. 50). With ideas germane to social justice in mind, Shapiro concluded that:

>...language prejudices (which are among the last prejudices people
>find socially acceptable to demonstrate in polite society) perpetuate
>and enhance social division […]. I believe that the most effective (and
>perhaps only) way to break people of these misconceptions is to give
>them real empathy for the Other. That we can do so while giving stu-
>dents an introduction to undergraduate research and the scientific
>method is a happy point of synergy that I wish more instructors of
>linguistic would embrace (p. 51).

In essence, Shapiro called for more research- and inquiry-based learning in linguis-
tic coursework to target language attitudes. Inquiry-based learning is a pedagogical
approach that is related to undergraduate research in which students "learn content
as well as discipline-specific reasoning skills and practices […] by collaboratively
engaging in investigations" (Hmelo-Silver, Duncan, & Chinn, 2007, p. 100). Even
though this class activity was not as extensive or robust as other undergraduate re-
search endeavors (cf. Council on Undergraduate Research, n.d.), Shapiro's account
substantively indicates that research activities could facilitate lessons on social jus-
tice to undergraduates studying linguistics.

   While there is a small body of scholarship about the two specific HIPs in lin-
guistics and HL, the cases that have been presented in this section offered convinc-
ing evidence regarding their potential to positively change students' attitudes toward
language and other speakers, increase students' global competence, and assist them
in the learning of material in a course with a critical applied linguistics focus. Thus,
as described in detail in subsequent sections, service-learning and undergraduate
research were integrated as final project options in a HL course and the effectiveness
of each pedagogical practice is explored in the present investigation. This research
fills in the gaps of scholarship regarding effective pedagogy in HL, the effect of HIPs
in language courses, and how social justice education can be facilitated through a
HL course.

Action Research in Social Justice Education

   This investigation examines the practices implemented in an upper-level un-
dergraduate HL course titled "Bilingualism in the Spanish-Speaking World." The
present author also taught the course. Therefore, this study aligns with action re-
search methodology, as I evaluated and reflected on practices in my own classroom
in order to enhance my own instruction and to inform other professionals in the
field (Chamot, Barnhardt, & Dirstine, 1998). In fact, one of Randolph and Johnson's
(2017) "calls for action" was an increase in action research focused on social justice
in the language classroom (p. 28). In particular, I wanted to assess the effectiveness
of the two HIPs incorporated in this HL offering—a service-learning experience and
a research project—and to determine if one proved more advantageous in facilitat-
ing lesson on social justice, global competence, and future intentions of advocacy
and interaction with the Hispanic community. Furthermore, I wanted to evaluate
how students responded to the critical focus of the course. To that end, I analyzed
students' responses on a beginning and an end-of-term questionnaire, student re-
flections, and my observations as the instructor. Thus, the questions that guided this
investigation were as follows:

RQ1: To what extent is there a relationship between students' HIP final project option and their ratings on the end-of-course questionnaire regarding the quality of the project?

RQ2: On the beginning and end-of-term questionnaires, how do students in the two project groups self-assess their abilities in the following components that correlate to global competence, one of the desired outcomes of social justice education (Randolph & Johnson, 2017, p. 12)?

RQ3: To what extent are students' future intentions of advocacy for and collaboration with the Hispanic community related to their HIP, as documented by their ratings on the end-of-course questionnaire and their reflections?

RQ4: How did all students respond to the critical approach in this HL offering, as noted by my observations and indicated on the end-of-course questionnaire?

Methodology

Profile of Participants

All of the participants (N=18) were undergraduate students enrolled in the course described above. The class was comprised of primarily upperclassmen (seven juniors and six seniors); the remaining five students were in their second year at the university. Out of the 18 participants, 16 students were studying Spanish as one of their academic majors and two students were taking the class as an elective. There were 16 females and two males in the course. All students responded to two online questionnaires: one distributed at the beginning of the term and one at the end (see Appendices A and B). These questionnaires were used to gather demographic information as well as the data for the study; the latter will be discussed at length in subsequent sections. All participants indicated that English as their most dominant language at the beginning of the semester. In terms of self-reported speaking proficiency in Spanish, one student believed s/he spoke Spanish at the "intermediate" level, 14 students self-reported that they were at the "advanced" level, two rated themselves as "superior" speakers, and one considered herself/himself a "native speaker." Students self-reported levels of linguistic proficiency were not based on ACTFL's Proficiency Guidelines, but rather on their overall impressions on what a novice, intermediate, advanced, superior, or native speaker would be (see Appendices A and B for how those survey items were worded).

Prior to the term, 11 participants had spent time in a Spanish-speaking country as part of a study abroad program, four had visited a Spanish-speaking country for vacation or as part of a mission trip, and three had never traveled to a Spanish-speaking country. While most students had considerable experience abroad, less than half of the class (n=8) indicated that they had regular contact with a Spanish speaker at the beginning of the term. Only three students indicated that they interacted with a native Spanish-speaking individual on a frequent basis (i.e., daily or every other day). With regard to prior exposure to linguistics or HL as an academic subject, 14 of the 18 students had some type of academic experience at the undergraduate level, whereas the other four students had no previous coursework in the discipline.

A Course on Critical Bilingualism

    The course "Bilingualism in the Spanish-Speaking World" took place at a liberal arts university in the United States. The class was conducted in Spanish and counted as an elective toward the Spanish major. In terms of specific content, students were introduced to basic concepts in linguistics at the beginning of the term, as not all had taken a course in linguistics before. Next, students considered language ideology theory and Lippi-Green's (2012) "Language Subordination Model," which explains the processes through which non-standard varieties and minority languages and their speakers are subjugated on the societal level (pp. 63-73). Students also considered concepts like *normative monolingualism*, or the idea that speaking one language is the norm and that multilingualism is an aberration to this practice (Fuller, 2013, p. 4) as well as *linguistic freedom*, defined as "the right to identify with, to maintain and to fully develop one's mother tongue(s)" (Skutnabb-Kangas, 1988, p. 22). Students learned about key issues of bilingualism in Spanish-speaking regions in *El bilingüismo en el mundo hispanohablante* (Montrul, 2012) and detailed linguistic phenomena observed in these areas in *El español en contacto con otras lenguas* (Klee & Lynch, 2009). To complement these readings, students watched videos online and read narratives that highlighted bilingual individuals' experiences with identity formation and linguistic discrimination (see Appendix C for a list of materials). There was a particular emphasis on Spanish in the United States in this course, so that students were equipped to participate in the HIP final projects described in the subsequent sections of this article. Nonetheless, students likewise considered Spanish in contact with languages in Spain and Latin America and made connections with their personal experiences if they had studied abroad or traveled to these regions.

    All students, regardless of their final project selection, participated in required class activities that created a culture of inquiry and a context for experiential learning on key lessons on bilingualism and language ideology. First, students wrote about their own language identities on the class's online forum and reflected on how, as speakers of English and Spanish, knowing more than one language influenced their sense of self. They also had an opportunity to read their classmates' reflections and comment on them. Second, students took part in two experimental tasks commonly employed in linguistic or psychological analyses of bilinguals that students' measured language dominance and their reaction time to cognitive tasks (Appendix C). Through these activities, they observed firsthand the tools that linguists and psychologists utilize to research different facets of bilingualism. Third, in groups of two or 3, students created a public service announcement—a short commercial-like video designed to educate the public for the greater good—on an aspect of bilingualism about which they determined others in their community should be informed. These videos were presented at a public forum during a campus-wide research presentation day toward the end of the term. Fourth, students designed and carried out quasi-sociolinguistic interviews with local bilingual Spanish-English speakers in their area regarding their preferences and experiences with speaking the two languages.[4] Fifth, to reinforce key components in each of the three major units, bilingual guest speakers (i.e., Spanish-English, Spanish-Catalan, Spanish-Galician) visited the class either in person or through videoconferencing technology to share with students their per-

sonal experiences as bilingual speakers in the same social and geographical contexts that the class was investigating at the time. After each visit, students wrote a reflection about what they learned most from the discussion and posted these comments to an online forum located on the class page on the university's course management system. Finally, three take-home essays were assigned upon completing each major unit to ensure that students were able to synthesize and articulate essential information in Spanish and to justify their stance on debatable topics by using the empirical studies and theoretical frameworks considered in class.

Final Project Option One: Service-Learning at an Extended School Program

During the first week of the term, students selected one of two HIPs to pursue as a final project: (1) a service-learning experience that consisted in completing a minimum of 20 hours of service at a local extended school program or (2) a research project in which students identified a topic germane to the course and carried out a small-scale investigation. According to Larmer (2014), students are more motivated and invested when they have more "voice and choice" (p. 43) in project-based learning. Thus, students were allowed to choose which HIP option they wanted to pursue. Both final projects were worth 25% of the final grade for the course. Thirteen students selected the service-learning option, and five students chose the research project. Both are described in detail below (see Appendix D for project descriptions distributed to students).

In order to incorporate social justice education in the language classroom, community-based pedagogies, such as service-learning, can be an effective way to integrate these lessons. The 13 students that participated in the service-learning experience agreed to volunteer for 20 hours of service at a local non-profit organization that serves elementary and secondary-aged children through their extended school opportunities (i.e., after-school, family night, and summer camp programs). This organization was identified as an ideal partner for a service-learning collaboration for this course, because (1) the personnel at the organization and the instructor had collaborated successfully together in the past, (2) the organization was currently searching for volunteers to help with their programs, (3) 100% of students enrolled in the after-school program were Hispanic, (4) the organization was in a convenient location for undergraduate students with limited transportation, and (5) the mission of the organization—to assist at-risk youth by eliminating the barriers that could hinder them—was compatible with social justice education. Upon completing a training session with one of the coordinators of the organization, students began serving at the organization three weeks after the semester began. The majority of the undergraduate volunteers assisted in the after-school program two hours on a pre-established day each week, Monday through Thursday. Volunteers in the after-school program typically worked with younger students on reading in English and other homework assignments. Also, all service-learning students participated in ESL classes for parents of the children enrolled in the after-school program as conversation partners.

Students that chose the service-learning final project also committed to writing six reflections over the course of the term, which allowed them to process their encounters at the organization and to make deeper connections with the course (cf. Ash & Clayton, 2009). Students wrote five regular reflections in Spanish that were

between 300-400 words in length, as well as one longer final reflection (600-700 words) that summarized their experience and asked them how they were going to move forward (see Appendix D). Reflections were also utilized to confirm that students were consistently attending and participating in a responsible manner while at the organization. Supervisors at the community organization evaluated participants' performance at midterm and at the end of their service experience, which was shared with the students.

Final Project Option Two: Research Investigation

The second option—a pilot research project that focused on a topic related to the course—was offered for those students that were more interested in conducting an investigative study. This type of HIP endeavor required students to interact with Spanish and English speakers off-campus in order to collect and analyze an original data set. Like service-learning, students pursuing this HIP project option engaged with individuals in the greater community, which aligned with methods commonly implemented in social justice education. Yet, unlike the structured requirements of the service-learning project, students' level of community engagement varied according to the nature of the project and students' individual recruitment efforts. These five students conducted an analysis that examined either a particular linguistic feature of bilingual speech or community members' attitudes about a topic that was covered during the term (see Table 1 for students' research topics).

Table 1

Topics of Students' Research Projects

Student	Topic of Investigation
1	Bilingual speaker ratings of the use of attested and non-attested loanwords in Spanish
2	Bilingual speaker ratings of the use of calques in Spanish
3	Opinions on a national language in the United States: Bilinguals vs. monolingual English speakers
4	Opinions on bilingual education in the United States: Bilinguals vs. monolingual English speakers
5	The effects of two-way immersion programs in Spanish on opinions about cultural acceptance and the importance of bilingualism

To provide students with time to become more familiar with the content and potential foci of their investigations, students submitted a proposal after five weeks in the course. Students submitted IRB proposals to the university's committee before midterm and, if warranted, revised the content of their proposals. Upon receiving final approval by the IRB committee, students were charged with collecting data from at least 30 participants and had approximately one month to complete their data collection. Students were encouraged to use the Social Network Method, or the "friend of a friend" technique (Milroy, 1987), which utilized their existing social connections to solicit participation. During this stage of the investigation, most student

researchers met individually with me to discuss their progress, to address any concerns that arose, and to analyze the results. At the end of the term, students turned in a 10- to 12-page paper written in Spanish that provided an introduction, a literature review, the methodology of their study, their findings, an analysis of the results, and general conclusions (see Appendix D for project instructions and assessment).

Data Analysis

As previously stated, this action research endeavor utilized data collected from two online questionnaires, student reflections, and my observations. The two questionnaires were administered to all students of the course: one at the beginning of the term and one at the end (Appendices A and B). On both instruments, students responded to six questions regarding their perceived abilities in Spanish that corresponded to global competence (RQ2). These components were as follows: cultural knowledge, knowledge of local Spanish-speaking communities, frequency of interaction with the local Hispanic community, speaking proficiency level in Spanish, anxiety when speaking Spanish, and confidence in speaking Spanish. Students used a 5-point Likert scale to self-assess the first four components and a sliding scale from 1 to 10 to indicate their levels of anxiety and confidence. While it is recognized that self-reported abilities can be problematic when studying gains in SLA, they nonetheless provided the teacher-researcher useful information of how students' perceptions of their abilities changed over time. In addition, on the end-of-term survey participants responded to items that assessed their opinions regarding the quality of their HIP final project option (RQ1), their intentions of advocating for and educating others on linguistic diversity (RQ3), and their overall assessment of social justice pedagogy (RQ4). Students could optionally explain their ratings after each section as an open-ended response. These qualitative survey data were particularly helpful when addressing RQ1 and RQ4.

Mean scores of the items in both the beginning and end-of-term surveys were calculated. Non-parametric statistical analyses were utilized to ascertain if there were statistical differences in the mean scores between the service-learning and research students. Even though Dörnyei and Csizér (2012) specified that 30 participants or more are needed in order to ensure that statistical analyses are reliable in research that utilizes questionnaire data, the same authors stipulated that "smaller sample sizes can be compensated for by using certain special non-parametric statistical procedures (see Dörnyei, 2007)" (p. 82). A Mann-Whitney U Test is preferred in lieu of an independent-samples t-test to compare the means between two groups when there is a small sample size and when the data are not normally distributed (Larson-Hall, 2010, p. 376). The results from the Mann Whitney U test are reported in the present investigation to explain statistical differences in the mean scores between the two groups. Likewise, instead of paired samples t-tests, the non-parametric Wilcoxon Signed Rank Test was used to identify statistically significant differences in the self-reported abilities related to global competence from the beginning to the end of the term (p. 381).

To triangulate the quantitative findings in RQ3 and RQ4, I utilized students' reflections and drew on my observations as the instructor. In terms of written reflections, all 18 students wrote three reflections throughout the term about topics

related to course content. Those students that participated in service-learning produced more written reflections, as reflective practices were an integral part of the HIP final project option. Thus, the majority of the reflections utilized in the analysis came from these students. Research students provided me with additional reflections related to their experience after the term concluded, but in an informal and ad hoc manner. To complement these insights and to respond to the RQs, I used my field notes and observations as the instructor of the course, which is a common methodological practice in action research (Wallace, 1998).

Results

RQ1

The first research question—To what extent is there a relationship between students' HIP final project option and their ratings on the end-of-course questionnaire regarding the quality of the project?—was addressed in the survey questions provided in Table 2. The results in Table 2 are grouped into three categories: all students combined (N=18), students that participated in the service-learning experience (n=13), and students that chose the research project option (n=5).

Table 2

Mean Scores of Student Ratings of the Final Projects by Group

Item	Question	All students		Service-learning		Research	
		M	SD	M	SD	M	SD
1	By participating in this final project option I was better able to understand the content of the course.[a]	4.00	0.97	3.92	1.12	4.20	0.45
2	The final project option showed me firsthand how bilinguals use language.	4.33	0.84	4.38	0.96	4.20	0.45
3	I wish I chose the other final project option.	1.39	0.50	1.15*	0.38	2.00	0.00
4	I recommend this project option again in future classes like ours.	4.56	0.62	4.54	0.66	4.60	0.54
5	I am proud of what I have done for the final project.	4.56	0.62	4.62	0.65	4.40	0.55
6	I needed more guidance and training for the final project.	2.22	0.80	1.92**	0.49	3.00	1.00

[a] Students had 5 options to rate these survey items, from 1 ("strongly disagree") to 5 ("strongly agree")

*A statistically significant difference between groups was found ($U = 5$; $p = 0.004$)

**A statistically significant difference between groups was found ($U = 12.5$; $p = 0.046$)

The first two survey items presented in Table 2 directly required students to assess the value of their final project option in terms of making more meaningful connections to the course content overall (Item 1) and providing them with opportunities to observe common linguistic and social phenomena found in bilingual speech (Item 2). The results of Item 1 suggest that the students pursuing the research project rated this option slightly higher than the service-learning students; yet, no statistically significant difference was found between the groups, which could be due to the small group size of the research students (n=5). Overall, students in the class indicated that both projects were beneficial in fostering the learning of the course material. As seen in the quotes below, two service-learning students optionally provided further explanation on the end-of-course survey of how the real-world context positively contributed to their learning. There were no comments provided by the research students.

> I am a huge believer in hands on learning outside of the classroom, and feel that I learned the most by interacting with the actual bilingual community. The things that I learned with the children at [the organization] our [*sic*] lessons that will stay with me longer than those I learned in a book. (Participant 1, service-learning)

> The service-learning project is so rewarding. It allows you to see the information that you're learning in class in the real world, but it also allows you to build connections with the Hispanic community in [city]. I highly recommend it. (Participant 2, service-learning)

For Item 2, students that participated in service-learning indicated that they were more likely to witness firsthand the linguistic phenomena produced by bilingual speakers. While the research students rated this survey item slightly lower, they agreed with this statement as well. No statistically significant differences were found between the groups, and it appears that both HIPs facilitated ample opportunities for firsthand observations of the linguistic phenomena learned about throughout the course.

Items 3 – 6 on the end-of-term survey targeted students' opinions regarding satisfaction with the project options themselves. The results of Items 4 and 5 indicate that students of both groups were quite satisfied with their respective experience; there were no statistically significant differences found between the two groups. Overall, the class strongly believed that the projects should be offered again in the future and that students from both groups were proud of the work they accomplished through these activities. Two service-learning students offered general thoughts about their experience in the comments below.

> I really enjoyed working with the kids at [the organization], and I highly recommend offering the same option next time you teach the class. Not only does it benefit us, but it really benefits the kids there (and helps [coordinator's name] a ton). (Participant 5, service-learning)

> I think the service-learning is a wonderful option—very gratifying and worthwhile. I'm thankful for that connection. (Participant 6, service-learning)

While the different groups' ratings in survey items 1 and 2 were fairly similar, statistically significant differences between the service-learning and research students' opinions were found in Items 3 and 6. The service-learning students more strongly disagreed that they wished they had chosen the other project option (M = 1.15; SD = 0.38) and the research students, while still disagreeing (M = 2.00; SD = 0.00), did so less strongly than the service-learning students (U = 5; p = 0.004). With regard to Item 6, students in the service-learning group expressed that they did not lack training or preparation in order to successfully work with the community partner (M = 1.92; SD = 0.49), whereas the research students indicated that they could have used more training (M = 3.00; SD = 1.00) when compared to the service-learning students (U = 12.5; p = 0.046). One research student opined that the small size of the pilot project encumbered the quality of the analysis, even though the required number of participants (N=30) for the research project was acceptable.

> I feel like I was not able to do a very sophisticated analysis of the data. I'm not sure such a small sample size even produced data worth considering, although the information was interesting. (Participant 7, research)

Nonetheless, while differences were found in those areas, both final project groups expressed satisfaction with their HIP, that these HIPs enhanced their understanding of the course content, and that both options should be repeated in future iterations of the course.

RQ2

The second research question relates to the different components that are subsumed under global competence and how the two HIPs affected students' development in these areas. The areas related to global competence that formed part of the study were cultural knowledge, knowledge of the local Hispanic community, frequency of interaction, speaking proficiency in Spanish, anxiety when speaking in Spanish, and confidence when speaking in Spanish. Table 3 displays the comparisons between the service-learning and research students' self-evaluations of each component. Mean scores for both the beginning and end-of-term surveys show the progression of students' ratings over time. Regarding self-reported cultural knowledge (Item 7, Table 3), the ratings from service-learning and research students were fairly similar. Both groups assessed their cultural knowledge as "intermediate" or "advanced," even though the service-learning students began with less self-reported cultural knowledge than the research students. Both groups finished the course with the same average of "advanced" self-reported cultural knowledge; yet, service-learning students made +0.47 in self-reported gains in cultural knowledge, while the research students made +0.20. Students' self-assessed evaluation of their knowledge of the Hispanic community were also somewhat similar when comparing the two groups (Item 8, Table 3). As with cultural knowledge, both final project groups finished the term with a similar score indicating an "advanced" understanding of the local Hispanic community. However, service-learning students began the term with slightly less familiarity than research students and they made modest improvements of +0.30 whereas research students did not make gains in their perceived knowledge of the local Hispanic community.

Table 3

Mean Scores of Students' Self-Evaluations of Components Related to Global Competence Over Time

Item	Self-reported abilities*	All students		Service-learning		Research	
		M	SD	M	SD	M	SD
7	*Cultural knowledge*[a]						
	Beginning	2.61	0.78	2.53	0.78	2.80	0.84
	End	3.00	0.59	3.00	0.58	3.00	0.71
	Change	+0.39		+0.47		+0.20	
8	*Knowledge of local Hispanic community*[b]						
	Beginning	2.72	0.89	2.62	0.77	3.00	1.22
	End	2.94	0.73	2.92	0.76	3.00	0.70
	Change	+0.22		+0.30		0.00	
9	*Frequency of interaction with Hispanic community*[c]						
	Beginning	2.22	1.21	1.82	0.90	3.20	1.48
	End	2.56	0.98	2.53	1.05	2.60	0.89
	Change	+0.34		+0.71		-0.60	
10	*Speaking proficiency*[a]						
	Beginning	3.17	0.62	3.15	0.69	3.20	0.45
	End	3.28	0.67	3.23	0.73	3.40	0.55
	Change	+0.11		+0.08		+0.20	
11	*Anxiety when speaking Spanish*[d]						
	Beginning	4.61	2.30	5.15	2.19	3.20	2.17
	End	3.61	1.72	3.85	1.86	3.00	1.22
	Change	-1.00		-1.30		-0.20	
12	*Confidence when speaking Spanish*[d]						
	Beginning	5.61	1.79	5.54	1.98	5.80	1.30
	End	6.39	1.88	6.38	1.71	6.40	2.51
	Change	+0.78		+0.84		+0.60	

[a] Students had 5 options to rate their abilities, from 1 "novice" to 5 "native."
[b] Students had 5 options to rate their knowledge, from 1 "none" to 5 "a great deal."
[c] Students had 5 options to rate their interaction, from 1 "none or hardly at all" to 5 "a great deal."
[d] Students had 10 options to rate their anxiety or confidence levels, from 1 "none" to 10 "extreme."
*No statistically significant differences were found between the groups or over time within the same group.

The optional comments in the end-of-term survey provide some insight into why the service-learning students appeared to grow slightly more in these areas. Two service-learning participants claimed that the HIP, along other class assignments, helped them obtain more knowledge about the local Hispanic population.

> After volunteering at [community partner's name] and conducting our interview assignment with a member of the Hispanic Community, I feel I have a better understanding of the demographic and a stronger connection with the community. (Participant 8, service-learning)

> I have learned a lot about the demographics of [city's] Hispanic population and the resources available to Hispanics. I have also gotten to know several members of the Hispanic community through the service-learning aspect of the class as well as through some of the [class'] projects. (Participant 9, service-learning)

Yet, other students mentioned that the more they became involved in the community, the more they realized that they still have plenty to learn about the local Hispanic population.

> I think that participating in [community partner's name] has helped me learn more about the Hispanic community in [city], while also opening my eyes to how much I have yet to learn about the Hispanic community in [city]. (Participant 10, service-learning)

> I have learned a lot during the interview project and other things but still lack knowledge. (Participant 11, research)

> I've been learning more and more about the Hispanic community in [city] thanks to classes that I've taken at [institution's name], but there's absolutely so much more out there to explore. (Participant 12, service-learning)

One research student attributed his/her limited knowledge of the Hispanic community and their cultures due to his/her final project choice in the class. S/he stated:

> I did not have the time/opportunity to participate/volunteer for [community partner's name], therefore my knowledge of the Hispanic culture in [city] is not very extensive. (Participant 13, research)

Where changes in the levels of cultural knowledge and knowledge of the local Hispanic community were not too substantial in either group, one notices the increased frequency of interaction with native speakers in the service-learning group (Item 9, Table 3) from the beginning of the term to the end, with gains of +0.69. The research students' ratings on the beginning-of-term survey indicated that they interacted with native speakers more frequently at the onset; however, the end-of-term ratings reveal that interactions decreased in frequency by the end of the term (-0.60).

The data presented in Items 10, 11, and 12 of Table 3 relate to students' self-reported speaking proficiency level in Spanish, their anxiety level when speaking Spanish, and their self-confidence when speaking in Spanish, respectively. In terms of proficiency level (Item 10), service-learning and research students rated them-

selves as "advanced" speakers at the beginning of the term. The research students made more gains in self-reported proficiency (+0.20) when compared to service-learning students (+0.08) over the course of the term. When one examines the results for anxiety in Item 11, however, more noteworthy comparisons can be made between the two groups. Service-learning students began the term with higher levels of anxiety, when compared to research students, and made more strides in reducing these levels by the end of the course when compared to research students. While service-learning students decreased their anxiety levels by -1.30 and research students by -0.20, the former group still rated their anxiety levels higher than the latter on the end-of-term questionnaire. With regard to confidence in speaking in Spanish (Item 12), both groups began the term with similar levels and both made analogous gains in confidence by the end of the term, with service-learning students increasing their confidence by +0.84 and research students by +0.60.

Mann-Whitley U Tests were performed in each factor group and no statistical differences were found between the groups in regard to their self-reported levels of cultural knowledge, knowledge of the community, frequency of interaction, speaking ability, anxiety, or confidence. Due to uneven sample sizes and the small number of research students, it is difficult to identify with conviction the exact reason for a lack of statistical significance. Additionally, after conducing Wilcoxon Signed Rank Tests, no statistically significant differences were found from the beginning to the end in either group in any of the self-reported components. While there were no statistically significant differences and gains in the discrete categories were fairly modest, the service-learning students appeared to be the group that made more self-reported gains upon completing the course due to having lower levels at the beginning of the experience than those students that selected the research project.

RQ3

To evaluate RQ3—To what extent are students' future intentions of advocacy for and collaboration with the Hispanic community related to their HIP?—students were asked to respond to Items 13-16 listed in Table 4. As the results show, overall, students rated these statements quite high, indicating that they "strongly agreed" or "agreed" with each of the survey items listed in Table 4. There were no statistically significant differences found between the two groups' ratings of these four statements. Of note are the mean scores for Item 14, which related to advocating for and celebrating linguistic diversity, as this item received the highest ratings from both the service-learning and research students. Another salient finding was the mean scores in Item 15: service-learning students agreed more strongly that they would educate others about the variable nature of languages in the future, while the research students moderately agreed they would do so. Nonetheless, all students on either HIP project group strongly indicated on the questionnaire they would continue investing in relationships with the Hispanic community and advocating for linguistic diversity and inclusion.

Table 4

Mean Scores of Future Interaction with Hispanic Community and Advocacy for Linguistic Diversity by Group

Item	Question	All students		Service-learning		Research	
		M	SD	M	SD	M	SD
13	I will continue to collaborate with the Hispanic community in [local area] and/or where I live next in some capacity.[a]	4.39	0.70	4.38	0.65	4.40	0.65
14	I will advocate for the appreciation and celebration of linguistic diversity in our society.	4.83	0.38	4.84	0.38	4.80	0.45
15	I will educate and inform others on how spoken languages are inherently variable and change is nature and inevitable.	4.56	0.98	4.77	0.45	4.00	1.73
16	I will advocate for speakers of languages other than English, so they may have the same opportunities and access to information as English-speakers do.	4.78	0.43	4.77	0.44	4.80	0.44

[a] Students had 5 options to rate these survey items, from 1 ("strongly disagree") to 5 ("strongly agree").

To triangulate these ratings on the end-of-term questionnaire, I analyzed excerpts from students' reflections and my own observations. On their final reflections, which were initially written in Spanish, but translated to English for the purposes of this article, service-learning students responded to a prompt on how they would promote linguistic diversity in the future. Of the 13 service-learning students, eight indicated that future professional experiences would give them a platform to not only educate others (Item 15, Table 4), but also to collaborate with the Hispanic community (Item 13, Table 4). As a continuation of this work, students planned to serve as medical interpreters, educators, and interns at local non-profit organizations. One student remarked how the service-learning experience helped her become more knowledgeable about bilingual communities and linguistic diversity in the United States, which would benefit her own Spanish students after she became a certified Spanish instructor.

> [In my future class] I want to emphasis that bilingualism is necessary to preserve minority languages. I hope my class promotes linguistic and cultural diversity in the future, because I have realized its impor-

tance. I feel less ignorant, and my interactions with the parents and children [at the service] helped with this.

Another future Spanish teacher mentioned how she hoped to instill in her future students a love for the Spanish language, Spanish speakers, and Hispanic cultures to the extent that they themselves would want to advocate for the community and linguistic diversity. This same individual also stated in her final reflection that through an internship working with adult learners of Spanish the following summer, she would have an additional, more immediate opportunity to inform others about the power of being bilingual.

> Through this position, I will encourage other people to explore and open another part of their linguistic identities through the study of English or Spanish. With this new knowledge, they will write their own stories as bilingual speakers.

One student with plans to intern at another non-profit the following fall described that this future professional experience would allow her to apply the principles she gleaned the course and HIP project.

> I will use the knowledge of Spanish in the U.S. and bilingualism in my job with [a non-profit]. I am aware of the challenges of living in the U.S. without [the ability] to speak English, but also the numerous benefits of being bilingual in any country, society, and culture.

Not all service-learning students framed their reflections about advocating for linguistic diversity around professional experiences. Instead, several described how they could be effective in more intimate, personal settings. One student acknowledged that educating herself and those around her about issues of linguistic diversity are important first steps to take, even though she did not believe that she could be an advocate in public settings.

> I am not at a point in my life where I can go in public and advocate for linguistic diversity in general, but I think that through conversations with others I can increase public awareness about the benefits of bilingualism and change the way in which people perceive phenomena like 'Spanglish.' I have always thought that education is one important way to achieve change, thus, I think the first step is for students to educate those around us about bilingualism.

Similarly, another individual believed that it was his obligation to inform others around him about topics related to linguistic diversity.

> Because of the discussions and materials that we read, I am very grateful for having taken this class. I have realized the importance of linguistic diversity. I have never known that the U.S. is so behind in comparison to other countries in terms of levels of bilingualism and bilingual educational programs. But now I know that I will be an advocate in supporting linguistic diversity. To educate other people about the role of Spanish in the U.S., I have to say what I think in situations in which harmful attitudes are present. Daily, I have to change the general mentality and defend bilingualism and linguistic diversity.

Furthermore, a service-learning student connected her plans for advocacy with Chimamanda Ngozi Adichie's TED Talk on "The Danger of a Single Story" (Adichie, 2009). According to Adichie, when we challenge or "reject" stereotypical notions about historically marginalized groups, we are able to learn about others' uniqueness and who they truly are. This student planned on educating others about the negative consequences that can result if we rely on superficial understandings or gross generalizations about the speakers of a particular linguistic group, which is, in this case, bilingual Spanish-English speakers in the United States.

> Learning about bilingualism is learning about somebody else's experience. This is the way that I plan on advocating for linguistic diversity. I am going to educate others about the "danger of a single story" by telling others about the lives of bilinguals. It's something that I never knew about, being someone who has lived in the same place and has been involved with the same people all her life. I think all people, especially the ones in my circle, need to learn about this danger.

While research students were not required to reflect on their HIP project to the same extent as service-learning students, what the research students planned to do after the term corroborated their future intentions of collaborating with the Hispanic community. Of the five research students, two were planning on studying abroad in a Spanish-speaking country for a semester, two were seeking professional opportunities in different Spanish-speaking countries after graduation, and one student received a job offer to specifically work with Spanish speakers in the United States. These plans were not a direct result of students' participation in the class; nevertheless, they corroborate the results of Item 13 in Table 4. In terms of advocating for linguistic diversity in the future (Items 14 and 16, Table 4), through informal reflections, research students expressed similar intentions of advocacy for linguistic diversity to the service-learning students. One research student commented that her own reexamination and embracing of linguistic diversity was a crucial precursor to taking future action in advocating for linguistic rights.

> I, as a student, can begin advocating for the Hispanic community by starting with my own perceptions of the community. How can I advocate for them in the future, when I succumb to believe in certain opinion and stereotypes that marginalize others? I believe over the course I developed cultural empathy as well that has helped me connect to the Hispanic communities and understand the social consequences of living in a society with more than one language.

Additionally, another research student discussed the importance of advocating for linguistic diversity, because denying someone the right to speak languages other than English is closely tied to other forms of discrimination.

> It is […] important to respect linguistic diversity for the same reasons we fight for any other form of diversity. Pushing an "English only" agenda excludes people and ignores the long history of Spanish and other languages in the US, [which] we studied in [our class]. Likewise, language discrimination is often tied with classism, racism, ethnocentrism and other things that [support] systems of inequality in the US.

These excerpts from both groups' reflections appear to corroborate the high ratings in Table 4 that these students felt strongly about the importance of educating others about and advocating for linguistic diversity and the rights of bilingual speakers in the United States.

RQ4

To address the final research question— How did all students respond to the critical approach in this HL offering?—I primarily used my own observations and, to a lesser degree, the answers to the final, open-ended question on the end-of-term survey. As the instructor of this course, I wanted to evaluate how students reacted to a course with a critical focus, especially since the vast majority of them belonged to the dominant linguistic and social groups in the United States and had not confronted these concepts in their own lives before. Over the course of the term I observed that students fully embraced the critical approach to the course and found value in those pedagogical approaches related to social justice education in which they reevaluated systems of power and oppression related to language use. Many students had studied Spanish for years; however, they had never considered notions such as linguistic status and language as power in previous Spanish classes. In fact, one student remarked that "before studying linguistics, I thought language as [*sic*] solely a form of communication. However, I've learned language is much more powerful." For most students, this was a completely new concept.

While there is still more to learn, I believe that most students left the class with a better awareness of the systemic marginalization of Spanish-speakers in the United States and that of speakers of minority languages in Spain and Latin America. With the support of Lippi-Green's (2012) theoretical framework, students carefully examined the dominant ideologies about bilingual speech and speakers of languages other than English, and started to realize how dominant ideologies are formed. In terms of language as a social phenomenon as discussed in Montrul (2012), students found it illuminating that in some social and geographical contexts Spanish is the majority language; however, in the United States, this same language holds a drastically different status. They reconsidered pervasive attitudes toward the varieties of Spanish spoken the United States by reading and listening to powerful narratives and personal anecdotes. Students started to understand more about the bilingual processes—such as calques, code-switching, and loanwords—that make up some the characteristic features of U.S. Spanish that, unfortunately, can carry negative connotations. Before this course, many had little to no knowledge of how linguists study these and other phenomena and, as found in Klee and Lynch (2009), how linguists have brought to light salient patterns in bilingual speech by utilizing empirical evidence and scientific inquiry. Most importantly, it was the HIP project that breathed life into the abstract critical concepts and facilitated their implementation as students interacted in the local Spanish-speaking community.

The last item of the end-of-course questionnaire provided some additional insights on how students responded to critical pedagogy. Students could write in an answer to the prompt, "Is there anything else you'd like to share about the class in general?" Of the 18 participants, four provided a response, and they speak to students' appreciation of the "real-world" applicability of the course content, critical pedagogy, and the hands-on nature of both HIPs.

This has been one of my favorite Spanish courses that I have ever taken at [student's institution]. I learned a lot [and] I felt like it was information that would actually be useful for me in the real world. (Participant 1, service-learning)

This class really opened my eyes to different trends in linguistics and the impact that cultures can have on languages. (Participant 2, service-learning)

I think there were a few too many assignments, but I think it was a great course and I'm really glad I took it. I'm thankful to have gained a deeper appreciation for the multiple stories of each multilingual speaker, and I think that cultural sensitivity is a really important and valuable part of studying a [*sic*] languages. This class honors the importance of cultural sensitivity. (Participant 3, service-learning)

I very much enjoyed this class. I am a hands-on learner, and I enjoyed the projects, interviews, etc. in this class. I think that learning the sociocultural implications of what we learn in any class (including Spanish) is very important to have a holistic understanding of the course and how it affects life in the "real world," and I thought this class did an awesome job of showing how it affects/is affected by the world and society as a whole. (Participant 4, research)

Even though there were only a few comments provided on the survey, all of the responses offered by students seem to corroborate that they reacted quite positively to the critical approach to the content and the real-world applicability of the HIP final project options. Given that one student noted that s/he was overwhelmed by the amount of work, this is an area that will be taken into account when offering the course in the future. Nonetheless, it appears that these students valued considering how historical and present-day societal hierarchies play a crucial role in issues related to bilingualism and language ideology.

Discussion

When examining the results as a whole, students of both groups responded favorably to the content focused on social justice, critical pedagogy, and both HIP project options. In terms of content, these 18 advanced Spanish students reconsidered a subject matter—Spanish—that they had been studying in a formal academic context for years. Through a critical approach and a linguist's perspective, this HL course afforded students a space compatible with social justice education, as it was one that "easily transform[ed] into a learning environment that promote[d] critical thinking and agency for social change" (Glynn et al., 2014, pp. 3-4). The examination of social inequalities related to language—such as linguistic discrimination and negative attitudes toward Spanish speakers in the United States–was new to many students. By the end of the class, several came to the conclusion that linguistic oppression and marginalization were unjust. They indicated that they would use their newfound knowledge to disabuse others of common misconceptions pertaining to bilingualism that reinforced systems of oppression and power.

Likewise, the pedagogical strategies imbedded in the course appeared to be ef-

fective in facilitating lessons on social justice and advocacy. Specifically, the HIPs in this HL offering were viable means to help students connect deeply with the course material, as these activities "typically demand[ed] that students devote considerable time and effort to purposeful tasks" (Kuh, 2008, p. 14). Both the service-learning and research final project option allowed students to deeply connect with the material as well as with members in the surrounding community. Students of both groups were pleased with what they accomplished during the term on their final projects, and recommended these techniques for future classes. The HIPs used were compatible with social justice education in that they facilitated community-based learning experiences and, through either service or an empirical investigation, a reexamination of linguistic and societal inequities. Figure 1 below is a visual representation of how the HIPs brought together the fundamental critical components of the featured HL course.

With this said, the results of the present analysis suggest that the service-learning students were slightly more satisfied with their project option when compared to the research students. From more sustained interactions over a 12-week period, it appears that service-learning students were able to forge closer relationships with members of the local Hispanic community when compared to the research students. Research students had to interact with more Spanish speakers in terms of raw numbers of individuals; however, these interactions were more superficial and done mainly to collect the necessary data. Perhaps with more sustained interaction, research students would have established closer relationships with community members.
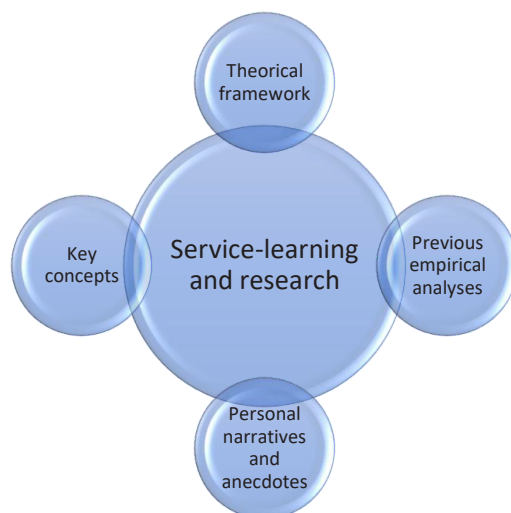
Figure 1. The intersection of critical pedagogy and high-impact practices as experienced in the Hispanic linguistics course "Bilingualism in the Spanish-Speaking World."

In terms of global competence, a crucial component and outcome of social justice education, the fact that service-learning more frequently and intensely interacted with community members appeared to facilitate more perceived gains over time when compared to the research students. While the improvements made by the service-learning are encouraging, it is important to note that the research students' ratings were higher in all six areas at the beginning of the term. Nonetheless, with

a few adjustments to the research project—such as the inclusion of additional face-to-face data collection strategies that would increase their frequency of interactions with NSs or a case study approach to the investigations—research students could advance more in these areas related to global competence. All of this is not to say that undergraduate research should assume second place to service-learning in HL courses. In fact, the research students expressed that their final project option permitted them to make more relevant connections to the course material than service-learning students.

A salient finding of the present analysis, as evidenced in the data that addressed RQ3, was that students of both groups strongly agreed that they would advocate for linguistic diversity and equitable practices for access to languages other than English, and had intentions of continuing their collaboration with the Hispanic population. Many service-learning students mentioned in their final reflections that future professional opportunities would afford them the ability to collaborate with Hispanic communities and advocate for linguistic diversity and, if not, they would educate others on a more personal level. The research students likewise showed these intentions through informal reflection and their future plans. This strong commitment to advocacy and the community showed me, as the instructor, that students not only grasped the material, but were also personally enlightened by it. Had students been ambivalent about the lessons on language variation, patterns in bilingual speech, linguistic diversity, and linguistic freedom that guided the course, the data would have reflected more mixed reactions among students. Two ambitious, but crucial learning objectives of the class were to instill in students a sense of responsibility to advocate for others with realities potentially different from their own and for them to utilize their newly acquired knowledge during the term to become better informed, more empathetic community members. Randolph and Johnson (2017) stated that "critical pedagogy prepares students to resist, reconsider, reflect, and enact change in response to social inequity" (p. 18), which are key components for social change and a more inclusive, equitable society. It appears that by the end of the semester these students achieved the first three areas, and had strong intentions to perform the fourth. At the same time, it is crucial to recognize that while student intentionality is an important and promising step, it is not the end of the road. What learners actually decide to do when they leave our classrooms could be quite different from what they indicated on the end-of-term survey. A future direction could be integrating concrete advocacy practices (i.e., calling representatives, writing letters or Op-Ed articles) in Spanish courses themselves, as described by Abbott (2017a). In an ideal scenario, it would be fascinating to speak to these individuals again in five years to discover if they followed through with these promises. For now, the results suggest that the seeds of "prosocial attitudes" (Shapiro, 2010, p. 47) and advocacy have been planted. We must simply wait to see if the fruits of this labor will grow.

Limitations

There are some clear limitations to the present investigation that warrant mentioning. First, the small and unequal sample sizes of the two groups did not allow for more robust statistical analyses or definitive conclusions. In addition, it is difficult to conclude that the observed gains related to global competence (RQ2) were made ex-

clusively because of the class, the HIP experiences, or another type of academic opportunity in conjunction with the present one. Along the same vein, instead of self-reported measures of speaking proficiency, a simulated oral proficiency interview could have been implemented at the beginning and the end to measure progress, but this was not feasible in this project, due to time and personnel constraints. Also, the next time the class is offered, both beginning and end-of-course surveys will be redesigned to show pre- and end-of-term measures of advocacy and appreciation for linguistic diversity as presented in RQ3, and more targeted questions about attitudes toward Spanish-speakers, diversity, and non-standard varieties of Spanish, some of which is seen in Fitzgerald (2010), will be added to better track gains. Lastly, it is highly recommended that research students engage in more regular critical reflection, so they may process the HIP experience to the same extent as the service-learning students.

Recommendations

In this section, I would like to offer some recommendations not only to HL instructors, but also all Spanish language educators that are interested in including some of the strategies and content in their classes. First, the present investigation offers convincing evidence that practitioners of HL incorporate either HIP in their classes in order to create meaningful connections between theory and practice for students. It is common for introductory courses on HL to be devoid of community-based components like service-learning or research projects and to embrace a lecture-style format (Knouse et al., 2015; Shapiro, 2010, p. 48). A variety of obstacles—such as class size, a lack of a local Hispanic community, time constraints, or instructor reticence—are commonly cited reasons. Yet, I would argue that it is vital to engage students studying HL through community-based practices that connect them to Spanish-speaking populations outside of the classroom. These experiential learning opportunities not only facilitate dialogue on linguistic diversity and social justice for marginalized groups in our society, but also they help learners achieve enhanced levels of global competence through more frequent and meaningful interactions with Spanish-speakers. Thus, community-based learning can help students become more reflective, culturally-sensitive, and empathetic citizens. Perhaps HL instructors could start with one activity (e.g., a sociolinguistic interview) to test the waters with sending students into the community, and build from there. If HL educators are interested in establishing a service-learning program for their students, helpful guidelines are found in Fitzgerald (2010). I welcome HL instructors to utilize and adapt the materials for both the service-learning and research projects included in the appendices as well.

Secondly, I would like to encourage all K-16 Spanish language instructors to consider integrating some key lessons gleaned from linguistics that are relevant to social and linguistic justice in their classes. Learners do not need to be at an advanced stage in their undergraduate careers, as were the participants of this study, to learn about language variation among native speakers, bilingualism, and how language attitudes are formed, nor do instructors need to be expert linguists themselves to impart this material. As McWhorter (2011) explained, language is messy, not elegant; illogical, not logical; oral, not always written; mixed, never pure; and intricate,

not simple (pp. 12-14). Most learners have never thought about language in such a way, unless they have had some sort of previous academic training. The dominant institutions in our society (e.g., educational system, mainstream media) have inculcated us to believe that we should speak how we write, that speakers of non-standard varieties are inferior, and that it is perfectly acceptable to negatively judge someone if they use accented or stigmatized speech. Linguists directly combat these misconceptions. Unfortunately, linguists are also notorious for not making this vital information and other relevant findings accessible to the general public (Bauer & Trudgill, 1998, p. xv). Furthermore, if linguistics or HL courses are not frequently offered in Spanish language programs, it is difficult to reach a large number of language learners that pass through these classrooms. Notably, Lidz and Kronrod (2014) found that outreach programs on linguistics were successful and created more awareness about language in K-12 academic settings that traditionally have not incorporated such material. Language educators in K-16 settings are in an exceptional position to achieve this awareness and disabuse learners of the common erroneous notions about the language that their students are studying, as they have direct access to these learners on a much more regular basis than do linguists.

To promote more awareness and general understanding about human language in a Spanish class, language instructors of introductory levels (e.g., Spanish 1, Spanish 101) should consider incorporating material about the nature of language and how we develop opinions toward certain forms and varieties. Of course, the lessons must be age and level appropriate, and they should be the ones with which instructors feel the most comfortable. A resource that could be easily incorporated in a secondary Spanish class, for example, is the text *Spanish Speakers in the United States* (Fuller, 2013). Readings on normative monolingualism, Mock Spanish, social (in)equality, marginalization, language and dialect prestige, bilingual education, accent discrimination, and other issues that affect native and heritage speakers of Spanish in the United States to some degree can serve a point of departure for discussions and subsequent activities that embrace both an inquiry and a community-based learning approach (cf. Abbott, 2017b and Knouse, 2017). Other "linguistics" lessons as discussed in Knouse (2017), such as those that utilize online corpora and dictionaries or those in which students learn about linguistic variation and language contact in the Spanish-speaking world, can be integrated to increase students' knowledge of critical concepts related to Spanish, how the language has evolved and varies, and how to effectively communicate with native speakers. As with an inquiry-based approach and per Shapiro's (2010) strong recommendation, students must be the researchers of this knowledge, or the message of these lessons will be lost or misinterpreted. While it might be necessary that some of these activities are conducted in English, I would argue that it is a trade-off worth pursuing (cf. Johnson, 2015), especially if the other 90% of class time is in the target language.

Conclusions

The present study examined how students responded to two different HIPs within a HL course on bilingualism and language contact. Learners of both groups indicated favorable experiences with the service-learning and research projects in terms of how each respective option complemented the course content. Likewise,

both groups made moderate gains in the areas that come together to create globally competent language users and strongly affirmed that they would continue to advocate for linguistic diversity and collaborate with the target community. In this article it has also been explained how HL connects the humanities with the sciences, as experts in the discipline use scientific methods and means to explain a phenomenon—language—that is uniquely human. Unfortunately, another human practice that is all too common is how different social, ethnic, and linguistic groups use language against one another to judge, to discriminate, to marginalize, and to divide. We, as language educators, need to apprise our learners of these problematic trends and provide them with the necessary linguistic information, tools, and competencies so they can successfully combat these issues once they leave our classrooms.

References

Abbott, A. (2017a, March). *Tools for teaching 'foreign' languages in a time of nativism*. Keynote address at the Let's Talk 2017 Conference, University of Notre Dame, South Bend, IN.

Abbott, A. (2017b). Civic engagement and community service learning: Connecting students' experiences to policy and advocacy. In M. Bloom & C. Gascoigne (Eds.), *Creating Experiential Learning Opportunities for Language Students* (pp. 33-52). Bristol, UK: Multilingual Matters.

"About Applied Linguistics." (n.d.). Retrieved from http://www.aaal.org/?page=DefAPLNG

Adichie, C. N. (2009, July). The danger of a single story [Video file]. Retrieved from https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story

American Council on the Teaching of Foreign Languages. (2014). Global competence position statement. Retrieved from https://www.actfl.org/news/position-statements/global-competence-position-statement

Ash, S. L., & Clayton, P. H. (2009). Generating, deepening, and documenting learning: The power of critical reflection in applied learning. *Journal of Applied Learning in Higher Education, 1,* 25-48.

Bauer, L., & Trudgill, P. (Eds.) (1998). *Language myths*. New York, NY: Penguin Putnam, Inc.

Baugh, J. (1999). *Out of the mouths of slaves: African American language and educational malpractice.* Austin, TX: University of Texas Press.

Chamot, A., Barnhardt, S., & Dirstine, S. (1998). *Conducting action research in the foreign language classroom*. Paper presented at the *Northeast Conference*, New York: NY. Retrieved from http://nclrc.org/about_teaching/reports_pub/conducting_action_research.pdf

Council on Undergraduate Research. (n.d.). Retrieved from https://www.cur.org/

Correa, M. (2011). La enseñanza de fonética y fonología a través de analogías y metáforas. *Hispania*, *94*(2) 360–365.

Dörnyei, Z. (2007). *Research methods in applied linguistics*. Oxford: Oxford University Press.

Dörnyei, Z., & Csizér, K. (2012). How to design and analyze surveys in second language acquisition research. In A. Mackey & S. M. Gass (Eds.), *Research methods in second language acquisition: A practical guide* (pp. 74-94). Malden, MA: Wiley-Blackwell.

Fitzgerald, C. M. (2007). Indigenous languages and Spanish in the U.S.: How can/do linguists serve communities? *Southwest Journal of Linguistics*, *26*(1), 1–14.

Fitzgerald, C. M. (2009). Language and community: Using service-learning to reconfigure the multicultural classroom. *Language and Education*, *23*(3), 217-231.

Fitzgerald, C. M. (2010). Developing a service-learning curriculum for linguistics. *Language and Linguistics Compass*, *4*(4), 204–218.

Fuller, J. M. (2013). *Spanish speakers in the USA*. Tonawanda, NY: Multilingual Matters.

Glynn, C., Wesely, P., & Wassell, B. (2014). *Words and actions: Teaching languages through the lens of social justice*. Alexandria, VA: American Council on the Teaching of Foreign Languages.

Gudykunst, W. B. (1998). Applying anxiety/ uncertainty management (AUM) theory to intercultural adjustment training. *International Journal of Intercultural Relations*, 22, 227-250.

Gudykunst, W. B. (1993). Toward a theory of effective interpersonal and intergroup communication: An anxiety/uncertainty management (AUM) perspective. In R. L. Wiseman & J. Koester (Eds.), *Intercultural communication competence* (pp. 33-71). Newbury Park, CA: Sage.

Guglani, L. (2016). Service-learning: Overcoming fears, connecting with the Hispanic/Latino community. In P. Garrett-Rucks & A. Fantini (Eds.), *Dimension Special Issue: Focus on Intercultural Competence* (pp. 128-146). Valdosta, GA: SCOLT Publications.

Hmelo-Silver, C. E., Duncan, R. G., & Chinn, C. A. (2007). Scaffolding and achievement in problem-based and inquiry learning: A response to Kirschner, Sweller, and Clark (2006). *Educational Psychologist*, *42*(2), 99-107.

Johnson, S. M. (2015). *Adult* learning in the language classroom. Bristol, United Kingdom: Multilingual Matters.

Johnson, S. M., & Randolph, L. J., Jr. (2015). Critical pedagogy for intercultural communicative competence: Getting started. *The Language Educator*, *10*(3), 36-39.

Klee, C. A., & Lynch, A. (2009). *El español en contacto con otras lenguas*. Washington D.C.: Georgetown University Press.

Knouse, S. M. (2017, March). *Linguistics in K-16 World Language instruction: Creating a culture of inquiry*. Paper presented at the Southern Conference on Language Teaching, Orlando, FL.

Knouse, S. M., Gupton, T., & Abreu, L. (2015). Teaching Hispanic linguistics: Strategies to engage learners. *Hispania 98*(2), 319-332.

Knouse, S. M., & Salgado-Robles, F. (2015). Expanding the community and enhancing the experience: The Dual University Model and Web 2.0 technologies in a Spanish service-learning course. *Journal of Language Learning and Teaching 5*(2), 54-73.

Kuh, G. D. (2008). *High-impact practices: What they are, who has access to them, and why they matter*. Washington, D.C.: Association of American Colleges and Universities.

Larmer, J. (2014). Boosting the POWER of PROJECTS. *Educational Leadership*, *72*(1), 42-46.

Larson-Hall, J. (2010). *A guide to doing statistics in second language research using SPSS*. New York, NY: Routledge.

Lidz, J., & Kronrod, Y. (2014). Expanding our reach and theirs: When linguists go to high school. *Language and Linguistics Compass, 8*(10), 449-463.

Lippi-Green, R. (2012). *English with an accent: Language, ideology, and discrimination in the United States* (2nd ed.). New York: Routledge.

McWhorter, J. (2011). *What language is (and what it isn't and what it could be).* New York, NY: Penguin Group.

Mihalicek, V., & Wilson, C. (Eds.) (2011). *Language files: Materials for an introduction to language and linguistics* (11th ed.). Columbus, OH: The Ohio State University Press.

Milroy, L. (1987). *Language and social networks* (2nd ed.). Oxford: Blackwell.

Modern Language Association (MLA) Ad Hoc Committee on Foreign Languages. (2007). Foreign language and higher education: New structures for a changed world. *Profession*, 2007, 234–245.

Montrul, S. (2012). *El bilingüismo en el mundo hispanohablante*. Malden, MA: Wiley-Blackwell.

Moyer, A. (2014). Exceptional outcomes in L2 phonology: The critical factor of learner engagement and self-regulation. *Applied Linguistics*, *35*(4), 418-440.

National Collaborative Board. (2015). *World Readiness Standards for Learning Language: 4th Ed*. Alexandria, VA: Author.

Norton, B., & Toohey, K. (2004). *Critical pedagogies and language learning*. Cambridge: Cambridge University Press.

Osborn, T. (2006). *Teaching world languages for social justice: A sourcebook of principles and practices*. Mahway, NJ: Lawrence Erlbaum Associates.

Pennycook, A. (2001). *Critical applied linguistics: A critical introduction*. Mahway, NJ: Lawrence Erlbaun Associates, Inc.

Randolph, L. J., Jr., & Johnson, S. M. (2017). Social justice in the language classroom: A call to action. In P. Garrett-Rucks, *Dimension* (pp. 9-31). Valdosta, GA: SCOLT Publications.

Shapiro, M. B. (2010). Using "bad" undergraduate research to foster "good" attitudes. *College Teaching, 58*(2), 47-51.

Skutnabb-Kangas, T. (1988). Human rights and language wrongs—a future for diversity? *Language Sciences*, *20*(1), 5-28.

Stokes, J. D. (2004). Fostering communicative and cultural proficiency in the Spanish phonetics and phonology course. *Hispania*, *87*(3), 533–540.

"Types of Service Projects." (n.d.). Retrieved from https://serc.carleton.edu/econ/service/project_type.html

Villa, D. (2004). Heritage language speakers and upper-division language instruction: Findings from a Spanish linguistics program. In H. Byrnes & H. Maxim (Eds.), *Advanced foreign language learning: A challenge to college programs. Issues in language program direction* (pp. 88-98). Boston, MA: Heinle.

Wallace, M. J. (1998). *Action research for language teachers*. Cambridge, UK: Cambridge University Press.

Walsh, C. (1991). *Pedagogy and the struggle for voice: Issues of language, power, and schooling for Puerto Ricans*. Toronto, Canada: OISE Press.

Appendix A

Beginning-of-Term Survey

I choose the following option as my final project:
- ❍ Service Learning with Reflection Papers
- ❍ Research Paper and Linguistic Analysis (Topic TBD)

Tell me briefly why you'd like to pursue this option.

General information

Year at university
- ❍ 1st
- ❍ 2nd
- ❍ 3rd
- ❍ 4th
- ❍ 5th or more
- ❍ Other _____

Major and Interdisciplinary Minor (if applicable). If you have not declared a major, write "undecided."

How old are you?
- ❍ 17 years old
- ❍ 18 years old
- ❍ 19 years old
- ❍ 20 years old
- ❍ 21 years old
- ❍ 22 years old
- ❍ 23 years old
- ❍ Other _____

What is your most dominant language?

Besides Spanish, what other languages have you learned or know? Write "none" if your only languages are English and (learning Spanish).

Previous classroom experience with Spanish (if any)

How much academic Spanish did you take in Elementary School?
- ❍ None
- ❍ 0 -1 year
- ❍ 1-2 years
- ❍ 2 -3 years
- ❍ 3+ years

How long and often did you have these classes in Elementary School?
- ❍ I didn't take Spanish in Elementary School
- ❍ Once a week
- ❍ A few times a week
- ❍ Everyday

How much academic Spanish did you take in Middle School?
- ○ None
- ○ 1/2 of a year
- ○ 1 year
- ○ 2 years
- ○ 3 years

How long and how often did you have these classes in Middle School?
- ○ I didn't take Spanish in Middle School
- ○ Once a week
- ○ A few times a week
- ○ Everyday

How much academic Spanish did you take in High School? Please indicate the levels that you have taken.
- ❑ I did not take Spanish in High School
- ❑ Spanish 1 or Spanish 1 Honors
- ❑ Spanish 2 or Spanish 2 Honors
- ❑ Spanish 3 or Spanish 3 Honors
- ❑ Spanish 4 or Spanish 4 Honors
- ❑ Spanish 5 or Spanish 5 AP/Honors
- ❑ Spanish 6
- ❑ Other Spanish course _____

My High School used the following schedule system...
- ○ Each class lasted the entire academic year and met every day (for the most part).
- ○ Each class lasted one semester (1/2 the school year) and met every day (for the most part).
- ○ Each class lasted the entire academic year and met on only some days per week.
- ○ Each class lasted one semester (1/2 the school year) and met on only some days per week.
- ○ Other format _____

List all of the Spanish courses you have had at our institution (SPN with the numbers). Answers could look like: SPN-215, 270, and 300.

List any linguistics courses you have had at our institution (LNG courses, relevant ENG and FYW courses).

Please tell me why you are taking this course. Check all options that apply.
- ❑ To fulfill a requirement for the Spanish major or Interdisciplinary minor
- ❑ The Spanish language interests me
- ❑ I am a good Spanish student; languages come naturally to me
- ❑ To learn how to speak and write Spanish in order to communicate with others
- ❑ To be able to travel to Spanish-speaking countries in the future
- ❑ To use in my future career
- ❑ To learn more about Hispanic/Spanish cultures
- ❑ To connect with members of my community who speak Spanish
- ❑ I like Linguistics, or the scientific study of language
- ❑ Other _____
- ❑ I'm a little tired of literature classes

Have you been abroad to a Spanish-speaking country?
- ○ Yes
- ○ No

To where did you travel? Please list all locations/trips, why you went, when it was, and for how long you stayed. Example: "Mexico, vacation with family, Summer 2014, for one week."

Do you have some sort of regular contact with a Spanish-speaker or a Spanish-speaking community?
- ○ Yes
- ○ No

Describe your contact with the Spanish-speaker (i.e., is it a friend, co-worker, etc.) or the community (i.e., group of friends, family, etc.).

Please rate your abilities in Spanish. Please be honest with your answers.

Speaking in Spanish
- ○ Novice. I can say only a few scripted expressions.
- ○ Intermediate. I can have short and choppy conversations about present situations.
- ○ Advanced. I can have adequate conversations in the present, past, and future.
- ○ Superior. I am almost fluent in the language.
- ○ Native speaker. I am a native speaker of the language.

Knowledge of Hispanic cultures
- ○ Novice. I know some basic information about Hispanic cultures.
- ○ Intermediate. I know about and have studied Hispanic cultures somewhat.
- ○ Advanced. I have a very good understanding of some Hispanic cultures.
- ○ Superior. I have a deep understanding of Hispanic cultures.
- ○ Native culture. I identify most with a Hispanic culture and have a deep knowledge of other Hispanic cultures.

Please indicate your level of nervousness or anxiety when speaking in Spanish using the slider.
1 = not nervous/anxious whatsoever   5 = somewhat nervous/anxious   10 = extremely nervous/anxious
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6
- ○ 7
- ○ 8
- ○ 9
- ○ 10

Please indicate your level of confidence when speaking in Spanish using the slider.
1 = not confident whatsoever   5 = somewhat confident   10 = extremely confident
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6
- ○ 7
- ○ 8
- ○ 9
- ○ 10

How much do you interact in Spanish with Spanish-speakers in person?
- ○ None at all or hardly ever.
- ○ A little, a once or twice every other week.
- ○ A moderate amount, a few times per week.
- ○ A lot, every other day.
- ○ A great deal, multiple times daily.

How much do you interact in Spanish with Spanish-speakers in person?
- ○ None at all or hardly ever.
- ○ A little, a once or twice every other week.
- ○ A moderate amount, a few times per week.
- ○ A lot, every other day.
- ○ A great deal, multiple times daily.

How much do you know about the Hispanic community in [local area]?
- ○ None at all.
- ○ A little.
- ○ A moderate amount.
- ○ A lot.
- ○ A great deal.

How much do you want to know about the Hispanic community in [local area]?
- ○ None at all.
- ○ A little.
- ○ A moderate amount.
- ○ A lot.
- ○ A great deal.

Explain to me your answer to the question above.

Appendix B

End-of-Term Survey

Please rate your abilities in Spanish.

Speaking in Spanish
❍ Novice. I can say only a few scripted expressions.
❍ Intermediate. I can have short and choppy conversations about present situations.
❍ Advanced. I can have adequate conversations in the present, past, and future.
❍ Superior. I am almost fluent in the language.
❍ Native speaker. I am a native speaker of the language.

Knowledge of Hispanic cultures
❍ Novice. I know some basic information about Hispanic cultures.
❍ Intermediate. I know about and have studied Hispanic cultures somewhat.
❍ Advanced. I have a very good understanding of some Hispanic cultures.
❍ Superior. I have a deep understanding of Hispanic cultures.
❍ Native culture. I identify most with a Hispanic culture and have a deep knowledge of other Hispanic cultures.

Please indicate your level of nervousness or anxiety when speaking in Spanish using the slider.
1 = not nervous/anxious whatsoever   5 = somewhat nervous/anxious   10 = extremely nervous/anxious
❍ 1
❍ 2
❍ 3
❍ 4
❍ 5
❍ 6
❍ 7
❍ 8
❍ 9
❍ 10

Please indicate your level of confidence when speaking in Spanish using the slider.1 = not confident whatsoever   5 = somewhat confident   10 = extremely confident
❍ 1
❍ 2
❍ 3
❍ 4
❍ 5
❍ 6
❍ 7
❍ 8
❍ 9
❍ 10

How much do you interact in Spanish with Spanish-speakers in person?
❍ None at all or hardly ever.
❍ A little, a once or twice every other week.
❍ A moderate amount, a few times per week.
❍ A lot, every other day.
❍ A great deal, multiple times daily.

How much do you know about the Hispanic community in [local area]?

- ❍ None at all.
- ❍ A little.
- ❍ A moderate amount.
- ❍ A lot.
- ❍ A great deal.

Explain to me your answer to the question above.

Which final project option did you choose to complete?

- ❍ Service-learning and reflections
- ❍ Carrying out a linguistic study

Please rate the following statements about your final project option you chose.

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
By participating in this final project option I was able to understand the content of the course (SPN-400) better.	❍	❍	❍	❍	❍
This final project option showed me first-hand how bilinguals use language.	❍	❍	❍	❍	❍
I am proud of what I have done for the final project.	❍	❍	❍	❍	❍
I needed more guidance and training for the final project (either in service-learning or the linguistic study).	❍	❍	❍	❍	❍
I wish I chose to do the other final project option.	❍	❍	❍	❍	❍
I recommend to offer this project option again in future classes like SPN-400.	❍	❍	❍	❍	❍

Please provide any additional information about the final project, should you wish.

Please rate the following statements about some potential future actions after taking this class.

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
I will continue to collaborate with the Hispanic community in [local area] and/or where I live next in some capacity.	○	○	○	○	○
I will advocate for the appreciation and celebration of linguistic diversity in our society.	○	○	○	○	○
I will educate and inform others on how spoken languages are inherently variable and change is nature and inevitable.	○	○	○	○	○
I will advocate for speakers of languages other than English, so they may have the same opportunities and access to information as English speakers do.	○	○	○	○	○

Is there anything else you'd like to share about the class in general?

Appendix C

Readings and Multimedia Materials

Theoretical Frameworks:

Edstrom, A., & García Vizcaíno, M. J. (2008). Me dicen que tengo que tomar una clase de lingüística. Se trata de gramática y la conversación, ¿no?. In J. D. Ewald & A. Edstrom (Eds.), *El español a través de la lingüística* (pp. 1-13). Somerville, MA: Cascadilla Press.

Klee, C., & Lynch, A. (2009). Klee, C. A., & Lynch, A. (2009). *El español en contacto con otras lenguas*. Washington D.C.: Georgetown University Press.

Lippi-Green, R. (2012). *English with an accent: Language, ideology, and discrimination in the United States* (2nd ed.). New York: Routledge.

Montrul, S. (2012). *El bilingüismo en el mundo hispanohablante*. Malden, MA: Wiley-Blackwell.

Bilingual Narratives:

Burciaga, J. A. (1988). *Weedee peepo: A collection of essays (2nd ed.)*. Edinburg, TX: Pan American University Press.

Christison, M. A. (2010). Negotiating multiple language identities. In D. Nunan, D. & J. Choi (Eds.), *Language and Culture: Reflective Narratives and the Emergence of Identity* (pp. 74-81). New York, NY: Routledge.

Marín, C. (1999). The power of language: From the back of the bus to the ivory tower. In D. L. Galindo & M. D. Gonzales (Eds.), *Speaking Chicana: Voice, Power, and Identity* (pp. 85-97). Tucson, AZ: University of Arizona Press.

Orozco, A. E. (1999). Mexican blood runs through my veins. In D. L. Galindo & M. D. Gonzales (Eds.), *Speaking Chicana: Voice, Power, and Identity* (pp. 106-122). Tucson, AZ: University of Arizona Press.

Stavans. I. (2003). Appendix: Don Quijote de la Mancha de Miguel Cervantes transladado en Spanglish por Ilan Stavans. In *Spanglish: The making of a new American language* (pp. 251-258). New York, NY: HarperCollins.

Videos and Motion Pictures:

Adichie, C. N. (2009). The danger of a single story. Ted Talk. Retrieved from https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story

"Jane the Virgin cast put to the Spanglish test." (2015). Retrieved from https://www.youtube.com/watch?v=zNcGNtm_Ars

Martínez-Lázaro, E (Director). (2014). *Ocho apellidos vascos* [Motion picture]. Spain, LaZona Films, Kowalski Films, Telecinco Cinema.

Médem. J. (Producer), Zuazua, K. (Producer), Médem, J. (Director). (2003). *La pelota vasca: la piel contra la piedra* [Motion picture]. Spain, Golem Distribución.

Remirez, A. (Producer), & De la Fuente, R. (Director). (2015). *Minerita* [Motion picture]. Spain/Bolivia, Kanaki Films.

Experimental Materials Used in Research on Bilingualism

The Bilingual Language Profile (BLP) by Birdsong, Gertken, and Amengual (2012): https://sites.la.utexas.edu/bilingual/

An online Stroop experiment (Chudler, n.d.): https://faculty.washington.edu/chudler/java/ready.html.

Appendix D

Final Project Options

Option #1: Service Learning and Reflection Papers

DESCRIPTION
[Organization] is a faith-based, non-profit organization located in the Berea area (less than 10 minutes from campus). They have a growing extended-learning program and 100% of the children enrolled are Hispanic. Almost all of the children are in ELL/ESL programs at their schools. There is a range of English-Spanish dominance amongst the children, from completely proficient in English to limited English proficiency.

You can choose to work with elementary or secondary children, but more help is needed with the elementary program. Work on site typically includes reading with the children, tutoring them in their academic subjects, playing games, greeting the parents, and helping the coordinators with various tasks.

Serving at the organization (75%)
- You must complete at least 20 service hours. You may complete more hours if you wish; this will boost your grade. It will not hurt your grade if you complete only 20 hours. You must get your hour log signed by the organization's personnel each time you attend.
- In terms of scheduling, the organization prefers 2-hour blocks once a week.
- You must attend a brief training session (TBD) in order to prepare you for working with community members (which counts toward your hours).
- The coordinators and I both will assess your effectiveness, initiative, responsibility, and reliability throughout the term. Responsibility and reliability are the keys to success!

Reflections (25%)
You will write 5 reflections, 300-400 words in length, in Spanish, and turned in via Moodle. There will also be a longer final reflection at the end of the course. Topics for bi-monthly reflections are:
- **Reflexión #1: ¿Qué tal comenzó?**
    - Escribe una reflexión (300-400 palabras) sobre cómo comenzó tu experiencia prestando servicio en [la organización]. Describe tus primeras impresiones en general (del sitio, de los niños, de la organización, de los organizadores) y lo que hiciste durante las primeras visitas. También reflexiona sobre lo siguiente: ¿Qué idiomas oíste y en qué contextos? ¿Qué idioma usaron los chicos contigo? ¿Y los chicos entre ellos mismos? Si fuiste a una clase de ESL, ¿qué notaste en cuanto al nivel de inglés de los padres? Incluye lo que pienses es relevante. Revisa la gramática, la concordancia, y la ortografía de la reflexión con cuidado por favor.
- **Reflexión 2: Observaciones lingüísticas**
    - Escribe una reflexión (300-400 palabras) sobre (1) qué hiciste desde la última reflexión y (2) tus observaciones sobre específicos fenómenos lingüísticos (e.g., transferencia, simplificación, alternancia de códigos, préstamos, diferentes grados de uso entre generaciones, etc.). Revisa la gramática, la concordancia, y la ortografía de la reflexión con cuidado por favor.
- **Reflexión #3: La actividad con los libros bilingües o los libros en español**
    - Escribe 300-400 palabras sobre (1) qué hiciste estas dos semanas y si algo pasó fuera de lo normal por bien o mal y (2) cómo te salió la lectura del libro bilingüe (en inglés y español) o el libro en español. En cuanto al último tema, ¿cómo se llamaba el libro que leíste con el niño o los niños? ¿Le(s) gustó? ¿Qué pensaron sobre la lectura? Revisa la gramática, la concordancia, y la ortografía de la reflexión con cuidado por favor.
- **Reflexión #4: Las relaciones con los estudiantes**
    - Escribe una reflexión (300-400 palabras) sobre (1) qué hiciste desde la última reflexión y (2) cómo te conectas / te relacionas con los niños. En cuanto al (2), háblame sobre tus relaciones personales con los estudiantes, cómo han desarrollado a lo largo del semestre, y por qué estas conexiones son importantes. Revisa la gramática, la concordancia, y la ortografía de la reflexión con cuidado por favor.

.

- **Reflexión 5: Tema libre**
  - Escribe una reflexión (300-400 palabras) sobre (1) qué hiciste desde la última reflexión y (2) algo de que quieras escribir (tema libre). En cuanto al (2), puede ser un tema lingüístico, educacional, relacional, personal, etc. Pero, tiene que ser **un tema concreto** y no una extensión del (1). Revisa la gramática, la concordancia, y la ortografía de la reflexión con cuidado por favor.
- **Reflexión final: Lecciones importantes y ¿ahora qué?**
  - Escribe sobre los temas siguientes. No contestes las preguntas en orden; tienes que incluir los temas, pero en un trabajo final organizado.
  - ¿Cuáles eran tus metas al comenzar este semestre prestando servicio en [la organización]? ¿Las lograste? ¿Por qué sí o no?
  - ¿Cuáles han sido las lecciones (1) académicas, (2) personales, y (3) profesionales más importantes relacionadas con la clase que aprendiste a través de prestar servicio?
  - ¿Cómo vas a usar el conocimiento recogido a través de esta experiencia en el futuro (e.g., en tu vida personal, en tus clases de español, en tu carrera)?
  - ¿Y ahora qué? ¿Vas a continuar prestando servicio en la comunidad? ¿Vas a abogar por la diversidad lingüística? ¿Cómo vas a educar a otros sobre el "peligro de una única historia," el español que se habla en los EE.UU., y/o el bilingüismo en general? ¿Cómo?

Option #2: Research Paper and Linguistic Analysis

DESCRIPTION

Individually, you will choose a topic related to our class. You will research what has been done on that topic and conduct an original linguistic analysis as well. The final paper must be written in Spanish, be between 10-12 pages in length (not including figures or bibliography), and have the following structure:

- Introduction to topic and literature review (~2 pages)
- Current study and methodology (~1 page)
- Results (~2-3 pages)
- Analysis and discussion of results (~2-3 pages)
- Conclusion (~1 page)
- Bibliography (>5 sources in APA) and appendices (figures) (~1 page)

TOPIC OPTIONS

(1) Your topic can focus on the opinions of individuals on an issue we have examined (e.g., opinions on bilingual education, language use in the US, national language in the US, importance of monolingualism vs. bilingualism). You will create an online survey, distribute it to at least 30 individuals (not only [university's name] students; your sample must be fairly distributed among age and gender), and you will analyze the data.

(2) Or, you could analyze a linguistic structure based on speech samples produced by bilingual speakers. It is most practical to analyze bilingual Spanish-English speakers. You need to include at least 10 participants. Possible structures are (but are not limited to):

- Pronunciation of various sounds
- Lexical use (e.g., the preference of *troca* or *camioneta*)
- The rate of subject pronoun use
- Grammaticality judgements re: indicative vs. subjunctive

IMPORTANT ASPECTS TO KEEP IN MIND

1. You will write an IRB proposal for this project, and I will help you with this. It takes time to get approved, especially if revisions are warranted.
2. **The bulk of your efforts will be identifying, recruiting, and interacting with participants, designing your study, collecting the data, and analyzing the data**.

Evaluación

Contenido y calidad (60%)
- Buena explicación de los estudios previos
- Conexiones relevantes con el estudio presente con los previos
- Profundidad del análisis y buena interpretación de los datos
- Conexiones con la clase y lo que hemos estudiado este semestre

Otros detalles (20%)
- Buenas fuentes empleadas y una variedad de recursos usados
- Uso de tablas y/o estadísticas para presentar los resultados de manera clara y coherente
- Una presentación profesional general
- Mucha revisión del lenguaje; falta de errores; tono académico empleado en el trabajo

Logística (20%)
- IRB entregado a tiempo
- Borrador entregado a tiempo
- Trabajo final entregado a tiempo
- Bibliografía y citas en APA de manera consistente

Disrupting Standard Practice: Queering the World Language Classroom

James Coda
University of Georgia

Abstract

World language education (WLE) offers students the opportunity to explore the linguistic and cultural identities of the target language. However, critical issues, such as the diverse sexual identities found within the target cultures and of the language learners themselves are often not addressed within the language learning experience. Also implicated are discourse and knowledge/power, which serve to erase certain students' identities from the curriculum. Queer theory/pedagogy, which resists normal (Jagose, 1996), has much to offer WLE related to addressing heteronormativity. Thus, this article explores the myriad ways in which queer theory/pedagogy could potentially be useful in WLE to challenge normative societal assumptions and provide different ways of thinking about WLE practice to include all students' identities.

Key words: *world language education, queer theory, discourse, proficiency, power/ knowledge*

Background

> "Ok, class. Does everyone understand the directions for this activity on family? After you choose who will be your husband/wife and children, then you must write a brief script for your performance in front of us. Who's all working together? Let's see. Kevin (all names are pseudonyms), you are with Lisa, correct? Ok. Aaron, you and Jill are a couple. Uh huh. Ben and Rachel, you're going to be their children. Excellent! Kelly, who are you going to work with? Are you and John working together? Oh, you're not? So, Kelly, you're going to work with Tara instead?"

This situation represents a moment from my classroom experience as a Spanish teacher in a rural, southeastern part of the United States. While creating a role play where students were to choose a husband/wife, as well as children, a student, Kelly, who self-identified as a lesbian, decided to work with another student who was female, instead of a male-identified student. Although at the time, I was inadvertently perpetuating heterosexuality as the norm by asking my students to assume specific gender and sexuality roles based upon my own reading of their identities, Kelly's momentary disruption of heterosexual norms through a refusal of the heterosexual identity was a surprise.

As a gay-identified, former Spanish teacher in a rural area of the Southeastern United States, I often had to navigate a public and private life in my teaching, which affected the conversations afforded in the classroom. Additionally, the veil

of teacher professionalism (Connell, 2015) was consistently a regulating aspect in my pedagogical practice. Although there were limits placed upon what was allowed in the classroom, I now often wonder what could have transpired differently had I chosen to engage with the disruption in "normal" that Kelly created through refusing to repeat heterosexual norms. Moreover, drawing upon the principles of queer pedagogy, which challenges normalcy (Britzman, 1995), and social justice, or "the sharing social power and benefits equitably" (Osborn, 2006, p. 26), what other possibilities could have been afforded to challenge heterosexual norms in the classroom?

The Potential for World Language Education to be a Critical Space

World language education (WLE) introduces students to the linguistic and cultural aspects of the target language, while encouraging reflection on comparable and competing elements in the students' languages and cultures. While WLE fosters exploration of other cultures' norms, critical issues are often avoided in favor of sanitized topics (Kubota, Austin, & Saito-Abbott, 2003; Osborn, 2006), especially when considering sexual identities (see Nelson, 2006). Thus, Lesbian, Gay, Bisexual, Transgender, Questioning/Queer, Intersex, Asexual (LGBTQIA) students' identities are often rendered invisible in the curriculum and materials (Camicia, 2016). Heteronormativity, or the societal structures that perpetuate heterosexuality as the norm (Atkinson & DePalma, 2008), is pervasive in schools, classrooms, materials, and pedagogy (Blackburn & Smith, 2010; Paiz, 2015; Pascoe, 2007), therefore solidifying heterosexuality as "natural." Although WLE has the potential to disrupt "normal" practices and instead invoke "a critical and self-reflective discourse for both students and teachers" (De Vincenti, Giovanangeli, & Ward, 2007, p. 67), WLE instruction often centers on proficiency (Kramsch, 1986). As this is standard practice in WLE, there is a need for critical reflection on how language learning and pedagogy are saturated with dominant assumptions and binaries, such as male/female, white/black, hetero/homo, proficient/not proficient, which serve to exclude certain groups, such as LGBTQIA students. For world language (WL) educators committed to social justice and critical WLE, which questions dominant discourses (Hawkins & Norton, 2009), the question then becomes, how can WLE create a space for LGBTQIA students? Additionally, how can WLE offer a space for discussing critical issues often relegated to the margins in favor of sanitized topics that are more aligned with producing proficient students of the target language?

Queer theory and pedagogy, a resistance to normalcy (Britzman, 1995; Jagose, 1996), has offered a way of deconstructing normal pedagogical practice, with queer inquiry providing a more useful framework than one of inclusion in interrogating heteronormativity (Nelson, 1999). As language is embedded with historical and cultural meanings, WLE affords possibilities for problematizing dominant discourses that produce exclusion of marginalized identities. Disavowing standard proficiency-oriented practice and incorporating elements of queer theory and pedagogy into WLE can offer ways of questioning dominant assumptions and foster more equitable classroom spaces. Furthermore, anti-heteronormative education, which "requires undoing old discourses and creating new ones" (Atkinson & DePalma, 2008, p. 33) can serve to further social justice in the classroom. In this article, I discuss the application of queer theory, queer pedagogy, and queer inquiry, broadly in education and

language education. Also related to this discussion is how discourse, power/knowledge, and proficiency potentially limit critical classroom discussions in WLE. Then, excerpts of participant transcripts are presented from a study centered on LGBQ WL educators' experiences in the classroom, the intersections of their identities, and topics related to gender and sexuality in the classroom. Through these examples of educators who have used classroom moments and classroom spaces to question students' assumptions, like Osborn (2006), I hope to encourage educators to critically reflect on their pedagogy so as to allow for different possibilities in the classroom where all identities are valued, thereby fostering social justice in the classroom.

Queer What? Queer Theory and Pedagogy

The 1960's gay and lesbian liberation movements sought affirmation of an innate sexual identity. For liberationists, the institution of heterosexuality caused the oppression of women and homosexuals and was also the focus of "liberationists sexual theory and politics" (Seidman, 2009, p. 20). However, queer theory developed as a reaction to the gay and lesbian liberation movements, which were predicated on a stable or coherent gay and lesbian identity (Sullivan, 2003). Queer theory's approach to identities posits them as having no internal essence, but as being produced in and through discourse (Butler, 1990; Foucault, 1978/1990). The innate view of gender has been reconstituted as performative, or "the repeated stylization of the body, a set of repeated acts within a highly rigid regulatory frame that congeal over time to produce the appearance of substance, of a natural sort of being" (Butler, 1990, p. 45). For Butler, gender is performative in the sense that there is no essential essence to gender, but rather it is accomplished through a subject's repetition of prior norms, thus, making the subject culturally recognizable. Gender performativity, then, is not a mask that a subject can take off at will, but rather constitutes the subject.

As a resistance to normalcy, queer theory asks us to rethink our practices. As Britzman (1995) explained, "Queer Theory insists, using psychoanalytic method, that the relationship between knowledge and ignorance is neither oppositional nor binary. Rather, they mutually implicate each other, structuring and enforcing particular forms of knowledge and forms of ignorance" (p. 154). Thus, queer theory invites examination of the types of knowledge we are reifying. Furthermore, as Britzman (1995) indicated:

> Queer Theory offers methods of critiques to mark the repetitions of normalcy as a structure and as a pedagogy. Whether defining normalcy as an approximation of limits and mastery, or as renunciations, as the refusal of difference itself, Queer Theory insists on posing the production of normalization as a problem of culture and of thought. (pp. 153 – 154)

In education, pervasive heteronormativity structures what is considered "normal" around gender and sexuality; thus, those who are unaligned with the presumed "correct" roles are subject to policing of their behaviors (Pascoe, 2007; Warner, 1999). Furthermore, the curriculum is often explicitly heterosexual, which often limits classroom discussion (Blackburn & Smith, 2010). To challenge heteronormativity, Armstrong's (2008) notion of a queer pedagogy of conflicted practice, which avows

LGBTQIA identities and recognizes them as historically produced, "challenges us (teacher, students, and administrators) to embrace contradiction, to expand our knowledge of LGBT experiential, historical, and literary events, and to concurrently acknowledge the mechanisms that make such events moments of history, not of absolute truth" (p. 97). Similarly, Meyer (2007) encouraged educators to engage with a queer pedagogy to reflect on "(1) how they teach and reinforce gendered practices in schools, (2) how they support traditional notions of heterosexuality, and (3) how they present culturally specific information in the classroom" (p. 28). For WLE, then, queer theory and pedagogy can invoke critical thinking around the practices we employ that serve in the production and normalization of heterosexuality in our pedagogy that lead to silence around LGBTQIA identities in the classroom.

Discourse and Power in the Classroom

In WLE, students confront the role of discourses in constructing identities in addition to the "truths" produced through discourses. As Nelson (2009) described, language learning encompasses "grappling with myriad meanings; making one's way without traditional anchoring points; and developing a heightened awareness of the centrality of language, the cultural specificity of knowledge, and the ways in which language and knowledge are infused with relations of power" (p. 12). Considering the roles of discourse, knowledge, and power, it is important for WL educators to reflect on how classroom practice may reify norms within the students' culture and target language's culture. Since students are not homogenous, but possess multiple identities, regulated and (re)produced through discourses, we must constantly be reflective of how we can open a space for all identities and forms of knowledge. Returning to the example of Kelly, discourse and power produced the forms of knowledge surrounding Kelly's and the other students' normative and non-normative identities. However, queer theory/pedagogy suggests a questioning of knowledge and normalcy that can foster other possibilities related to classroom practice. Yet, we must also be mindful of Butler's (1995) assertion that "there is no possibility of standing *outside* of the discursive conventions by which 'we' are constituted, but only the possibility of reworking the very conventions by which we are enabled" (emphasis in original, p. 136). Therefore, self-reflection on implicit bias can help negate repetition of dominant discourses.

The institutional discourse of school specifies certain identity performances, which limits discussions related to identities. The discourse of teacher professionalism "demands a classroom presentation of sexual neutrality" (Connell, 2015, p. 9), especially for those identified as LGBTQIA. Moreover, discourse and power function in determining "truths", as Foucault (1980) described:

> In another way, we are also subjected to truth in the sense in which it is truth that makes the laws, that produces the true discourse which, at least partially, decides, transmits and itself extends upon the effects of power. In the end, we are judged, condemned, classified, determined in our undertakings, destined to a certain mode of living or dying, as a function of the true discourses which are the bearers of the specific effects of power. (p. 94)

Discourse, following Foucault (1978/1990), is productive, influencing our linguistic and embodied performances. Recognizing how "language (or discourse) is the tool through which representations and meanings are constructed and negotiated, and a primary means through which ideologies are transmitted" (Hawkins & Norton, 2009, p. 32) can help contest our role in the (re)production of norms. Furthermore, classroom practices that involve questioning dominant discourses that structure the textbooks and curriculum can help students to recognize how heterosexual and other norms have been reified through discourse and construed as "normal".

Proficiency and Critical Pedagogy in Language Education

In WLE, norms and standards permeate our pedagogical practice from the emphasis on proficiency to state and federal standards, such as the 2001 No Child Left Behind Act (NCLB). The proficiency movement in language education started with the 1978 President's Commission on Foreign Language and International Studies to emphasize the importance of language learning in understanding other cultures and to highlight how language education had not met the standards set forth by the 1975 Helsinki Accords (O'Maggio, 1986). The subsequent emphasis on proficiency within the fields of second and foreign language education resulted from the realization that citizens' second language competence was not adequate. In the report, the commission detailed how high school students were unfamiliar with international matters (O'Maggio, 1986). Through the recommendations of the commission, such as developing proficiency standards to enforce second and foreign language education, implementation of proficiency standards began that still reverberate today. While proficiency serves to imbue students with the necessary structures of the target language to foster communication, it often underscores other salient issues in the classroom, specifically related to classroom identities. Now, this argument is not in favor of discontinuing proficiency in language education, but rather advocates an examination of how proficiency has become a dominant discourse in WLE that takes attention from issues related to students' identities and discourages critical classroom discussions.

While the emphasis on proficiency is important in WLE, Osborn (2006) reflected on the importance of language learning for understanding our global society as paramount to proficiency: "the fact that words embody concepts and culture in a way that does not always include a one-to-one correspondence with words in other languages is a lesson learned only in the study of a second language" (p. 9). Thus, recognition of the ways language carries particular forms of knowledge and is implicated in the production of knowledge and culture is something that one learns through the study of languages. Returning to the classroom scene with Kelly, examining with students how the word "family" varies across cultures could have afforded different possibilities and conversations related to the normative structure of family that constitutes students' cultures. As WL educators, we are constantly making connections among vocabulary in the target and students' languages. By attending to the ways in which cultural norms vary, we can encourage our students to critically reflect upon norms that have produced their knowledge about identities. Through such an exploration, WLE can foster democracy and social justice in the classroom by offering other ways of thinking and being in the world. Concomitantly, opening the space for discussions of family by giving students opportunities to take on non-normative

roles and create their own versions of family, like Kelly did, can serve to validate all students' identities.

Although proficiency is a relevant aspect of WLE pedagogy, we must not forget the influence and importance of critical pedagogy. Discussing the role of curriculum, Pennycook (2010) remarked how the curriculum is not comprised of "timeless truths and knowledge but rather very particular ways of understanding the world" (p. 130). Through this understanding of the curriculum, "one can start to develop a critical form of pedagogy that addresses the marginalizations and exclusions of schooling by encouraging students to develop their own voice (Pennycook, 2010, p. 130). For Pennycook, voice is not simply the student's actual ability to speak, but rather a "broader understanding of developing the possibilities to articulate alternative realities" (p. 130). Returning to discourse and power, then, how do they function in the world language classroom to differentiate what is acceptable or not in relation to gender and sexuality? As Foucault (1980) reminds us, "the exercise of power perpetually creates knowledge and, conversely, knowledge constantly induces effects of power" (p. 52); therefore, power is implicated in the production of knowledge and knowledge in power. Applying Foucault's concepts of discourse and power, as educators, we must be mindful of the ways in which they are productive and create "truths" in relation to topics, such as identities. In the classroom, power/knowledge and discourse function to make those identities that align with the norm recognizable, while erasing others, such as LGBTQIA identities. In the excerpt with Kelly, discourse and power functioned to create "truths" regarding which identities can be part of the classroom discussions and role plays. Therefore, as educators, reflecting on the role that discourse and power/knowledge play in specifying certain forms of knowledge as "truth" can have important implications in understanding how certain identities are privileged and become the "norm" over others. For WLE, then, educators' critical self-reflection is necessary as "it provides a window on the relationship between the individual and the social world, highlighting both constraints and possibilities for social change" (Hawkins & Norton, 2009, p. 34).

Deconstructing Sexual Identities in Language Education

Recently, language education has started to recognize the importance of including sexual identities in the classroom (Nelson, 2012). One of the first studies in language education to engage with sexual identities was Nelson's (1999) observation of an adult Teaching English to Speakers of Other Languages (TESOL) class, in which the classroom discussion centered on a worksheet scenario of "two women walking arm in arm" (p. 371). Instead of advocating for the inclusion of gays and lesbians in the classroom, Nelson instead proposed how a queer inquiry framework predicated on queer theory and classroom inquiry would be more beneficial. Like Britzman (1995) suggested, pedagogies of inclusion only produce exclusion, to which we must ask who is included and who is not. Through introducing authentic images of gays and lesbians, we must be critically reflective of who and what is being portrayed in relation to race, gender, and class. Therefore, for Nelson, queer inquiry, which questions all identities and performances, is suggested as a way of examining the ways in which dominant discourses have created what has been incorporated as "normal" or "truth" in relation to sexual and gender identities.

Curran (2006) also addressed heteronormativity in the language classroom through deconstructing his students' normative questions about sexuality. In the discussion, Curran utilized the following questions in an attempt to deconstruct the hetero/homo binary:

- When did you know you were gay?
- Are gays born that way or is it because of the environment?
- What problems do gays face? How many people are gay or lesbian?
- Do gay men want to have children? (p. 88).

Although Curran reflects that this attempt failed, the questions are reframed using Nelson's (1999) queer inquiry to produce the following:

- What leads people to think that they're straight, gay, lesbian or bisexual?
- What makes people feel comfortable and confident about their sexuality, and what makes people feel uncomfortable or uncertain about this?
- What might make people question or re-think their sexuality?
- What makes you feel certain that someone is straight, gay, lesbian, or bisexual, and what would make you feel unsure? (Curran, 2006, p. 93)

Of importance in Curran's reflection is the emphasis on how sexual identities are produced and become normalized through discourse. Indeed, Curran emphasizes the importance of deconstruction in the classroom as way of not bringing forth an inclusionary model, but rather as a way to encourage students to challenge their often "taken for granted assumptions about sexuality" (p. 92). As Sullivan (2003) stated, deconstructive analysis serves to "highlight the inherent instability of the terms, as well as enabling an analysis of the culturally and historically specific ways in which the terms and the relation between them have developed, and the effects they have produced" (p. 51). Thus, deconstruction is not a rejection, but an opening up that allows for one to get out of the structure to create a new space where something different can be thought.

Another example of introducing sexual identity in the language classroom is O'Mochain's (2006) work, which used local, queer narratives from the community to invoke discussion related to gender and sexuality in an English as a Foreign Language (EFL) class in Japan. In this work, O'Mochain advocated for the use of narratives for providing a way in which to engage in language teaching and learning about issues related to identity, gender, and sexuality. Meanwhile, in the university world language classroom, De Vincenti et al. (2007) sought to understand how queer theory could be applied in the teaching of French, Italian, and Japanese classrooms. According to De Vincenti et al., social practice and language are conjoined, thereby influencing one another. Thus, the implications for WL educators suggest that we hold the key to either reinforcing dominant views or challenging them in our practice.

Queer Teachers' Engagement with Queer Topics

As WLE offers the possibility to problematize students' normative assumptions, I turned to LGBTQIA-identified WL teachers to understand their experiences in the classroom and their engagement with topics related to gender and sexuality. The Institutional Review Board (IRB) approved this study, with teachers being recruited

through two world language teaching listservs. After contacting participants who responded to the initial and follow-up recruitment emails, five LGBTQIA teachers participated, with four teaching Spanish and one teaching German. A ten question semi-structured interview protocol (Appendix A) was used that centered on the teachers' classroom experiences, school climate for LGBTQIA students and educators, and classroom discussions related to gender and sexuality. For the purposes of this article, I chose to focus on excerpts from three participants, Brian, Diana, and Carmen, due to their explicit mention of instances where they challenged normative classroom assumptions. The three teachers represent a wide range of teaching experience, with Carmen who had taught three years at the time of the study, to Diana who had 22 years' experience. While some of the subsequent excerpts may not reflect a queering of the pedagogy, these examples are provided to encourage WL teachers to disrupt their normal, proficiency-related practice, and instead, work to foster a critical language education that deconstructs students' normative assumptions in the classroom.

What If Your Son Were Gay?

The first excerpt, from Brian, a Spanish teacher of five years, discussed how the pejorative term "fag" surfaced in the classroom:

> One day, this one freshman walked in who wasn't even in my class. His voice hasn't changed and the students began to make fun of him. They called him a fag and I addressed it. Then, we ended up having an hour long conversation about being gay. We asked, "Is it a choice? Is it this?" But, the kids were really having the conversation. I was stoking it, but a lot of the girls said, "Well, what if your son was gay?" A lot of the boys said they would just rather not know or would beat him – he wouldn't be gay. There were a lot of misconceptions in the room about where does one's sexual identity come from. I asked provocative questions like, "Okay, so you're straight. When did you choose to be straight? Do you remember the day that you came out as straight?" Those kinds of questions. I think they wanted to have that conversation. And I said to them, "Okay, well, we're done. We need to move on. We need to get back to the lesson". The students then said, "No, no, no, no. We want to keep talking about this." So, they talked about it probably for an hour and a half. (Brian – Spanish teacher)

In the excerpt above, Brian chose not to dismiss conversations related to sexuality and sexual identity, but rather encouraged the conversation. The questioning reflected in the transcript excerpt reveals how Brian was attempting to get the students to think about sexual identities, mirroring Curran's (2006) work that engaged students' normative questions surrounding gays and lesbians. Similar to Curran's work, the questioning techniques used by Brian reflect a more essentialized view of sexuality, or rather sexuality as something that one is born with, standing in contrast to queer theory's notion of sexuality as discursively produced (Foucault, 1978/1990). In connecting this with the reframing of the students' questions through a queer pedagogical approach, instead of essentializing sexuality, Brian could have provided inquiry that problematized all sexual identities, following in the line of Nelson (1999).

In WLE, keeping students in the target language is part of our practice. In this

excerpt, Brian's discussion with his students moved from Spanish into English to include a discussion on what could be perceived as a controversial issue for some students. Here, Brian chose to engage in a moment that not only invoked dialogue about sexual identities, but encouraged other forms of knowledge that possibly challenged students' heteronormative assumptions. However, Teaching Proficiency through Reading and Storytelling (TPRS), which emphasizes comprehensible input with co-creation of stories between the teacher and students, can be a plausible option for WL educators who want to maintain conversations in the target language, yet include discussions related to critical issues such as sexual identities. Thus, critical reflection on the co-created stories, as well as the implicit bias of the teacher, need to be taken into account when using this approach.

"Chicken Drama" as a Teachable Moment

In the excerpt below, Diana, a German teacher for 22 years, described how a discussion related to the chief operating officer of Chick-fil-A, Dan T. Cathy, and the donation of funds from Chick-fil-A to organizations against marriage equality appeared in the classroom conversation:

> When the Chick-fil-A drama was going on, my husband and I were in the New York Times and on Reddit and the kids saw our picture. They asked what our problem was with that. So, I pulled up the picture and put it on the Promethean board and we talked. And luckily, again, I was in the Level 4, the really high levels of that school, so we were able to speak in German about it. I don't know if I would have done that if I had been in German 1, 2, or even 3. Well, most of the kids are so hung up on that stupid chicken anyway. They think it's so delicious that they couldn't see how that would affect them at all. But they got the point. They think everybody has the right to do what they want and that it also can be closed for church on Sunday. I mean, they did listen and people did talk, because that's part of our curriculum, which is having those kinds of discussions. And if I had been more prepared, I would have made that a Socratic seminar topic. But, I never thought that somebody would just bring it up. You know, those teachable moment kind of things. And I didn't think putting it off a few days was worth it because it was in the moment. The kids really wanted to talk about it. It's always good when the kids can kind of see a little personal side of you and relate to you and see that you're human and you have things that you believe in as well. (Diana – German teacher).

Similarly to Brian, Diana chose to engage with a potentially controversial topic instead of avoiding, and the discussion took place in the target language. However, as mentioned by Diana, she was unsure of whether the conversation would have taken place in the lower levels due to the inability of the students to produce and understand in the target language. The emphasis on the students' ability to engage with the conversation in the target language is predicated on the students' proficiency, thus, the discourse of proficiency appears in Diana's reflection. Although dominant discourses can potentially limit classroom discussions, Diana instead chose to engage with this topic to allow different forms of knowledge to be present.

While discourse and power/knowledge structure what is permissible in classroom conversations, Diana elected to challenge classroom heteronormativity. In Diana's narrative, heteronormative discourse was prevalent in students' assumptions surrounding those who are not heterosexual. Instead of passively accepting what the students said in regard to the controversy, Diana disrupted her normal teaching practice to discuss a topic related to sexual identities. Although the discussions might not have challenged all normative assumptions surrounding sexual identities, they provided a space to engage critically with an issue that fulfilled the curriculum requirements and was relevant to the students' lives.

Are You Cool with Reading About This?

In this final excerpt, Carmen, a Spanish teacher for three years who utilizes TPRS, reflects upon the reactions of students regarding the Day of Silence, which is a day in April to spread awareness of LGBTQIA harassment and bullying and what occurred within the classroom discourse:

> *In some of the stories that we do, there might be two characters that go out. I'll introduce the character and then say, "Oh, they have a date. With whom?" And so then, they might come up with a character of the same gender. And I'm like, "Okay, so he's going out with him. All right, what is his name?" I just go with it. Sometimes, there could be some laughter and kids would have to explain the story to each other. Actually, there was a story I did where a kid had two fathers because I remember the kids negotiating that. Most of them picked it up right away. I heard a couple of kids explaining, "No, he has two fathers... you know, two fathers... like two gay fathers." So, they were able to help each other figure that out. Sometimes, there's some giggling about it and also some kids are really used to it. Then, there are some that get a little confused, but then go with it. But, on the Day of Silence, we did a reading about it in class, and I had a student read aloud. And I just checked in with him. I said, "Are you cool with reading about this?" And he was like, "Oh, absolutely." So he kind of led the reading. And it was just in novice language talking about what the Day of Silence was about and why it existed. And so I didn't make a big deal about it. I just said here's our reading for today. Let's do the reading and it just happened to be about LGBTQ issues and the Day of Silence. That was our warm up reading for the day. (Carmen – Spanish teacher)*

In Carmen's classroom, heteronormativity is again apparent, but in subtle ways. Carmen describes the "giggling" of students surrounding the introduction of two same-sex characters, which can possibly serve as a way of mitigating the uncomfortable feelings that the students have in regard to the story. In this instance, the normalization of homosexuality, which can be beneficial to disrupting the norm of heterosexuality, can also be problematic. Since homosexuality is placed upon the wrong side of the binary, then, what are the possibilities that Carmen could have enacted in order to help students deconstruct their own normative assumptions? Applying the approach of deconstruction from queer theory/pedagogy can serve to question the dichotomous opposition of heterosexuality/homosexuality and reveal

how these terms and subsequent identities came to be, thus invoking critical reflection on students' identities.

The Day of Silence reading, while providing knowledge on marginalized sexual identities, also could have been used to question how heterosexuality has been positioned as "normal." With such a document, a queer approach might ask how all sexual identities are constructed. Although two gay male characters were utilized in this story and could be considered transgressive, a queer theory/pedagogical approach might also question what images or stories are included and excluded. Recognizing how heterosexuality is privileged as the norm through discourse and power/knowledge and changing one's questioning techniques, like Curran (2006), are two potential ways to allow for other forms of knowledge that may not have existed in Carmen's classroom practice. Thus, Carmen's use of gay characters, as well as the reading of the Day of Silence, provided a space for LGBTQIA students to see and hear themselves in the curriculum, thereby disrupting the exclusion often experienced by LGBTQIA students. Furthermore, Carmen's use of the target language to discuss the Day of Silence provides an example of how WLE can indeed engage with topics of sexual identities using novice language.

Why Challenge Heteronormativity? Creating a Space for All Students

In the three excerpts, heteronormativity was present in the teachers' reflections of their classroom experiences, with each choosing to forego standard WL practice related to proficiency in order to challenge heteronormativity. During the interviews, all three teachers emphasized the precarious situations they faced in confronting topics related to gender and sexual identities in the classroom as they could potentially "out" themselves. Thus, the examples provided by these teachers are some of the moments when their identities and heteronormativity intersected, with each choosing to challenge the norm. While some teachers, such as Diana and Carmen, were able to engage with the topics in the target language, Brian chose to invoke a discussion in English.

Whereas the teachers' narratives do not present information related to daily practice, the narratives can provide a different way of thinking about the role of identities as related to classroom practice. As WL educators, we work to produce students who are linguistically and culturally competent in the target language, but we must also remember our implicit bias, since our own identities are inherently produced in and through discourse (Foucault, 1978/1990). As Nelson (2009) suggested, "there is a need to consider how classroom practices encourage or discourage certain aspects of domains of identity" (p. 13). Consistent reflection on our practice and the roles of discourse and power in influencing our interpretations of the world can serve to remind us to challenge both our students' implicit bias, as well as our own, as these biases serve to perpetuate inequality for students of non-normative identities. Thus, in the classroom scene with Kelly, challenging my own implicit assumptions surrounding students' identities could have provided a disruption to the heteronormative classroom context.

In reflecting upon classroom practice, we might think about how queer theory and pedagogy can allow for different possibilities in our classrooms. As Meyer (2007) discussed, "liberatory pedagogy and queer pedagogy are mutually reinforcing phi-

losophies that share a radical vision of education as the path to achieving a truly equitable and just society" (p. 25). Since both liberatory and queer pedagogy are tools that can promote social justice, how can we queer our WLE pedagogy? Meyer further elaborates on how bridging liberatory and queer pedagogies enables "educators to explore traditionally silenced discourses and create spaces for students to examine and challenge the hierarchy of binary identities that is created and supported by schools, such as jock-nerd, sciences-arts, male-female, white-black, rich-poor, and gay-straight" (p. 27). Thus, critically reflecting upon how these binaries have come to be normalized and reified within our educational system and pedagogy can serve to disrupt dominant discourses that are privileged within society. Furthermore, as our students learn vocabulary that is saturated with oppositions, taking the time to question students' assumptions, as well as our own, regarding those binaries, can foster WL practice that is focused not only on proficiency, but critical issues as well.

As WLE has the potential to invoke students' critical thinking around issues related to sexual identities, integrating this into our pedagogy necessitates an interrogation of the particular forms of knowledge that influence our thinking and practice. Thus, an examination of our attitudes towards discussions related to sexual identities, homophobia, and LGBTQIA identities needs to be omnipresent. Nelson's (2009) work with sexual identities in TESOL found that "these attitudes include the view that sexual identity has nothing to do with teaching English or with learning it, that ESL students would find discussing gay people unfamiliar and too difficult, and that only gay people can address gay issues" (p. 16). Like TESOL, WLE also has the potential to engage with such topics, from the novice classroom to the advanced. As WL educators, attending to identities in one's practice is important so not to produce exclusion. As Nelson (2009) mentioned, "if questions of identity are overlooked or trivialized in the classroom, then historically inequitable patterns may be reinforced, even inadvertently" (p. 13). Like the examples provided from my classroom scene, as well as the teachers' narratives, introducing topics related to heteronormativity and sexual identities can happen within the minutiae of classroom discussions. Therefore, challenging students' implicit bias in classroom conversations, not labelling the students with the dominant heterosexual identity, and creating classroom activities that encourage discussion related to sexual identities can be ways of challenging the heteronormative order of the classroom.

Queer inquiry, as proposed by Nelson (1999), serves to encourage questioning around the formation of sexual identities within language teaching. As Nelson discussed, "looking at how sexual identities are done or accomplished encourages participants to demystify potentially unfamiliar aspects of the target language and culture, but without reductively constructing the culture as homogeneous or unchanging" (p. 379). Through questioning how sexual identities have come to be assumed within society, WLE has the potential to encourage students to critically reflect on the ways in which dominant discourses have influenced their "truths". When specifically looking at WLE and the heteronormative context regarding questioning practices, Liddicoat (2009) noted how "the language classroom presents a potential conflict for the gay or lesbian student in that it combines a heteronormatively constructed context with questions which makes self-disclosure a relevant activity" (p. 192). Furthermore, Liddicoat described how "the language classroom, through the

construction of the questions it asks, can lead to coming out as gay or lesbian as a possible response to personal-life-directed questioning practices—questions about various relationships, activities, and ideals" (p. 192). Through an examination of questioning practices in WLE discourse, Liddicoat found that the techniques employed by WL educators invoked the following four strategies in relation to gay and lesbian students' identities: passing, covering, being implicitly out, and affirming identity. While we might not assume that we position our students as either heterosexual or homosexual, our questioning techniques may lead to the four trajectories discussed by Liddicoat. Therefore, recognizing the heteronormative context prevalent in our classrooms and using questioning techniques that do not assume a specific sexual identity can serve to encourage the proliferation of a classroom space that values all identities.

Conclusion

Through recognizing the role and production of heteronormativity, attending to our questioning techniques and classroom practices, revisiting our lessons, and using spontaneous moments related to norms, we can help create spaces for all students. As WLE introduces students to other languages and cultures, it is necessary to reflect constantly upon how dominant discourses structure our interactions and pedagogy. Thus, Kubota and Miller's (2017) assertion regarding criticality in language studies suggests how "deeper analysis of power, inequalities, domination, and resistance is necessary. Furthermore, this analysis should incorporate praxis with hyper self-reflexivity and result-oriented action" (p. 20). Through critical awareness of the way in which power/knowledge function in the classroom, we can create space for all students' identities, including those traditionally excluded from the school environment. Furthermore, queering our pedagogy and challenging the various dominant discourses and dichotomous oppositions producing our thinking and influencing our practice can be a way of fostering a more democratic and socially just environment for our students. If we refuse to be reflective of the relations of power/knowledge in the classroom, we run the risk of possibly reifying norms that constrain us, as well as our students. Although queering the pedagogy of our world language classrooms may not always produce linguistic competence in the case of beginning students, it can allow for proliferating different ways of thinking and being, challenging traditional power/knowledge relations, and fostering a more equitable space for all.

References

Armstrong, M.A. (2008). Towards a queer pedagogy of conflicted practice. *Modern Language Studies, 37*(2), 86 – 99.

Atkinson, E., & DePalma, R. (2008). Imagining the homonormative: Performative subversion in education for social justice. *British Journal of Sociology of Education, 29*(1), 25-35.

Blackburn, M.V., & Smith, J. M. (2010). Moving beyond the inclusion of LGBT-themed literature in English language arts classrooms: Interrogating heteronormativity and exploring intersectionality. *Journal of Adolescent & Adult Literacy 53*(8), 625-634.

Britzman, D. P. (1995). Is there a queer pedagogy? Or, stop reading straight. *Educational Theory, 45*(2), 151-165.

Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity*. New York, NY: Routledge.

Butler, J. (1995). For a careful reading. In Benhabib, S., Fraser, N., Butler, J., & Cornell, D. (Ed.), *Feminist contentions: A philosophical exchange* (p. 3-136). New York: Routledge.

Camicia, S. P. (2016). *Critical democratic education and LGBTQ-inclusive curriculum: Opportunities and constraints.* New York: Routledge.

Connell, C. (2015). *School's out: Gay and lesbian teachers in the classroom*. Oakland, CA: University of California Press.

Curran, G. (2006). Responding to students' normative questions about gays: Putting queer theory into practice in an Australian ESL class. *Journal of Language, Identity, and Education, 5*(1), 85-96.

De Vincenti, G., Giovanangeli, A., & Ward, R. (2007). The queer stopover: How queer travels in the language classroom. *Electronic Journal of Foreign Language Teaching, 4*(1), 59-64.

Foucault, M. (1978/1990). *The history of sexuality.* New York, NY: Vintage Books.

Foucault, M. (1980). *Power/knowledge: Selected interviews and other writings*, 1972–1977. (Edited by C. Gordon.) Brighton, UK: Harvester Press.

Hawkins, M., & Norton, B. (2009). Critical language teacher education. In Burns, A.J. & Richards, J.I. (Eds.), *The Cambridge guide to second language teacher education* (pp. 30-39). New York, NY: Cambridge University Press.

Jagose, A. (1996). *Queer theory: An introduction*. New York, NY: New York University Press.

Kramsch, C. (1986). From language proficiency to interactional competence. *The Modern Language Journal*, *70*(4), 366–372.

Kubota, R., Austin, T., & Saito-Abbott, Y. (2003). Diversity and inclusion of sociopolitical issues in foreign language classrooms: An exploratory survey. *Foreign Language Annals, 36*(1), 12-24.

Kubota, R., & Miller, E. R. (2017). Re-examining and re-envisioning criticality in language studies: Theories and praxis. *Critical Inquiry in Language Studies, 14*(2/3), 1-29.

Liddicoat, A. J. (2009). Sexual identity as linguistic failure: Trajectories of interaction in the heteronormative language classroom. *Journal of Language, Identity, and Education, 8*, 191-202.

Meyer, E. J. (2007). But I'm not gay: What straight teachers need to know about queer theory. In Rodriguez, N.M. & Pinar, W.F. (Eds.), *Queering straight teachers: Discourse and identity in education* (pp. 15-32). New York: Peter Lang Publishing.

Nelson, C. D. (1999). Sexual identities in ESL: Queer theory and classroom inquiry. *TESOL Quarterly, 3*(33), 371-391.

Nelson, C. D. (2006). Queer inquiry in language education. *Journal of Language, Identity, and Education, 5*(1), 1-9.

Nelson, C. D. (2009). *Sexual identities in English language education.* New York: Routledge.

Nelson, C. D. (2012). Emerging queer epistemologies in studies of "gay-student" discourses. *Journal of Language and Sexuality, 1*(1), 79-105.

O'Maggio, A. (1986). *Teaching language in context: Proficiency-oriented instruction.* Boston, MA: Heinle & Heinle.

O'Mochain, R. (2006). Discussing gender and sexuality in a context-appropriate way: Queer narratives in an EFL college classroom in japan. *Journal of Language, Identity & Education, 5*(1), 51-66.

Osborn, T. A. (2006). *Teaching world languages for social justice: A sourcebook of principles and practices.* Mahwah, NJ: Lawrence Erlbaum Associates.

Paiz, J. M. (2015). Over the monochrome rainbow: Heteronormativity in ESL reading texts and textbooks. *Journal of Language and Sexuality*, *4*(1), 77 – 101.

Pascoe, C. J. (2007). *Dude, you're a fag.* Berkeley and Los Angeles, CA: University of California Press.

Pennycook, A. (2010). *Critical applied linguistics: A critical introduction.* Mahwah, NJ: Lawrence Erlbaum.

Seidman, S. (2009). Critique of compulsory heterosexuality. *Sexuality Research & Social Policy: A Journal of The NSRC, 6*(1), 18-28.

Sullivan, N. (2003). *A critical introduction to queer theory.* New York: University Press.

Warner, M. (1999). *The trouble with normal: Sex, politics, and the ethics of queer life.* Cambridge, MA: Harvard University Press.

Appendix A: Interview Protocol

Interview Protocol

1. What is your overall experience with language teaching?
2. How are LGBTQ teachers perceived in your school and district?
3. When, if at all, has your sexual orientation played a part in your role as a World Language Educator?
4. Have you ever felt that you needed or wanted to hide your sexuality?
5. What approaches to language teaching have informed your practice?
6. Describe how you teach aspects of grammar.
7. Describe how you teach vocabulary.
8. Describe how you teach culture.
9. When, if at all, have discussions regarding sexuality arisen in your classroom?
10. When, if at all, have discussions regarding gender arisen in your classroom?

Social Justice in Beginning Language Instruction: Interpreting Fairy Tales

Britta Meredith
University of Connecticut

Mareike Geyer
University of Connecticut

Manuela Wagner
University of Connecticut

Abstract

This chapter bridges theories of social justice (e.g., Osborn, 2006) and intercultural citizenship (e.g. Byram, 2008) to classroom practices in an introductory German course at a research university. By interpreting a fairy tale [Cinderella], 16 university students reflected on issues of gender roles and (in)equality both in historical and current contexts. Several activities in a 75-minute online session are described. In this brief intervention, students demonstrated the ability to contemplate complex, real-life issues such as gender roles and stereotypes using the target language.

Key Words: intercultural competence, social justice, intercultural citizenship, beginning language instruction, online teaching, fairy tales

Background

> Yet we don't get our hands too dirty…We don't usually listen to stories of escaping war and finding refuge and racism in a new land, despite the fact that these events occur in settings where so many of the languages taught in classrooms around the world are spoken. (Ennser-Kananen, 2016, p.557)

In the quote above Ennser-Kananen (2016) laments the fact that world language (WL) educators tend to shy away from talking about painful and important issues in the WL classroom. Likewise, introductory WL textbooks often tend to cover rather simple topics, such as family, food, and similar aspects of life. WL educators have long advocated the inclusion of real-world scenarios (Oura, 2001; Willis & Willis, 2013), task-based instruction (Byrnes & Manchón, 2014; Nunan, 2006; Pica, 2008; Skehan, 2003), content-based instruction (Grabe & Stoller, 1997; Stoller, 2008; Stryker & Leaver, 1997; Tedick, Jorgensen & Geffert, 2001), and problem-based instruction (Hung, 2015; Hung, Jonassen, & Liu, 2008; Jonassen & Hung 2008; Schmidt, Van der Molen, Te Winkel & Wijnen 2009; Tiwari, Lai, So & Yuen, 2006). These concerns are also reflected in conversations on teaching WLs for a) social justice (e.g., Guilherme, 2002; Osborn, 2006), b) intercultural competence (Byram, 1997), and in-

tercultural citizenship (Byram, 2008), c) symbolic competence (Kramsch, 2011), as well as d) curriculum planning (e.g., Clementi and Terrill, 2013), just to name a few.

In this chapter we demonstrate one potential means for providing beginning language learning students with opportunities to express themselves in meaningful ways about topics that are important to them and society by using a communicative approach through content-based instruction (Grabe & Stoller, 1997; Stoller, 2008; Stryker & Leaver, 1997; Tedick et al., 2001) as well as drawing from theories of intercultural communicative competence (ICC) (Byram, 1997) and social justice (Chapman, Hobbel, & Alvarado, 2011; Glynn, Wesely, & Wassell, 2014; Guilherme, 2002; Nieto, 2010; Osborn, 2006). The goal was to challenge students to think critically about issues related to social justice, while engaging in negotiations in the target language (TL).

By applying theory in practice, we address the question "How can teachers help adult learners in an introductory world language course use the target language to discuss and learn about important issues, such as gender equality?" We share how beginning language learners can engage in critical reflection in the TL in the (online) classroom (at the example of one 75-minute synchronous online meeting, forthwith referred to as 'the online session'). We also provide information about the homework prior and after the meeting, some of which occurred in the TL and some in the students' language of choice. The theoretical framework for the reported activities integrates ICC (Byram, 1997), intercultural citizenship (ICit) (Byram, 2008), and teaching languages for social justice (e.g., Glynn, Wesely, & Wassell, 2014; Osborn, 2006). We describe the design of the activities in a unit that reviewed the content of clothing and appearances as well as telling a fairy tale using modal verb constructions. Additionally, some scholars have pointed out the importance of engaging with fairy tales in the classroom to "deepen students' understanding of the often complex nature of ethical decision making" (Henderson & Malone, 2012, p. 69), which can serve as a medium to discuss social justice and prepare for global citizenship.

Theoretical Framework

There are important commonalities between theories of social justice, intercultural competence, and intercultural citizenship. In the following sections we offer brief introductions to each theoretical concept applied in our unit.

Teaching Languages for Social Justice

A basic premise of teaching WLs for social justice is that one must reflect critically on one's actions as an educator in and outside the classroom and create activities for students so that they can do the same. More specifically, Osborn (2006) states:

> Our endeavors are not apolitical, and our decision-making should not stem from the marketplace. I do not mean to suggest that all marketable skills should be banished from the curriculum. Rather, I want to argue that multiple goals are not only advisable, but necessary to maintain an educated democracy. (p.8)

Textbooks, often unwittingly, teach certain perspectives, and leave out others. Language educators can try to provide the opportunity for students to have access to, and hopefully eventually look for, various perspectives, by critically examining

the content of the textbooks used in their language classes. Implementing a critical approach to language education, including the use of the TL to investigate, consider, and review language hierarchies and powers, as well as the "role of language in discourses, in discrimination, and in ideology" (Osborn, 2006, p. 8) ensures that social justice education becomes part and parcel of language education. The concept of social justice means "treating all people with fairness, respect, dignity and generosity" (Nieto, 2010, p. 46). This refers to the notions of openness and tolerance to ambiguity as well as teaching with a critical approach that fosters students' critical reflection and their roles in society, on socio- political issues.

Teaching Languages for Intercultural Communicative Competence and/or Intercultural Citizenship

According to Byram (1997) ICC combines linguistic skills of communicative competence, such as: (1) linguistic competence, "the ability to apply knowledge of the rules of a standard version of the language to produce and interpret spoken and written language," (2) sociolinguistic competence, "the ability to give to the language produced by the interlocutor—whether native speaker or not—meanings which are taken for granted by the interlocutor or which are negotiated and made explicit with the interlocutor," and (3) discourse competence, "the ability to use, discover and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes" (Byram, 1997, p. 48) with the dimensions of intercultural competence (IComp).

As can be seen in Figure 1, IComp consists of attitudes, such as openness and curiosity, knowledge, skills of interpreting and relating, skills of discovery and interaction, and finally, critical cultural awareness (Byram, 1997). It is important to note that while knowledge is one dimension of IComp, the skills (interpreting and relating, discovering and interacting) as well as attitudes of openness and curiosity are also important for learners to achieve critical cultural awareness in a specific topic. Critical cultural awareness, not coincidentally depicted in the center, shares a number of qualities with theories of social justice in that students are required to judge events critically and based on specific evidence (for an overview of practical applications of this theory see Wagner, Perugini, & Byram, 1997).
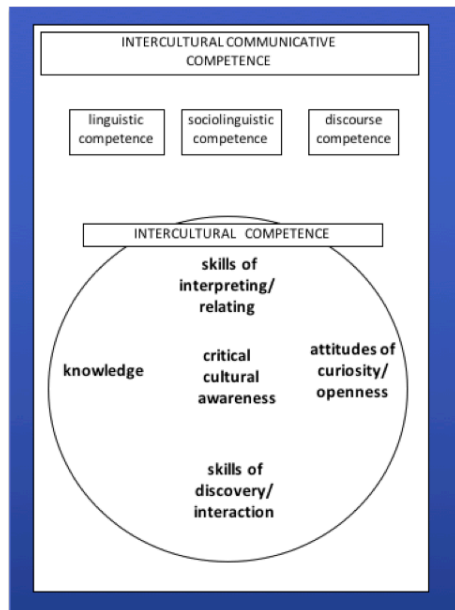

Figure 1: Intercultural Communicative Competence, Consisting of Linguistic Competences and Intercultural Competence, adapted from Byram, 1997

For our students to become critically culturally aware they need to apply the necessary skills and attitudes, which, as we hope to show in this chapter, can be fostered in language education. ICit (Byram, 2008) in WL education combines the skills of ICC with action in the here and now in an intercultural situation (for classroom projects related to this see Byram, Golubeva, Han, & Wagner, 2017), thereby including aspects of *active citizenship* or *political and civic engagement* (Barrett & Zani, 2015). Such an approach provides opportunities for students to use their critical cultural awareness to take action in the world (for an overview of practical applications of this theory combined with a model of critical thinking [Barnett, 1997] see Byram, Golubeva, Han, & Wagner, 2016).

Content-Based Instruction

In content-based instruction (CBI), language is the carrier of content. Instruction is centered on a theme or topic, and is carried out in the TL. It is commonly used in immersion programs, bilingual and foreign language classrooms and has made its way into realms of educational practices, where it has been considered an efficient language teaching approach in immersion contexts (Tedick et al., 2001).

Fairy Tales

Fairy tales hold the potential to foster students' critical thinking and investigate more complex topics in the TL. Moreover, they facilitate comprehension of moral and ethical choices (Henderson & Malone, 2012) and promote the development of "mores, values, and habits in a given society" (Ruterana, 2012) and can thus aid in the pursuit of becoming a responsible and global citizen. However, literature in general (Ruterana, 2012; Tsao, 2008), and as we show fairy tales in specific, provide a fertile soil for stereotyping gender, which needs to be addressed. Originally fairy tales were composed for adults (Zipes, 2013). However, fairy tales also provide opportunities for children and adults to learn how to interpret literature. They enable students to connect issues addressed in literature to the world (Diaz, 2014). Therefore, the use of fairy tales allows for pedagogical and content connections between issues of social justice, IComp, and the topics already covered in this German course.

Example of Application in German Language Teaching

Context

In an introductory German course taught fully online during a six-week intensive summer class, the instructors covered about one chapter per week and spent an average of five to six hours with students in synchronous online meetings in which German was the main language. Specifically, the online sessions were entirely held in German except for the last few minutes of each meeting in which the instructors checked in with students to discuss their progress and any questions they had. Two instructors taught the course, with only one instructor present for any given session. The session we report on was prepared and taught by the first author. Sixteen students were enrolled in the course, 13 were present in the session described. These online meetings took place via a Blackboard Collaborate Room, an online platform that allows students to interact with the instructor and each other, in various verbal (speaking, chatting, whiteboard) and nonverbal (pointing, voting, drawing) ways.

Over the six-week period there were generally three weekly synchronous online meetings, each varying in length from one and a half hours to three hours. Students spent three to six and a half hours (maximum) per week in regular online synchronous meetings with the instructor and fellow students. The summer class was co-taught by the first author and another graduate student at the university.

The Institutional Review Board (IRB) at the university determined the project to be exempt from full review. However, as advised by an expert on the Family Educational Rights and Privacy Act (FERPA), the authors contacted the whole group of students to inform them of this publication. Students provided written permission for each journal quote provided below.

The activities presented here are part of a larger unit on using fairy tales to discuss social justice that will be implemented in future introductory German I (offline and online) classrooms. At the time of the implementation, students had only two and a half weeks (or in other words, seven online meetings) worth of experience with the German language, with no prior knowledge in the language. To embed our unit within the overall course content, we chose a module in which the focus was on clothes and appearances (online Module 2), which corresponds to Chapter 2 in the *Kontakte* textbook (Tschirner, Nikolai, & Terrell, 2012). The module was separated into three two-hour long sessions (part 1, part 2, part 3). Our activities were implemented during the first 75 minutes of the second session (part 2). Additionally, we present here homework students were given prior to the online session to prepare for the topic and after the session, to evaluate their understanding and application of dimensions of IComp.

The original online course was designed by the program director, the third author, in collaboration with a colleague to provide students as much opportunity as possible to interact with the instructors and with other learners. During synchronous online meetings students chatted with each other, completed tasks in pairs and groups, and engaged in whole group interactions facilitated by the instructors. The chosen online platform allowed instructors to put students in rooms so that they could work in pairs or groups. The students in the various rooms could be provided with the same or varied instructional material. In many ways, the online environment was similar to a regular classroom environment, with a board, students raising their hands (in this case electronically by clicking a button), participating verbally, or in written form, or voting for a certain option by clicking a voting button.

Objectives

The unit objectives were as follows:

1. The learner will reflect on and discuss issues of social justice critically in the TL.

2. Using the grammatical structures and vocabulary acquired thus far, the learner will describe clothing and appearance of fairytale figures as well as contemporary people in photos.

3. The learner will interpret information related to appearance and gender in the fairy tale *Aschenputtel* [Cinderella] and compare this information to issues of gender inequality.

4. The learner will use the structures they learned to present information as well as communicate spontaneously with their classmates and instructor in written and spoken language, and critically judge gender roles in fairy tales and compare them to contemporary gender roles based on their experience as well as specific evidence from their online research.

Overview of Social Justice Goals around the (or Prior, During, and Post) Activities in the Online Session

Before the online session, the instructor provided students with essential questions related to social justice and gender norms, which were not discussed explicitly in the session (e.g.: What does gender have to do with family, work, and free time? How do you define "gender equality?" Do you consider gender equality important?). The instructor also asked students to research the topic prior to the online session. The language for this research was not specified and students were allowed to use the TL or other languages in this assignment if they wished.

In the online session students completed various activities in the TL. These activities are described in detail below. The social justice objective of these activities was for students to challenge and question societal and personal gender norms and standards. After the online session, students created a journal entry, in which they critically reflected on the topic of gender equality and social justice. While students were encouraged to use the TL in the journals, no one did for this particular journal. The journal entry included a personal account and reflection on one of the following topics: a) gender injustice, b) personal opinion on the importance of gender equality between men and women, c) personal opinion on the importance of Western perspectives on gender equality and elaboration on perspectives from other cultures, d) analysis of the success of the gender equality protection law in Connecticut. Additionally, all students were asked to come up with ideas for action components to address gender inequality in the context of their journal question. A summary of all activities, the language used, the social justice goals and the relationship to intercultural theories can be found in Appendix A.

Detailed Description of Activities as well as Relevant Student Responses

Pre-session Activity

Question to ponder at home: Gender in Aschenputtel [Cinderella]

To foster students' reflection on the topic of social justice prior to the online session, we designed the 'Gender in *Aschenputtel* [Cinderella]' activity. We asked students in English via email to 1) familiarize themselves with the German fairy tale *Aschenputtel* [Cinderella] by doing online research such as (re-)reading the story, or a summary in the target language or in their L1; and to 2) consider the following questions: Which "serious" topics are covered in *Aschenputtel* [Cinderella]? How do you define "gender equality"? Do you think gender equality is important? Why/why not? Can you think of any examples of injustice linked to gender? What does gender have to do with family, work, and spare time? While the questions themselves were not directly discussed in the synchronous meeting, the students' reflections helped them prepare for the activities that followed.

Students received a version of the story in German, featuring grammatical constructions to which they had been exposed in prior meetings, as well as new grammatical constructions such as modal verbs. For this part students employed interpretive reading. Moreover, our version offered illustrations of the sentences through artistic reinterpretations of the fairy tale. While our main intention with this activity was to help students start thinking about questions of social justice, we also integrated aspects of intercultural competence such as knowledge, interpreting and relating, and attitudes of openness and curiosity (for more details on each component see Byram, 1997).

In-Class Activities

1.a. Warm-Up, Pictures I: Identifying Famous People (8 min)

As a warm-up activity, the students were provided with the description of a person, whom they were asked to draw (e.g., Ich trage einen blauen Blazer und einen blauen Rock, blaue Schuhe und eine Handtasche [I am wearing a blue blazer and a blue skirt, blue shoes and a handbag]). For this activity, students used interpretive listening. In the description the instructor used the "I am" construction to avoid providing, and giving away, the gender. Students were allowed to ask the instructor questions. They then interpreted what they had heard and drew the person which was described (Angela Merkel, the German Chancellor) by using the online equivalent to a "whiteboard" with the electronic equivalent to "whiteboard markers."

The goal of this activity was listening to and interpreting oral descriptions of appearances in the TL. In this part of the activity we checked the students' understanding of the vocabulary used, related to clothes and appearance, as finding the correct answer required them to look closely at similarities and differences in appearance. Here students also applied the competence of knowledge as described in Byram's (1997) model of IComp by (re)familiarizing themselves with the physical appearance of a significant person of German politics (Angela Merkel).

1.b. Warm Up, Pictures II: Describing Famous People in the TL (5 min)

In the second part of this activity, students worked in group rooms in pairs. One student in each pair shortly before the activity received an email with a photo of a person whose appearance they now, in the online classroom, orally described to their partner in the TL, while their partner was allowed to ask clarifying questions while drawing the person described. Here, students used interpretive listening and presentational as well as interpersonal speaking skills. The images included male and female, transgender and drag-personas, as well as various ethnicities. The students were asked to use the "I am" construction to describe in German physical characteristics of the person in the photo without providing the gender of the person. While doing so they practiced vocabulary of the current unit, such as body parts, clothes, colors, and adjectives. Additionally, they were allowed to use online dictionaries for words they did not know. Students had been introduced to how to use the dictionary in ways that support their learning, and it was suggested previous to class that they use dictionaries to look up words they might believe to be helpful in the discussions. They were also prompted to ask the instructor for vocabulary and sentence structures where needed either by raising their hands through the appropriate tool, or in the chat. It is important to note that both, more 'traditional' gender images as well as

those which do not completely conform to such norms, were represented. To name a few examples, there was a picture of Will Smith in his role as 'fresh Prince of Bel Air', of Hugo Weavings as 'Elrond' with long hair, of Demi Moore with the distinctive haircut of 'GI Jane', of American Olympic decathlete Caitlyn Jenner after her reassignment surgery, and of German Olympic pole vaulter Balian Buschbaum after his gender reassignment.

The way students described and drew the people in the pictures varied. Some people were drawn with prominent stereotypically male or female features such as full beards, or very long hair, while others were drawn in a more gender-neutral way. While some of the drawings by students did not look anything close to the original pictures, the features they chose to highlight were unique for each person. For example: Will Smith was drawn as a character with very wide shoulders, a prominent edged/square chin, short black hair, a button-up shirt, and a hat. Elrond was first drawn as Hugo Weavings with a gender neutral body and short brown hair and then again as the character Elrond with long brown hair, a slender oblong edged face, piercing blue eyes, wearing a coronet and a brown robe. Similarly, the group who had to describe the picture of Demi Moore portraying GI Jane (who in the original picture was bald) chose to incorporate long hair in the drawing (presumably because the gender was accidentally revealed during the description process) in addition to giving her a slender body, wearing jeans and a long-sleeved shirt.

In this activity we aimed to help students apply openness and curiosity (Byram, 1997), as they had to guess the gender of the person described to them to challenge students' preconceived notions when they were confronted with descriptions that did not match their expectations. Students had to interpret information, partly from another culture, and relate it to their own culture and experiences (Byram, 1997). In order to do so they had to engage in close listening which is not only an important activity in learning a new language but also for developing mutual understanding and which is, according to Nieto (2010), essential to "treating all people with fairness, respect, dignity and generosity" (p. 46) as well as for giving and maintaining "basic rights, and opportunities" (Flores et al., 2014, p. 1000). Moreover, in the interactions students had opportunities to discover and interact in the target language (Byram, 1997) in order to gain more information about the topic at hand.

1.c. Warm Up, Pictures III: Describing Famous People in the TL (5 min)

Back in the main virtual room, students presented their drawings to the whole group, by the instructor copying the whiteboard from the group room to the main room. The students used interpretive listening skills when reacting to the instructor's verbal prompts. Using the voting feature in the online platform, they voted on whether the person was male or female based on the images they drew.

For some drawings the class agreed on one gender (such as for the drawing of Will Smith representing a male character with clearly male features) whereas others were more difficult to decide on (such as Conchita Wurst, an Austrian drag-persona with beard and dress, or Hugo Weavings/Elrond from Lord of the Rings)

Here we intended students to use their critical thinking skills to determine the gender represented in the drawings, and more importantly to question their own perceptions on gender norms regarding appearances. This is in accordance with

Byram's (1997) interpreting and relating, as students had to interpret a picture and explain and relate it to their own culture and cultural as well as societal expectations and norms related to gender. We considered this an important step towards their critical cultural awareness, which we planned to facilitate and evaluate through the additional activities shared below.

2. Gender Norm Activity I in the TL (4 min)

In order to activate prior knowledge we asked the students to list qualities typical of men/women according to views held in the societies the students live in, in the TL, by writing on the whiteboard of the online classroom. The next task was for students to reflect critically on these roles. Sample scaffolding questions included: What does society deem as typically male/female? [*Was sagt die Gesellschaft ist typisch Mann/Frau]? A man is…? A female is…? [Ein Mann ist…? Eine Frau ist…?]* A man has…? A female has …? [*Ein Mann hat …? Eine Frau hat…?*]. - While students engaged in the activity in the group rooms, speaking and writing in the TL, the instructor rarely interrupted these negotiations, mainly for clarification purposes during which the instructor remained mostly in the TL, clarifying the instructions to students. Here, students used interpretive listening and presentational as well as interpersonal speaking skills.

Students described characteristics related to gender by listing adjectives and other vocabulary they were familiar with (clothing, colors, descriptive words and phrases for people, body, and body parts), as well as vocabulary new to their current chapter (Kapitel 2). Examples include: *lange Haare* - long hair, *kurze Haare* - short hair, *ein Bart* - a beard, etc. Students critically looked at the various words before moving them (via click and drag as a class) into the categories of male/female.

2.a. Students agreed on the following characteristics society holds about typical males/females:

- Typical male: tall, short hair, hairy, a beard, wears a tie (in German: *groß, kurze Haare, haarig, ein Bart, trägt eine Krawatte*)
- Typical female: long hair, wears a skirt, a dress, earrings, beautiful, small (in German: *lange Haare, trägt einen Rock, ein Kleid, Ohrringe, schön, klein*)

This activity required students and the instructors to think critically (Byram, 1997) about social values associated with gender, both those present in society and those they might consciously or unconsciously hold. Subsequently, our goal was for students to begin to critically analyze and potentially question these norms, which is part of developing critical cultural awareness (Byram, 2008).

3. Warm Up, Pictures IV: Describing Famous People in the TL (3 min)

After students recollected previously discussed gender norms of society, we showed the pictures of the actual people from the activity before. We asked students to decide on the gender of the people depicted in the images again, based on the previous gender norm activity. Students used the interpretive mode for this activity. As a teacher observation, we would like to note that based on the speed of responses it appeared that most of the students found it easier to determine the gender more quickly, but Conchita Wurst (with a beard, long hair, and a dress) raised some uncertainties and hesitations in the decision-making. Students listened to

teacher prompts, such as the question "Is this a man or a woman?", and followed requests to "vote" using the online voting tool. They responded to direct questions such as "Student X, what do you think?" by showing their opinion through the voting tool.

Our intention with this activity was for the students to develop an awareness of stereotypical gender images they might hold and to continue to question their gender norms. Again students discovered information and interacted and discovered in the target language (Byram, 1997).

4. Gender Norm Activity II in the TL (2 min)

In the final step connecting the gender norm activity to the description activity we asked students to decide which of the six stars are trans-gender, using the interpretive listening skills when reacting to the instructor's verbal prompts. Students had previously guessed the gender of the stars and consequently we revealed the trans-gender and drag-personas within the groups of celebrities in this activity. During this activity we attempted in a safe and non-threatening way to challenge some of the stereotypical gender images previously determined to be held by society as well as students.

In accordance with Byram's model (1997) students had the opportunity to *acquire knowledge* by learning about some traditional images from the target culture as well as their own. Furthermore, students continued to develop an *awareness of* stereotypical gender images. We hoped that they would start to *suspend any disbelief about gender issues they might hold* (Byram, 1997), and consequently change their own *attitudes* (Byram, 1997) about cultural norms in their own culture as well as others.

5.a. Aschenputtel [Cinderella] I in the TL (4 min)

We now entered the fairytale part of the unit. In the first activity related to *Aschenputtel* [Cinderella], students described two pictures. One showed *Aschenputtel* [Cinderella] before attending the ball (in ragged clothes, doing chores; this was a painting by a German painter Alexander Zick called *Aschenputtel* [Cinderella] (1886)); the second depicted *Aschenputtel* [Cinderella] at the ball (in a beautiful ball gown coming down the stairs; from the 2015 Disney motion picture *Cinderella*). The instructions were "Describe *Aschenputtel* [Cinderella] at home" and "Describe *Aschenputtel* [Cinderella] at the ball." Here, students used interpretive and presentational writing and speaking skills.

5.a.1. Student work. Students' written description of *Aschenputtel* [Cinderella] were of her in ragged clothes, doing chores around the house with the help of her doves included the following vocabulary: long hair, not clean, no shoes, dirt, can talk with animals (in German: *lange Haare, nicht sauber, keine Schuhe, Schmutz, kann mit Tieren reden*). The students' verbal description concluded: She is dirty, she has dirty/ curled hair, she is skinny. In addition, the written students' description of *Aschenputtel* [Cinderella] in a ball gown coming down the ballroom stairs included the following vocabulary: long hair, dress, clean, blonde, pretty (in German: *lange Haare, Kleid, sauber, blond, schön*). The students' verbal descriptions concluded: She has a blue dress and blonde hair, she is pretty.

Again, students practiced their observation skills, as well as their skills of interpreting a document from another culture (Byram, 1997). However, because of our prior conversations in class, our instructional goal was for them to be prepared to

pay attention to aspects such as gender, which are not traditionally thought of when thinking of fairy tales, or children's literature (skills of interpreting and relating and skills of discovery and interaction in Byram, 1997). It has to be noted, though, that this notion has changed significantly in the last few decades (Baker-Sperry & Grauerholz, 2003; O'Connor, 1998; Westland, 1993).

5.b. Aschenputtel [Cinderella] II in the TL (4 min)

Subsequently to writing descriptions of both pictures, we asked students to sort the adjectives into categories which were presented on the whiteboard, such as "body," "clothes," "face," and "state of mind" by dragging them below the relevant category. Students used interpretive reading skills in this activity. We also asked how and why *Aschenputtel* [Cinderella] was different at home compared to at the ball.

5.b.1. Student work. The answers to this question were wide-ranging and included references to her two different roles and resulting obligations, as well as her (lack of) opportunity due to class or social standing. The adjectives and other vocabulary were sorted into these categories. Image 1: Body: long, dirty, curly, hair; Clothes: no shoes/barefoot, brown clothes, brown dress, dirty; Face: long blonde hair, dirty. Image 2: Body: long, blonde, curly, hair, clean, short; Clothes: shoes; Face: long blonde hair, pretty [in German: Image 1: Body: *lang, schmutzig, lockig, Haare*; Clothes: *keine Schuhe, braune Kleider, braunes Kleid, schmutzig*; Face: *langes blondes Haar, schmutzig*. Image 2: Body: *lang, blond, lockig, Haare, sauber, kurz;* Clothes: *Schuhe*; Face: *langes blondes Haar, hübsch*].

With this activity students practiced structuring thoughts and ideas in order to find arguments. This is crucial for an interculturally aware person when trying to mediate between two different cultures (Byram, 2008). It is also relevant to Byram's skills of interpreting and relating (Byram, 1997) and critical cultural awareness (Byram, 1997).

5.c. Aschenputtel [Cinderella] III in the TL (10 min)

In the next step we moved away from the main person *Aschenputtel* [Cinderella] to more general gender roles within the fairy tale. We asked students in teams to come up with the roles of men and women in *Aschenputtel*. Here, students used interpretive and interpersonal speaking and writing skills.

5.c.1. Student work. Students' responses here showed a clear link between males and freedoms/power, and women and objectification/subjection. Moreover, stereotypical gender roles were discussed again in this activity, linking men to being protectors (*Vater* - father), having influence (*König* - king, *Prinz* - prince), and wealth (*haben Diener* - have servants), and women to being subservient (*unterwürfig* - subservient, *dienen* - serve), mothers (*Mutter*), homemakers (*sind Koch* - are cooks) and objects (*schön* - beautiful). Gender norms according to the fairy tale were thus as follows. Men: prince, father, have women/marry women, rich, protector and ruler, have servants; Women: sisters, mother, step mother, women cook, women serve, subordinate, submissive, pretty/beautiful.

With this activity we aimed for students to look past appearances. Students had to apply the skills of IComp (particularly the skills of discovery/interaction and attitudes) and show a willingness to critically examine their own values and beliefs and contemplate how they might look from someone else's perspective (Byram, 1997).

5.d. Aschenputtel [Cinderella] IV in the TL (9 min)

In order to help students remember the storyline of *Aschenputtel* [Cinderella], as well as to practice modal verbs and sentence structure, we provided an activity in which students had to match (via drag and drop) various sentence parts to recreate part of the story. Furthermore, the revision of grammatical concepts allowed students to feel more prepared for upcoming discussions. Here, students used interpretive reading skills.

5.e. Aschenputtel [Cinderella] V in the TL (10 min)

This activity focused on historical, traditional and modern roles of men and women, based on the fairy tale and students' own experiences. In teams they were asked to list verbs, adjectives, and nouns related to clothing, appearance, family (Kapitel 2, Einführung B [Chapter 2 (of textbook), Introduction B]), etc. for historical and traditional gender roles and compare them to modern roles of men and women. For this activity, students used interpretive listening, presentational, as well as interpersonal speaking and presentational writing skills. This gave students the chance to express opinions and ideas in the target language and allow the expression of more complex ideas without the need for more complex sentence structures.

5.e.1. Student work. Students suggested that historically typically male characteristics, duties, and expectations were as follows: Must be king, must be the possessor/owner, is protector, is strong, works, is tall, has a family and wife, no families with two fathers [in German: *muss König sein, muss der Besitzer sein, Beschützer, muss stark sein, muss arbeiten, ist groß, hat eine Familie und eine Frau, keine Familien mit zwei Vätern*]. Subsequently, students described historically typically female traits, jobs, and prospects such as: she cooks, is shy, cleans, listens to her husband, does not work, is very pretty, small, slender, long hair, long dress, skirt [in German: *eine typische Frau kocht, ist schüchtern, sie reinigt, sie hört auf ihren Mann, sie arbeitet nicht, sehr schön, klein, schlank, lange Haare, langes Kleid, einen Rock*]. More modern ideas of typical males included: can have a business, wears a suit, is strong, works, is a father, drives a car, wears T-shirts and jackets, is married, men have work [in German: *ein Mann kann ein Geschäft führen, er trägt Anzüge, stark, arbeitet, Vater, fährt ein Auto, T-Shirts und Jacken, verheiratet, Männer haben Arbeit]* whereas the modern ideas of typical women were: can wear pants or dresses, can work or stay at home, can work for big companies [in German: *Heute kann eine Frau die Hose oder das Kleid tragen, sie kann arbeiten oder bleibt zu Hause, eine Frau kann für ein großes Geschäft arbeiten*].

The purpose of this activity was to interpret and relate (Byram, 1997) by comparing and contrasting earlier and modern times and students' opinions related to gender roles, maybe also in the different contexts in which the students shared experiences. Subsequently, the results were reviewed in class.

6. Comparison of Belief-system in the TL (7 min)

As the final activity of the unit, we revisited the societal norms of typically male and female gender roles and expectations and compared them to the students' concepts and ideals. Students were asked if they could identify any overlapping concepts between the views identified in the previous exercises and where non-traditionally/non-typically male, female, and trans-gender figures fit in these understandings of gender norms.

To find out more about the students' ideas of typical gender roles, we asked them to vote on some of the various characteristics they suggested as societally typical for both men and women, and made them state whether this was typical in their opinion, or not. Students used interpretive listening skills responding to teacher prompts in the TL.

All students agreed that typically women today can work. While all of them responded that they were unsure whether men can wear dresses, they were more divided on whether women can wear pants and skirts. Only two (2) students responded that it is typical for women to wear pants and skirts, Three (3) said it was untypical for them to wear skirts and pants and seven (7) were unsure. Unfortunately, these results could not be discussed further in class due to time limitations.

The goal of this activity was to further critically engage with notions of male and female, and to raise awareness of stereotypes. Students became conscious of their own and societal values and views, and saw where their opinions as individuals, but also the class consensus, differed and overlapped with societal norms. Furthermore, students became aware of how influential their own and societal norms were in the creation of their own world view. With this final activity, students continued to challenge the notions of 'normal' or 'traditional' in relation to gender. Awareness of attitudes is another important aspect of Byram's theory on ICit (Byram, 2008) and IComp (Byram, 1997).

Post-session Activity

Journal Reflections

Following the online session, students had a choice of two reflection activities for their weekly journal entries (A and B, which were further divided into sub-options), which focused on issues of gender discriminations and/or injustices. These activities were part of their homework and we felt comfortable to use English strategically outside of our regular class meetings (Garrett-Rucks, 2013, 2016, 2017). Students used interpersonal writing skills, some students also used interpretive reading skills for their research.

In option A students were invited to reflect on personal experiences linked to gender (The prompt was: "Reflect on the following questions: Have you ever experienced any injustices linked to your gender? Or witnessed any injustices someone else experienced due to their gender? How did you/they react to it? Would you react differently if the situation occurred again? What would you advise others to do in such a situation?").

Option B prompted students to state a personal opinion related to 1.) the importance of gender-equality for males/females (The prompt was: "1. Is gender equality equally important for men and women? Please explain."), 2.) specific occurrences of gender inequality and discrimination (The prompt was: "2. How important are historic Western ideas of men/women for you? Do you also know about different cultural expectations related to gender? If you can, please compare some aspects of gender expectations in cultures with which you are familiar."), and 3.) the effectiveness of gender-equality policies (The prompt was "3. "In 2000, a court ruling in Connecticut determined that conventional sex discrimination laws protected transgender

persons. However, in 2011, to clarify and codify this ruling, a separate law was passed defining legal anti-discrimination protections on the basis of gender identity." Do you think the implementation of the law was successful? What could be done to further ensure this in everyday life? Transgender rights in the United States - Wikipedia: https://en.wikipedia.org/wiki/Transgender_rights_in_the_United_States"). For Option B, all answers needed to be supported by research and outside sources. Students answered tasks 1.) and 2.) from Journal Entries Part B but not tasks 3.).

Regardless of which option students chose for their reflection, they were asked to come up with action items to address issues of gender discriminations or injustice. They could either name concrete examples or describe more general scenarios. For the journals, students were allowed to use both, English and German. As in prior journal entries they were urged to use as much German as possible, but also to reflect in English should they be unable to express a thought otherwise.

Students choosing Journal Entries Part A wrote very personal accounts, important topics covered were for example bullying in school, or discrimination due to non-traditional gender orientations. One student described the reactions of family when not conforming to '(stereo-)typical' dress codes or gender norms: "my mom complains [...] when I wear jeans and a baggy shirt instead of a skirt."

Action items (ICit, Byram 2008) included confrontation, expression of personal feelings, and seeking support in others who experience the same. Additionally, one student noted the difficulties women face in the workplace due to their gender: "[I] found that I would personally have to work 10 times harder than my male peers in order to prove my worth at the same job." The student describes a profound observation that women still have to overcome straining obstacle in order to be valued and accepted in workplaces.

Some students suggested action plans (ICit, Byram 2008) which included contacting supervisors, authorities, or reporting to the appropriate places. Yet again other students focused on action plans for themselves to become more conscious and critical of personal views and opinions held, or familiarize oneself with the topic through reaching out to LGBT communities, for example. Some students also suggested plans which included raising awareness of gender discrimination and injustices on a wider level, such as gender-based violence and gender discrimination within institutions. Addressing the issue through education (at home and at school) was one of the most prominent choices by students, and action plans also included the education of friends and family within the personal realm, or of people within (youth) organizations, schools, and universities, as well as trying to redefine what gender is.

One student in particular shared a personal account on gender constructs, which are perpetuated by society:

> "Being a girl you grow up with gender inequality. Although you might not notice it as a child, the issues become more apparent as an adolescent. As a young girl, when adults ask you questions like what you want to be when you grow up or what kinds of toys you like to play with, they expect you to answer 'nurse', 'teacher', 'Barbies' and are caught off-guard when you respond with, 'firefighter', 'scientist', or 'cars'. These constructs created by society are present throughout

a girl's life. [...] It has become 'okay' for men to call out women in the streets telling them how nice their butt is or how sexy they look today. [...] If women were to do something similar, they would be scolded and shamed. [...] One way to address these injustices is to redefine what gender is."

In this example a student critically assesses the choice of a profession related to gender. For them this choice is influenced by certain gender norms that have been instilled by society early on in life. This however brings forth a gender inequality. The student also calls out other gender injustices and verbal assaults, calling for the redefinition of gender.

Students who decided to complete Journal Entries Part B gave critical answers and comments as well, most prominently to the question: "Is gender equality equally important for men and women? Please explain." Students focused on the roles men and women have according to society: "Gender equality is equally important for men and for women, but in different ways, due to the persistent power difference between men and women. [...]"

The student points to the underlying reasons which make the issue important for all genders, namely the antiquated gender roles instilled by modern society. The student's solution to this problem is contrary to the perpetuated idea of women being moms and caregivers and men being breadwinners and having careers:

"the restoration of the idea that women belong in the workplace and men belonging in the family. The association between men and paid work and women with family is still around, although it is a relatively new idea. Naturally, women can work at the same capacity as men, and have worked before the Industrial Revolution in the field of agriculture alongside men. In the same way, in most families, there is a man in the role of husband and father. By making it completely acceptable for women to work outside of the home and for men to be present in the lives of their families, men and women alike would be able to enjoy fuller and more complete lives. When a part of life so important as career or family is forcibly denied to someone, the consequences are extreme and negative."

This student questions the benefits of the 'clear-cut' and 'old-fashioned' roles and their respective tasks and introduces the idea of allowing gender-role restrictions to open up in order to have a positive effect on life. Similarly, other students commented on the effects of gender norms and restrictions on men. Students pointed out the often neglected social and societal expectations of 'being male' and social norms men are intrinsically demanded to meet:

"Gender equality is equally important for men and women. When discussing gender inequality the most common things we hear about are the ways that women are treated differently/what they are supposed to do. However, there are many social norms that men are 'supposed to meet'. For example, men are supposed to be the more physical gender, they are supposed to be the breadwinners of the household, the man

is supposed to propose marriage. Having to live up to these norms can be stressful for a male, just as many norms women have to face can be stressful. For there to be gender equality there has to be a balance of these norms and that is not possible without getting rid of the norms for men."

Additionally, the social expectations and gender inequalities of spouses were a topic covered by students. Action items to address the gender inequalities discussed above included the ones mentioned in A, but also went further, for example: "Two action items to promote gender equality, would be to share a good article about gender equality on social media, and to have a group discussion with your friends and family about the importance of gender equality."

The actions suggested by the student were aimed at creating an online presence/community, which could be chosen and participated in, addressing issues of gender equality. Students all agreed on the importance of the topic for both women and men, and one student founded gender equality on basic human rights: "Yes, gender equality is equally important for men and women because all humans deserve equal treatment."

Through the journal activities, students considered and discussed their personal knowledge and views. This challenged students to go beyond their comfort zones as well as beyond the hypothetical talking "about" an issue. Instead, students were required to think of action items that could be implemented to address issues of gender discriminations or injustices in daily life and within students' capacities. In addition to being linked to theories of social justice (e.g., Nieto, 2010; Osborn, 2006 etc.), the journal activities also promoted the development of ICit (Byram, 2008) integrating the important step of planning an action item to address social injustice.

The journal entries highlight the relevance of the topic for students. They give a glimpse of the importance and impact of the topic on the students and prove that it is possible and necessary to address questions of social justice in the undergraduate language classroom. The students interpret and relate personal experiences, while relating them to experiences of "other" and "self" in order to question a status quo (ICC in Byram, 1997). This lays the foundation for critical cultural awareness (Byram, 1997). Information is evaluated which enables critical thinking (Byram, 1997), taking action (Byram, 2008), and critical cultural awareness (Byram, 2008). Their reactions show their attitudes, willingness, and determination to take action and change the injustices they describe. They also related and interpreted practices and perspectives in their own cultures and others (Byram, 1997).

In the case of voicing their opinions grounded in research, students looked at outside information and related and interpreted it to the topic of the journal (Byram, 1997). Students discovered new perspectives (Byram, 1997) when pondering people's reactions or reading information that was different from their own. They began to engage in a discourse that could be continued with classmates in the classroom (Byram, 1997). Therefore, the foundation was laid for students to become critically culturally aware. Lastly, the activity of creating action items (Byram, 1997) put the central idea of ICit (Byram, 2008) into practice.

Discussion

The question we addressed with our unit was "How can we help students in an introductory German course use the target language to discuss and learn about important issues, such gender equality?" To summarize our observations from the described class: Using vocabulary (clothing, appearances) and formal aspects of language (adjectives and adjective endings, or modal verbs in the simplified story) relevant to the chapter covered in the textbook for the course we developed and implemented activities in which students pondered social justice issues. In the course of the short implementation (75 minutes of the synchronous online session and homework before and after the session), students also acquired the knowledge and applied the attitudes and skills necessary to develop intercultural communicative competence. To allow students to cover complex topics within the linguistic constraints of proficiency at the novice level we carefully planned scaffolding activities which enabled them to reflect critically on questions of gender roles and gender inequality historically (around the time portrayed in the fairy tale *Aschenputtel* [Cinderella]) as well as in modern times.

Strategic use of the students' L1 outside the synchronous meeting was an important factor, as it enabled students to think and talk about the topic in all its linguistic complexity for part of the time which in turn facilitated their discussion of the complex issue using simple language in the synchronous meeting.

Using the fairy tale provided us with the opportunity to activate students' prior knowledge and relate to concepts of appearance related to gender, gender roles, etc. and to compare these concepts using simple language and supporting materials such as images.

These activities corresponded to Byram's dimensions of IComp (1997) most prominently, to apply critical cultural awareness (Byram, 1997) because we asked students to critically evaluate, on the basis of specific criteria, the "perspectives, practices, products" (see also NCSSFL-ACTFL Can-Do Statements for Intercultural Communication, 2017) represented in the fairy tale as well as in modern society (Byram, 1997) as they addressed gender injustices within the story and in their lives. Moreover, students developed "knowledge of social processes" (Byram, 1997). Students collectively noted and reflected upon the societal traditional and modern gender norms and images, as well as critically assessed their own beliefs, attitudes, and values they shared because of belonging to social groups and society (Byram, 1997). By critically examining those beliefs and disbeliefs in the activities students could learn to suspend judgment until they had looked at different perspectives and enough evidence before drawing conclusions.

Finally, and perhaps most importantly, we asked students to take the next step and devise an action plan through which they can address gender inequalities. This step is a requirement for the development of ICit (Byram, 2008) through which students apply their ICC in the here and now. We believe that this is a crucial component for a number of reasons: 1) Through this action component what students learn in their beginning German class contributes something to their "real" life rather than limiting their German learning experience to the classroom and to possible applications in the future. 2) Additionally, students' language use is bound

to an activity which also holds social, cultural, and personal value to them. Learning here is grounded in action (Byram, 2008; Byram et al., 2016). As has been shown in prior research (Byram et al., 2016), this motivates students by allowing them to connect topics covered in the German classroom to topics of personal importance. Students in turn realize that addressing complex and sometimes difficult/sensitive issues is part of the language learning experience and that we do not shy away from such topics but instead also address difficult and important issues in the WL classroom as suggested by Ensser-Kananen (2016) and Byram et al. (2016). Students thus do not "only" learn how to communicate effectively in German but also to discuss crucial, at times controversial, topics. 3) Furthermore, some interactions suggested in the action component by the students involve connections with others in various socio-cultural contexts, thus contributing to students discovering and also actively becoming part of ICit communities (Byram, 2008).

The fact that students were able to complete all activities (except for the journal) fully in the target language, and at the very beginning of their language learning career, is also worth mentioning. It shows that complex topics such as gender (in)equality can be covered in an introductory language classroom, even in one hour and 15 minutes, given careful planning, an underlying theoretical framework (such as ICit in combination with social justice theories), and proper scaffolding of activities. It is important to note that the theoretical commonalities of theories of ICit (Byram, 2008) and social justice (e.g., Chapman et al., 2011; Glynn, Wesely, & Wassell, 2014; Guilherme, 2002; Nieto, 2010; Osborn, 2006) facilitated the planning as well as the implementation of the unit. For example, the knowledge, attitudes, and skills of IComp (Byram, 1997) as well as the action component of ICit (Byram, 2008) provide tools for students to address social justice topics.

However, such a short treatment of a complex topic in an L2 and in an online course brings with it a number of challenges. It is difficult to allow for extended in-depth reflections in class because of time constraints but also because of linguistic limitations in the TL. This can lead to confusions. We therefore decided to email students ahead of time and explain to them in English that serious material will be covered in the course and that there might be instances in which misunderstandings could occur. We urged students to communicate with the instructor and the program director in case they had any concerns. In this case, the implementation went smoothly. Within the time constraints, students were able to meet the goal, reflecting on issues of social justice related to gender inequality in the TL. The lack of time is not only an issue with regard to the time students can spend with the material but also the time teachers spend planning and implementing the unit.

While planning and implementing theory of ICit (Byram, 2008) and social justice (Osborn, 2006) in practice was time-consuming, the authors believe it was rewarding to the students' engagement and critical reflection. Another challenge that bears mentioning is the use of the TL in and outside the WL classroom. There were a number of planned activities outside the synchronous meeting in which students were allowed to use their L1. It also needs to be said that sometimes students fell back into using English instead of the target language or in their individual group rooms in the synchronous meeting strayed from the topic they were asked to discuss. The reason for their use of the L1 seemed to be related to one of the following reasons:

need for clarification of the assignment instructions (usually once this happened the conversation returned to the TL), their interest in the topic was beyond their language capacities in the TL and consequently their engagement with the topic became so passionate that the conversation was carried on in the L1, which allowed for a more efficient way of communicating their point of view.

Conclusion and Further Perspective

As the need for successful intercultural communication grows we aim to equip our students with the tools to mediate between different cultures and opinions, and become intercultural citizens by applying their ICC in the here and now. Judging by the short implementation of our unit and reflections and questions of/by students, we come to the conclusion that the students not only were more interested in discussing real-life complex topics, but also gained more insight into matters related to addressing questions of social justice than comparable online classes from previous years. In this short unit students had a number of opportunities to think about real life scenarios, and to reflect on questions related to gender, gender equality, and social justice within the fairy tale *Aschenputtel* [Cinderella], but also related to real life contexts (Byram, 1997). Due to our underlying theories and theoretical frameworks of our unit and the relation of our unit exercises to these theories (e.g., Byram, 1997, 2008; Osborn, 2006) we were able to create activities that enabled students to explore the topic of gender and gender inequality within the target language while also coming up with action items to address social injustices and gender inequalities in their everyday lives.

Despite the obvious time constraint and work-intensive preparation of our unit, we believe it to be a success. It not only helped students address, think of, and learn about issues related to social justice, it also allowed us as instructors to reflect deeply on our teaching, and think of ways of providing students with such opportunities to not shy away from important topics in future language courses and to follow colleagues' calls for the use of critical pedagogy in language courses. Empirical research on the specific outcomes of implementations of social justice and ICit theory in terms of language and content objectives, as well as studies on what kinds of scaffolding activities support the students' use of the TL to meet these objectives would be helpful in guiding future curricular efforts.

References

Baker-Sperry, L., & Grauerholz, L. (2003). The pervasiveness and persistence of the feminine beauty ideal in children's fairy tales. *Gender & Society*, *17*(5), 711-726.

Barnett, R. (1997). *Higher education: A critical business*. Buckingham, UK: SRHE/ Open University Press.

Barrett, M., & Zani, B. (2015). Political and civic engagement: Theoretical understandings, evidence and policies. In M. Barrett and B. Zani (Eds.), *Political and civic engagement: Multidisciplinary perspectives* (pp. 3-25). London, UK: Routledge.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, UK: Multilingual Matters.

Byram, M. (2008). *From foreign language education to education for intercultural citizenship*. Tonawanda, NY: Multilingual Matters.

Byram, M., Golubeva, I., Han, H., Wagner, M. (Eds.) (2016). *From principles to practice in education for intercultural citizenship*. Bristol, UK: Multilingual Matters.

Byrnes, H., & Manchón, R. M. (Eds.). (2014). *Task-based language learning–Insights from and for L2 writing* (Vol. 7). Philadelphia, PA: John Benjamins Publishing Company.

Chapman, T. K., Hobbel, N., & Alvarado, N. V. (2011). A social justice approach as a base for teaching writing. *Journal of Adolescent & Adult Literacy, 54*(7), 539-541.

Clementi, D., & Terrill, L. (2013). *The keys to planning for learning: Effective curriculum, unit, and lesson design*. Alexandria, VA: American Council on the Teaching of Foreign Languages.

Diaz, S. (2014). Why the world needs fairy tales. *School Library Journal, 60*(11), 24.

Ennser-Kananen, J. (2016). A pedagogy of pain: New directions for world language education. *The Modern Language Journal*, *100*(2), 556-564.

Flores, M. P., De La Rue, L., Neville, H. A., Santiago, S., Ben Rakemayahu, K., Garite, R., Spankey, Brawn, M., Valgoi, M., Brooks, J., Lee, E. S, & Ginsburg, R. (2014). Developing social justice competencies. *The Counseling Psychologist, 42*(7), 998-1020.

Garrett-Rucks, P. (2013). A discussion-based online approach to fostering deep cultural inquiry in an introductory language course. *Foreign Language Annals*, *46*(2), 191-212.

Garrett-Rucks, P. (2017). Fostering learners' intercultural competence with CALL. *Foreign Language Education Research, 6*, 1-15.

Garrett-Rucks, P. (2016). *Intercultural competence in instructed language learning: Bridging theory and practice*. Charlotte, NC: Information Age Publishing.

Glynn, C., Wesely, P., & Wassell, B. (2014). *Words and actions: Teaching languages through the lens of social justice*. Alexandria, VA: The American Council on the Teaching of Foreign Languages.

Grabe, W., & Stoller, F. L. (1997). Content-based instruction: Research foundations. *The content-based classroom: Perspectives on integrating language and content*, 5-21. Retrieved from http://www.univie.ac.at/Anglistik/Dalton/SE08%20clil/Stoller&Grabe970001.pdf

Guilherme, M. (2002). *Critical citizens for an intercultural world: Foreign language education as cultural politics* (Vol. 3). Clevedon, UK: Multilingual Matters.

Henderson, K., & Malone, S. (2012). Ethical fairy tales: Using fairy tales as illustrative ethical dilemmas with counseling students. *Journal of Creativity in Mental Health, 7*(1), 64-82.

Hung, W. (2015). Cultivating creative problem solvers: The PBL style. *Asia Pacific Education Review*, *16*(2), 237-246.

Hung, W., Jonassen, D. H., & Liu, R. (2008). Problem-based learning. In J. M. Spector, J. G. van Merriënboer, M. D., Merrill, & M. Driscoll (Eds.), *Handbook of research on educational communications and technology* (3rd ed) (pp. 485-506). Mahwah, NJ: Erlbaum.

Jonassen, D. H., & Hung, W. (2008). All problems are not equal: Implications for problem-based learning. *Interdisciplinary Journal of Problem-Based Learning*, *2*(2), 6-28. Retrieved from http://docs.lib.purdue.edu/cgi/viewcontent.cgi?article=1080&context=ijpbl

Kramsch, C. (2011). The symbolic dimensions of the intercultural. *Language Teaching,* 44(3), 354-367.

National Council of State Supervisors for Languages & American Council on the Teaching of Foreign Languages. (2017). *NCSSFL-ACTFL Can-do statements progress indicators for language learners.* Alexandria, VA: Author.

Nieto, S. (2010). *Language, culture, and teaching: Critical perspectives.* New York, NY: Routledge.

Nunan, D. (2004). *Task-based language teaching.* Cambridge, UK: Cambridge University Press.

O'Connor, P. (1989). Images and motifs in children's fairy tales. *Educational Studies*, *15*(2), 129-144. Retrieved from https://www.researchgate.net/profile/Pat_OConnor2/publication/233072611_Images_and_Motifs_in_Children's_Fairy_Tales/links/551ef1450cf2a2d9e14036f3.pdf

Oura, G. K. (2001). Authentic task-based materials: Bringing the real world into the classroom. *Sophia Junior College Faculty Bulletin*, *21*, 65-84. Retrieved from http://www.esoluk.co.uk/calling/pdf/Authentic_Task_Based_Materials.pdf

Osborn, T. (2006). *Teaching world languages for social justice: A sourcebook of principles and practices.* Mahwah, NJ: Lawrence Erlbaum.

Pica, T. (2008). Task-based instruction. In *Encyclopedia of Language and Education* (pp. 1175-1186). Springer U.S.

Ruterana, P. C. (2012). Children's reflections on gender equality in fairy tales: A Rwanda case study. *Journal of Pan African Studies, 4*(9), 85-101.

Schmidt, H. G., Van der Molen, H. T., Te Winkel, W. W., & Wijnen, W. H. (2009). Constructivist, problem-based learning does work: A meta-analysis of curricular comparisons involving a single medical school. *Educational Psychologist*, *44*(4), 227-249.

Skehan, P. (2003). Task-based instruction. *Language Teaching*, *36*(1), 1-14.

Stoller, F. L. (2008). Content-based instruction. In *Encyclopedia of Language and Education* (pp. 1163-1174). Springer U.S.

Stryker, S. B., & Leaver, B. L. (Eds.). (1997). *Content-based instruction in foreign language education: Models and methods*. Washington, DC: Georgetown University Press.

Tedick, D. J., Jorgensen, K., & Geffert, T. (2001). Content-based language instruction: The foundation of language immersion education. *The Bridge: Research to Practice, ACIE Newsletter*, *4*, 1-8.

Tiwari, A., Lai, P., So, M., & Yuen, K. (2006). A comparison of the effects of problem-based learning and lecturing on the development of students' critical thinking. *Medical Education*, *40*(6), 547-554.

Tsao, Y. L. (2008). Gender issues in young children's literature. *Reading Improvement, 45*(3),108-114.

Tschirner, E., Nikolai, B., & Terrell, T. (2012). *Kontakte: A communicative approach.* (7th ed.). New York: Mcgraw-Hill.

Wagner, M., Perugini, D. C., & Byram, M. (Eds.). (2017). *Teaching intercultural competence across the age range: from theory to practice.* Bristol, UK: Multilingual Matters.

Westland, E. (1993). Cinderella in the classroom. Children's responses to gender roles in fairy-tales. *Gender and Education, 5*(3), 237-249.

Willis, J., & Willis, D. (2013). *Doing task-based teaching - Oxford handbooks for language teachers.* Oxford, UK: Oxford University Press.

Zipes, J. (2013). *Happily ever after: Fairy tales, children, and the culture industry.* New York: Routledge.

Appendix A: An Activity Overview

Activities	Language	Social Justice Goal	ICC/ IComp/ICit
Pre-session homework: Question to ponder at home asynchronous	TL (Story) \ TL or other (rest)	Read the version of Cinderella we provided you with ● Consider which 'serious' topics are covered in the fairy tale and its adaptations ● Reflect: What does gender have to do with family, work, and free time? How do you define "gender equality?" Do you think gender equality is important?	● knowledge ● interpret and relate ● attitudes
Session: 1. Warm Up (refers to activities 1.a. Pictures I, 1.b. Pictures II, 1.c. Pictures III) synchronous	TL	● Consider gender norms and traditional gender images, appearances, body images, and standards ● Consider country-specific body images, stereotypes, and standards	● knowledge ● interpret and relate ● skills of discovery/ interaction ● attitudes
2. Gender Norm Activity I synchronous	TL	● Consider qualities which, according to society, are typical of men/women ● Societal values associated with gender	● knowledge ● interpret and relate ● skills of discovery/ interaction ● attitudes
3. Warm-up activity Pictures IV synchronous	TL	● Consider qualities which, according to society, are typical of men/women ● Societal values associated with gender	● knowledge ● interpret and relate ● skills of discovery/ interaction ● attitudes ● beginning intercultural awareness
4. Gender Norm Activity II synchronous	TL	● Consider qualities which, according to society, are typical of men/women ● Societal values associated with gender	● knowledge ● interpret and relate ● skills of discovery/ interaction ● attitudes

5. *Aschenputtel* [Cinderella] I-V (refers to activities 5.a. Aschenputtel [Cinderella] I, 5.b. Aschenputtel [Cinderella] II, 5.c. Aschenputtel [Cinderella] III, 5.d. Aschenputtel [Cinderella] IV, 5.e. Aschenputtel [Cinderella] V) synchronous	TL	● Consider qualities which, according to the fairy tale, are assigned to the various types of women and men represented in the fairy tale (rich, poor, mother, father, servant, ruler, etc.) and their corresponding appearances and obligations in society ● Societal values associated with gender and socio-economic standing	● skills of discovery/ interaction ● attitudes
6. Comparison of Belief-system synchronous	TL	● Consider societal norms of (stereo-) typical male and female gender roles and expectations ● Compare to the students' and modern-day concepts and ideals. Further dismantle preconceived notions of male and female, raise awareness of, as well as break down stereotypes.	● interpret and relate ● skills of discovery/ interaction ● attitudes
Post-session homework: Journal Reflection asynchronous	English, TL if students choose to	● Reflect on injustices linked to students' own gender; Reflect: Is gender equality equally important for/to men and women? Research/ relate: historic Western ideas of men/women; Research/ relate: different cultural expectations related to gender; Investigate: gender equality in our state	● interpret and relate ● attitudes ● action component ● critical cultural awareness

Making Visible the Invisible: Social Justice and Inclusion through the Collaboration of Museums and Spanish Community-Based Learning Projects

Karina Elizabeth Vázquez
University of Richmond

Martha Wright
University of Richmond

Abstract

Concerns about inclusion and social responsibility as conduit for social justice on university campuses offer a platform for interdisciplinary initiatives. Here we focus on one such initiative, which seeks to build community between University of Richmond students and local Latino and Hispanic populations using the University of Richmond Museum collection. Collaborations between museums and Spanish classes, including a community-based learning component (Spanish Community-Based Learning and Museums - SCBLM), provide outreach to the local community and might prompt dialogues about extant social injustices (however overt or subliminal). In these experiential learning projects, the museum serves as a communal resource to embody ACTFL's Five C's of language teaching (communication, cultures, connections, comparisons, communities). The SCBLM engagements, typically Spanish museum tours, encourage social awareness, connections, and social justice by way of empathetic inclusion. This paper explains the vision (objectives) of this practice (community-based learning) and the outcomes (implications) with university students; for support, we use research from museum studies, language teaching, and critical pedagogy. As a new endeavor in academic and museum scholarship, this paper provides a model for interdisciplinary teaching and research. Finally, we state the necessity for student-community inclusive projects within universities, as they allow for a more socially aware, empathetic, and connected community.

Key words: experiential learning, museum pedagogy, Spanish teaching, situated cognition, embodied knowledge

Background

In recent years, universities have sought to reinforce the connections between learning and civic engagement as a central path both for students' citizenship and for institutions' public standing visibility. This has been accompanied by an increasing demand for research on how experiential learning impacts student performance and the community at large, as well as on scholarship about community-based research.

There has been increasing interest in offering educators, practitioners, scholars, and students inspirational models of participatory research to create beneficial community change (Beckman & Long, 2016). This interest has led to invigorating theoretical discussions on community-engaged teaching and scholarship. Concepts such as *embodiment* and *situated cognition* that have been developed in the field of neuroscience and critically discussed by feminist materialism, as well as intersectional theories (Pitts-Taylor, 2016), are of particular interest to understand better how students learn, and how experiential learning constitutes a unique opportunity.

This essay explains how community-based learning projects between Spanish classes and museums (Spanish Community Based Learning and Museums - SCBLM) provide the foundation for research on situated cognition, embodiment, and learning. We will show how situated cognition and embodiment promote learning dynamics that engage students in critically assimilating content in Spanish, while developing cultural awareness through interaction with diverse communities. At the college level, collaborations between language classes and museums have been common to enhance content classes taught in the target language (Sederberg, 2013). While language class collaborations with museums are not new, community-based learning projects in Spanish with campus and/or local museums are a new and innovative practice. This study focuses on the collaboration between a Spanish class with CBL component and the University of Richmond Museums at the University of Richmond, Virginia (UR) during the 2016-2017 academic year. SCBLM is regularly funded by the UR School of Arts and Sciences, and the Spanish Community-Based Learning Program at the Department of Latin American, Latino & Iberian Studies. This study received IRB approval.

The main purpose of this article is to demonstrate that SCBLM is a useful pedagogical approach to promote embodied knowledge as a central dimension in individuals' learning. The philosophical research question underlying this essay, is *How do we learn?* Here, embodiment is seen as the opportunity that having a body, and experiencing life in and through that body, offers individuals to access the world through action. As Pitts-Taylor (2016) has pointed out: "...embodiment locates us in a space and place, while allowing us to extend ourselves […] embodiment gives us phenomenological access to our worlds and provides opportunities for action, while allowing us to modify those worlds and opportunities" (p. 43). Therefore, meaning and knowledge in the learning process result from making relational and associative perceptions rather than being the exclusive product of the passive reception of information. From this perspective, knowledge is not considered a corpus of content that students learned or received from professors, but a process of understanding that is created with and through the senses. It is important to note here that this pedagogical practice has been proposed five decades ago by Freire (1999) in his seminal work, *Pedagogy of the Oppressed*. The author affirms that explaining does not necessarily entail unveiling and understanding complex social and cultural situations. In order to achieve that comprehension, Freire points out the importance of opening up dialogues by which people can visualize their own actions, intervene in the situations from a dialogical perspective, and as a result, engage in changing them.

Approaches

Being able to act directly on situations and confront unknown responses as new possible meanings for fixed ideas and perceptions has been the key pedagogical tool proposed by Boal (2008). The body as a whole cognitive unit is seen as central in the course of learning, as this is a process of constant assessment of the context and content, of intervention, and of critical awareness. In terms of the theater, Boal refers to the notion of *dianoia* as a relation between the character's and the spectator's thoughts that follows that of empathy and creates a moment of enlightenment, which is attained when spectators stop being passive observers and are free to act and become actors capable of changing situations. Therefore, the body is not only a cognitive unit, but also the *terrain* where understanding and knowledge takes place as a type of rewiring of meanings. As Serres (2011) has pointed out:

> …there is nothing in the understanding […] which has not first been in the senses: nihil est in intellectu quid non prius fuerit in sensu. Yet, at the end of the path that begun with sensation, sapience gives way to sagacity; I mean by this that, better than leading to that knowledge which is canonized by science, this path leads, in fact, to a refined sense of taste, bestows an exquisite sense of smell and a velvety sense of touch, forms a discerning sense of sight for nuance, cultivates a musical sense of hearing or subtle linguistics… (p. 68).

In this sense, content is produced and processed through *situated cognition*, a particular route to cognitive accomplishment where mind depends on the body, as "a fluid assemblage of the brain, body, and world" (Pitts-Taylor, 2016, p. 51). As such, students develop awareness of self and the other because of the cognitive presence of their bodies interacting with diverse communities.

The two main components of the project studied in this article were from a Spanish in the Community class (LAIS301) and the University of Richmond Museums (URM). The project itself consisted of having the Spanish students collaborate with the museum staff in creating and conducting Spanish guided tours of some of the museum collections for a wide range of audiences. The Department of Latin American, Latino & Iberian Studies at the University of Richmond offers the opportunity for students to take a course that combines specific content related to the Latin American immigrant experience and the Hispanic and Latino communities, language instruction at intermediate level, a class CBL project, and conversation practice and cultural awareness through individual volunteer work or *community engagement* (CE). With this course, students can earn credit towards their minor/major/double major, and can be eligible for upper level seminars. During this course students learn about the distinctions between the terms Hispanic and Latino through the diverse ways they are used and referred to in course materials, the manner in which they are appropriated by different generations, and their relationship with the media, social media, and political discourses. After considering distinctions such as those offered by Dávila (2001), students reflect on materials covered in the course, as well as on their CE and SCBLM experience. Thus, they become aware of the subjectivity involving the use of the terms as well as of the dissonances between their public use. By the end of the semester, students pay attention to how their

interlocutors prefer to identify regarding these terms and their implications (if they manifest this need), and learn how to ask what is the best term to be used in each. LAIS 301, Spanish in the Community, is already part of the catalog offerings, and no special curriculum approval was needed for the collaboration project with the University of Richmond Museums.

The course's content required students to become familiar with the Hispanic and Latino demography in the U.S. and to reflect critically on the concepts of *identity* and *community*. Students problematized notions of language policy, race, and ethnicity in the scope of other concepts such as social integration, cultural assimilation, inclusion, cultural hegemony, social inequality, class, gender, and linguistic policies in the US. Furthermore, they identified, described, and interpreted social phenomena directly and indirectly related to the presence and representation of Hispanic and Latino communities across the US, recognizing relevant historical events and facts about the relation between Latin American countries and the United States. Therefore, the word *community* is problematized by discussions that aim to expose the role of stereotypes in fear rhetoric. These discussions take place at the same time that students begin to work with the community (as part of their community engagement [CE] component) and explore their own feelings and perceptions. Thus, students' learning process conducts them to elaborate critical reflections based on their own assessment of the experiences and of their own responses to them. Students access notions such as *identity* and *otherness* by seeing themselves and others interacting (negotiating meaning) and having to assess situations critically. Rather than the direct or exclusive result of classroom discussions or home assignments, the signification and understanding of concepts and categories is the product of students' application of them to explain and interpret communicative experiences in which they have played an important role as members of the community.

The SCBLM combined the course content and classwork with community needs, and aimed to merge the classroom with public space through the creation of cultural capital. With this purpose, groups of students worked with the museum to design, prepare, and offer free and open to the public Spanish guided tours. Each one of the course's components involved the goal areas (communication, cultures, connections, comparisons, communities) established by the World-Readiness Standards for Learning Languages (2015). Through readings, students used content and their SCBLM engagement to judiciously identify and "compare" cultural differences. "Connections" and "communication" were reinforced through group discussions, individual presentations about community engagement (CE), written reports, and class activities such as forum theater. Following Boal's (2008) model and pedagogy, in this last activity groups of students had to create and interpret mini-performances of concepts and/or conflictive situations at the end of each unit; after discussing them, groups had to think and perform actions to change the situation. The end-of-semester symposium and the final essay led them to articulate the 5 C's through prompts that honed their critical thinking skills to offer informed interpretations. Through the SCBLM project, students achieved cultural awareness by performing the Spanish guided tours using the 5 C's that they practiced in class. This essay is supported by observations from the professor and the museum staff during the tours and by students' symposium presentations and their final critical essays.

As the second component, the museum offers an opportunity for students to reflect on the world in a manner that stimulates exploration, and to consider alternative ways of seeing, feeling, and understanding. Museums provide a locus for students and community to create narratives and knowledge discourses that incorporate diversity and inclusion as central aspects. As such, it is imperative to use a public space to create a way of connecting students and community. For museums, this collaboration with the Spanish class changes space traditionally conceived from an authoritative and Eurocentric perspective, to one that includes minority voices and other constituencies. For instance, in the 2016-2017 academic year, two Spanish in the Community classes performed five Spanish guided tours for 125 visitors, two story times for 45 attendees, and two *Museo Ambulante* visits in three Spanish classrooms at two different elementary schools for 47 students. Typically, the Spanish professor and the museum staff discuss the tours that can be offered for the semester upon checking the number of students registered in the course. Once the tours' offering has been determined, the dates are promoted in the community among school district teachers, other UR classes, and community organizations and institutions. Interested visitors book the tour in advance. When students start to prepare the tour design, they already know the audience they will be addressing. This has been helpful to secure audiences for the tours, to customize some of them, and to allow students to design tours that fit the audience. This also has proven to reduce students' anxiety as they get ready to facilitate activities completely in Spanish.

Spanish speakers with different skill levels (second language learners from beginning to advanced levels, as well as native and heritage speakers) and from different backgrounds (elementary, high school, and college students, families, and teachers) attended the tours and story times. Students designed each event. The students selected the museum content based on the audience's age and skill level and worked with staff to create activities according to their proficiency in Spanish. In this way, SCBLM connected the museum, the curricula, and the community, congregating university Spanish-language students, the community at large, faculty, and museum staff. Students had access to a transformational learning experience that placed them as active agents of social change within their communities, by creating, together with institutions and community members, meaningful cultural resources that translated into cultural capital. But how can SCBLM enrich the learner-centered pedagogy, and how might these experiences be part of joint efforts to contest social exclusion, inequality, and lack of justice?

Framework

In her exploration of the application of interactive and experiential learning models based on museum pedagogy, Sederberg (2013) acknowledges Kramsch's (2012) view of the aesthetic dimension of learning, which indicates that learners acquire language using all their senses. Sederberg focuses on how learners engage their senses and intellect in studying a museum's objects; she claims this engagement is useful in content-based courses involving interdisciplinary access to, and work with, primary sources such as museums (Sederberg, 2013, p. 76). Affect and senses (as central in the cognitive process in which the body/brain is involved) have been receiving increasing attention in the last years, particularly in feminist mate-

rialism perspectives (Pitts-Taylor 2016), rhetoric studies (Johnson 1989; Stenberg 2002; Konblauch 2012), museum studies (Chang 2006), and studies on the senses and perception (Classen, 2007). On the other hand, in the area of cultural studies and the study of material cultures, affects and emotions have played an important role in the analysis of visual and verbal rhetoric and their impact in the configuration of collective representations and subjectivities.

Affect and emotions have been noted as key dimensions in the creation of knowledge and comprehension, as they are part of the learning process. In the case of SCLBM, the possibility for physically connecting objects with audiences provides students an encounter with visuals and verbal discourses. This requires of them an immediate communicative response or negotiation of meaning that goes beyond content; thus, they form accuracy awareness and learn how to understand or decode gestures. The enlightenment notion of knowledge and understanding as direct result of intellect recently has been placed under consideration by turning back to phenomenology (Serres, 2011) and revising the place of the senses in the process of learning and comprehension, as well as in the emotional appraisal of context. According to Serres, the body has a cognitive presence that is affirmed through the gestural metamorphosis that occurs in our encounter with objects, images, etc.:

> There is nothing in knowledge which has not been first in the entire body […] The origin of knowledge resides in the body, not only intersubjective but also objective knowledge. We don't know anyone or anything until the body takes on its form, its appearance, its movement, its *habitus*, until the body joins in a dance with its demeanor. Thus, the corporal schema is acquired and exposed, is stored in a quick and forgetful memory, is improved and refined…(p. 68).

In this sense, this project between the Spanish class and the museum promotes students' interpretations and understanding in Spanish as a new *rewiring* of meaning through the experience.

Essentially, we learn with our bodies. Touch as a part of active learning invites teachers to rethink the spectrum and nature of the CBL projects, particularly their reach and significance for students and community members as they become aware of everyone's material and living conditions and circumstances (Maerker, 2015). But also, touch as a cognitive dimension poses a pedagogical challenge to teachers: What do we do with the information transmitted by the body by means of emotions and corporal states as it relates to course content and student experienced-based learning? When the students offer a Spanish-guided tour as part of the class requirement, they engage in physical activities, while communicating with others in Spanish, and display content incorporating intellectual and emotional appraisal of the environment. As such, this project promotes a student-situated cognition that:

> …overturns classical ideas of cognition as general and universal, abstract, and symbolic. Instead, meaning emerges from the interaction from the minded body with its environment. Rather than abstracting what is common in all cognition, situated cognition is best suited to examine 'the epistemic significance of particular routes of cognitive accomplishment. . .' (Pitts-Taylor, 2016, p. 43).

In this sense, experiential learning, with its reliance on the body and the senses as the emplacement for action and change, represents a cognitive accomplishment in which students, community members, faculty and staff engage in a critical awareness as Freire (1999) and Boal (2008) have proposed. By becoming actors in a communicative situation that requires an assessment and emotional appraisal of context and content, and of the others, all participants appropriate the situation through the negotiation of meaning (a kind or rewiring) from their own perspective, past experience, and particular route or path, and move toward a learning experience in which knowledge is the result of this dynamic, rather than the affirmation of certain abstract categories.

This collaboration between the classroom and the museum allows both the students and the community to reflect openly and converse in ways that can deconstruct stereotypes and general assumptions. Students gain fresh personal knowledge through this shared learning experience. In the last years, some museums have adapted engagement practices to cultivate embodied knowledge in their institutions. The *educational turn* in museum curatorship has promoted a new type of *inclusive museum* that:

> …seeks to recover the museum's social role as a purveyor of shared, collective meanings […] forging 'open representations' that acknowledge the diversity of the interpretative community thus interpolated. Inclusive museums, in short, aim to offer a new, contemporary stage for negotiating a performing cultural citizenship […] departing from a vertical 'broadcasting model' of communication and moving toward a horizontal 'peer-to-peer' structure, in which visitors morph into 'users' invited to 'complete' the meanings of the object-technology interphase through their own emotional and experience-based responses… (Anderman & Arnold-de-Simine, 2012, p. 1).

This educational shift in museums' curatorial rhetoric allows a revision of protocols of collections and displays that respond to pedagogical purposes as well as to cultural agendas about representation, specifically, inclusion and diversity. For example, as a result of the interactive Spanish guided tours, the audience shifts from being a passive receiver and observer to an active one. By moving through and touching the exhibition spaces, as well as dialogically participating in the creation of narratives, audiences are able to claim ownership of cultural resources usually unavailable in Spanish or in a bilingual format. Therefore, the museum's social role as public space moves from the passive model of reproducing knowledge (exhibit as rigid structure of a top-down hierarchical curatorial dynamic) to an active model of production (exhibit as an interaction, a bridge that builds community by sharing language, culture, and positive experiences in a safe space) stimulating the sharing of perceptions and the creation of knowledge. The SCBLM projects combine and expand in a meaningful active manner the notion of the 5 C's that Spanish language and culture professors aim to accomplish, both in the traditional classroom, and in the public space through CBL projects.

In this sense, museums are a unique location for enacting the five C's, fostering interaction through sensory experiences. Museums serve as repositories of *culture*, foster *community* relationships with programming, create *connections* between con-

tent and viewer, provide *comparisons* of similarities and differences among objects in the collection, and finally, allow for *communication* among people about their perceptions and views. For all audiences, being able to see and to talk about the representation of their community's culture at the museum helps affirm a shared sense of identity, generate self-esteem, and promotes curiosity, tolerance and understanding within the wider community (Sandell, 1998). As an ideal space to enact the 5C's, museums can be an excellent medium to promote inclusion through encounter and dialogue. According to Maleuvre (2012), the idea of inclusion has "tagged museums since the day of their invention," and as a product "of the nation-state, the museum was born under the mandate of being interesting, and relevant to the citizenry" (p. 113). But this mandate might also reinforce pervasive ideals of universality that promote cultural homogeneity; practiced as such, inclusion means coercion and turns into exclusion.

Since the 1990s there has been a dedicated focus in museum studies on understanding, employing, and representing diversity and inclusion. Chang (2006) wrote that museums are meant to acknowledge and respect race, ethnicity, gender, status, occupation, and educational diversity in order to reflect the pluralism of their visitors. Currently, in the 2010s, museums are exploring further the benefits of cultural and social partnerships within the community to best meet the needs of the public. New museum studies research is focused on "opening the gates" to multiple perspectives and replacing a single authoritative voice with a representation of many diverse perspectives (Black, 2010, p. 5). As open spaces, museums can play a role in how society reacts to new and different concepts and ideas. Having the public engage with more Latino and Hispanic art, providing more print information in Spanish, making multilingual guides available, and offering culturally enriched programs fosters our multilingual and multi-heritage society. The effort to promote multilingual guided tours at university museums implies taking a public and an institutional stand for diversity and intellectual curiosity as key elements towards inclusion.

By providing settings that allow to carefully and substantively identify differences, and then celebrate them, museums can provide opportunities for a better-informed citizenry with more tolerant social attitudes and improved social interactions (Early, 1995). Museums foster innovation and diverse points of views that can root out issues such as racism, sexism, class bias, and homophobia. SCBLM projects draw a path for community members to appropriate spaces where they can express themselves, and for students to explore their own voices in a social and cultural context where languages coexist and they can engage in a fearless, creative dialogue. But what does *diversity* mean in societies where rapid demographic changes are paired up with a divisive and socio-politically charged rhetoric?

Through these Spanish guided tours, the divisive role of preconceived stereotypes is critically and consciously combatted. In this active learning experience, the SCBLM becomes a place for diversity to be a bonding cultural component of identity, rather than a divisive force. Dialogue promotes the questioning of *absolute* truth, of already accepted hegemonic representations of culture and identities. In a safe space for sensorial, affective, and cognitive exposure, SCBLM introduces the notion that the co-existence of languages is an aspect of citizenship. This is an opportunity for students to see themselves as active members of a broader community, where

they transcend the classroom space and the regular academic calendar to impact their own, and others' lives. Furthermore, the tours become a place for students to have immersive Spanish conversations in a traditionally perceived non-immersive monolingual environment.

Because this project uses a campus museum, students are able to be creative with programming, go into the community, and reach diverse audiences (Stone, 1993). Building experiences for university students to engage with the local Latino/ Hispanic community is incredibly valuable in the current political climate of xenophobia and exclusion. Museum directors such as Xu (2016), with the Asian Art Museum of San Francisco, and Vogel (2016), Tenement Museum NYC, both wrote addresses to their employees and members that expressed their institution's cultural empathy and acceptance of diversity—emphasizing the need to welcome all new-comers, and reinforcing that exposure and knowledge are empowering tools in countering the fear of the unfamiliar and different. Cullinan (2017) discussed how fostering change in social mindsets can start with the arts and cultural organizations that nurture creativity and imagination, reminding us of our shared human potential. Latino/ Hispanic communities, whether Spanish speaking or not, are an integral part of the history of the US, and the American economic, social, and cultural fabric. The recent offensive and divisive rhetoric might erode the confidence and sense of safety of the most vulnerable members of the Latino/Hispanic communities (for example children, elderly, undocumented immigrants, etc.).

With this partnership, university students and community members alike are able to empower themselves with positive shared experiences in open, public spaces. By transforming the students into active curators and guides, and empowering the community to claim ownership to *appropriate* the collections through discussion, information and activities, this teaching/learning experience translates into civic engagement and social justice as their perspectives and voices positively evolve throughout the entire process (as noted in written reports, feedback from focus groups, presentations, symposium, and final essays). The contribution of the SCBLM is precisely that of providing a locus where common voices do not silence individual backgrounds, memories, identities, and experiences, and where inclusion does not promote just assimilation, but a dialogue towards an integration based on diversity.

Context

US Census Data (2017) shows the metropolitan area of Richmond, Virginia currently has a population of 1.3 million people, accounting for 15% of the state's population. While the Hispanic/Latino population accounts for the third largest (and rapidly increasing) group, Spanish is the leading non-English language spoken in the area. In recent years, the most common country of origin for non-naturalized citizens has been El Salvador. Latino and Hispanic communities are concentrated in three local counties surrounding the city of Richmond. The University of Richmond is situated in one of these three neighboring counties, Henrico County, with easy access south of the river to the other two counties, reinforcing the benefit of the university's Spanish CBL program.

Spanish is quickly becoming an accepted second national language in the United States, despite recent divisive rhetoric (Burgen, 2015; Planas, 2016). Being able to

speak one's native language, one's inherited language, and/or to express (in English and Spanish) one's cultural heritage or learned second language is a source of social progress. Cultural opportunities in Spanish for students and community members are a source of community comfort and promote connections between the academic and public spaces. Sharing language across different cultures builds links between students and visitors (Black, 2010). Because Hispanic/Latino populations are underrepresented in museum programming, this partnership (SCBLM) is especially beneficial to the community at large (Chang, 2006). The SCBLM collaboration also produced *Museo Ambulante,* which takes pieces from the permanent educational collection of URM out to local community meeting spaces. There, local families and community members can listen to university students deliver information and offer activities similar to those of a gallery visit that activate group shared experiences and learning. It is beneficial for cultural institutions to go out and actively explore the local communities, while speaking in the local voice, and to reach below the surface to attract new audiences of all generations and develop a real understanding (Black, 2010).

Experience

The University of Richmond Museums (URM) offer an average of 90 tours per year to public, school, and university groups and classes (specifically K–12/home-school/academic groups). All options include discussion-based tours, activities, and some hands-on opportunities. Regardless of group size, duration or activity, all visits are free. For groups visiting the natural science gallery, there are natural specimens from six continents of the world ranging from fossils, seashells, minerals, rocks, and cultural ephemera, including Mesoamerican culinary and ritual objects, silverware, glassware, Rockingham pottery, East and South Asian social and ritual pieces, and Oceanic sculpture. Under the guidance of a staff member, visitors are encouraged to handle natural and cultural objects and to engage with the collection through activities such as drawing, Play-Dough creations, scavenger hunts, and crossword puzzles, which support different learning styles.

With this system in place, university Spanish students have a strong framework to design creative approaches for their museum tours in Spanish. At the beginning of the semester, students in the Spanish in the Community class break into four groups and meet with the URM staff member to walk through the gallery, see the exhibits, and peruse the educational collection (for hands-on use). In tandem, the URM staff member and Spanish class professor help the groups find topics both relevant to a wide audience and fascinating for students to research. Students then write 20 to 30 minute scripts in Spanish with many interactive questions and two or three topic-related activities. Usually, tours include a pre-tour (warm-up), with the purpose of introducing vocabulary, exploring objects, and familiarizing the audience with the exhibit space (scavenger hunts, drawing, etc.). During the tour, a specific activity will keep the audience's attention while prompting questions and interaction (such as taking a mini-quiz or matching objects with words). After the tour, one last wrap-up activity will integrate content or objects in an entertaining way (e.g., ball-toss competition with questions and prizes, rock identification with prizes, sculptures with playdough), while a follow-up activity (e.g., crosswords, charts, and fill-in the blanks) will allow the audience to revisit their experience either at home or back in their classroom.

Upon their arrival, the visitors are divided into small groups and walked through each station entirely in Spanish (accommodating those who may need extra assistance with the language). During the tours, educational pointers are actively discussed; visitors and university students engage in conversations about the exhibits, and also share personal stories or interpretations related to them. To make the tour a true dialogic experience, student guides prepare a set of questions, which enable them to present information while motivating the audience to participate. In this way, by incorporating the audience's responses into the content to be presented, students create an inclusive learning experience. It is significant to note that during these visits there is a constant negotiation of meaning that empowers them to speak, respond to, and understand body language—recognizing that physical body language varies across cultures. They literally were in charge of the situation, having to listen and respond to the audience's needs. At the end of every visit, the full group gathers for a quick debrief. To the visitors' surprise, the university students offer prizes and treats for those who answered questions and completed the activities. Tour topics have included mineralogy, rock cycle, world religions, fine arts, and international culinary traditions.

Museo Ambulante (mentioned above) allows the university students to take objects from the museum's educational collection out into the public sphere. The students still write unique scripts and create educationally engaging activities for the group, but the tour is delivered in a communal space such as a school, senior center, community center or church. The benefit of *Museo Ambulante* is reaching a broader audience unable to attend the museum because of lack of time or transportation, or due to personal constraints. Additionally, this activity creates positive and accepting relationships between community members, university students, and URM. Ideally, audience members participating in the *Museo Ambulante* will feel encouraged to and comfortable enough to visit the campus and URM.

The classroom is where students engage in topic discussions and facilitate critical interpretations, and the SCBLM becomes the place to apply such critical thinking tools while using their physical bodies to create experienced-based responses. Also, SCBLM becomes the opportunity for them to create a knowledge that results from their embodied access to the environment and the situated cognitions created at the museum by the direct interaction with a diverse audience. More clearly, as the students prepare for their tours, they conduct research, write scripts, and design activities. Incidentally, when the tour begins, students evolve from relying on the support of the scripts to natural improvised dialogue and relaxed gestures with the audience. This change suggests that a rewiring might be taking place, that is to say a dismantling of already accepted stereotypes about the other. By creating a shared experience where people are exposed to, and interact with, objects, spaces, and peers, students' embodied knowledge becomes embodied agency transforming them into active members of the community.

To date, there have been diverse groups who have signed up for these tours, including K–12 classes (both English and Spanish speakers), homeschooled children, fellow university students, families, and senior citizens. As noted above, programs that reach out to broad audiences are ideal to foster a strong community with shared interests, bridging cultures and disparate ages. The community's reaction was

positive and manifested in various ways: returning attendance, requesting Spanish classes for the elderly, sending cards and letters of gratitude, and expressing genuine interest in the topics covered. School teachers also wrote emails expressing that they would like to return next year and voiced desires for increased offerings.

Observations, Reflections and Discussion

University students' feedback reflects the significance and necessity of this type of CBL projects. In the final papers and symposium reflections, students reported having witnessed a sense of fear and concern within the Latino and Hispanic population under the current socio-political climate; students owned a sense of stewardship toward tolerance and saw themselves as active members of change. Students observed a cultural pressure for social "whitening" and recognized the weight of the social gaze and how it emotionally affects the community. For example, one participant noted that *"nuestras acciones, o nuestra falta de acción, han tenido un gran efecto."* [our actions, or our lack of actions had an impact.] Students cogitated on their community engagement (CE), classroom discussions, and the SCBLM projects to understand how commercial advertising promotes extant stereotypes, noticing that:

> *[la] comercialización negativa de la comunidad hispana es gran parte responsable de su discriminación y exclusión . . .* [the commercial portrayal of the Hispanic community has a big role in their discrimination and exclusion] [and] *la discriminación se alimenta de la retórica del miedo* [discrimination is fed by fear rhetoric].

In their reflections, students recognized that learning Spanish and sharing experiences with community members is not just for their own benefit, but for the benefit of the local community as well, particularly for immigrants. They gained awareness that speaking Spanish with local Hispanic/Latino communities cultivates a connection of openness and acceptance, as students recognized, that starts with the community itself: *"La comunicación no debe ser la responsabilidad completamente de los inmigrantes."* [Communication should not be a responsibility only for immigrants.] After the CBL experience they noted that *"el bilingualismo era el corazón al centro de la conexión."* [bilingualism is at the heart of the connection.] Interestingly, they flipped their initial perception that Spanish speakers must imperiously learn how to speak English to be part of the community, and focused on bilingualism and learning Spanish as a part of the community members' "becoming," a process in which they also see themselves as active participants.

The above-mentioned awareness among university students has bolstered this project as profoundly relevant and invaluable. Students perceived that with social participation:

> *muchos estereotipos comenzarán a desaparecer. Para la integración completa, es tan* [sic] *importante para los hablantes de inglés aprender español.* [many stereotypes will start to disappear. For a real integration to take place, it is very important for English speaking people to learn Spanish.]

They started to understand bilingualism as a tool to help break stereotypes, to decode personal stories, perceptions, and identities:

> *Consecuencias positivas del bilingüismo . . . lleva a una distribución más justa de los recursos . . . tiene [el bilingüismo] la capacidad de codificar o decodificar formas de ser. Desarrollar esa sensibilidad ayudará a romper el ciclo de la desigualdad social.* [Positive aspects of bilingualism . . . it promotes a fairer distribution of resources . . . it has the capability for coding and decoding attitudes. To develop that sensitivity will help to break-up the cycle of social inequality.]

Based on the observations made by museum staff and the professor, the feedback from CBL, students' class discussions, reflections of their individual volunteer work (CE), and the final essay, it is evident that this partnership has promoted a critical change in perspective in both the students and the community.

Students achieved a better exploration and understanding of the community, as well as an improvement of their communication in Spanish by working their linguistic, sociocultural, discursive, and observational skills. As a student noted:

> *El primer grupo de estudiantes [visitando el museo] eran hablantes nativos de español, por lo que hubo cierta presión no sólo para hablar español, sino para hablar con claridad. . . . [Estos] proyectos abrieron mis ojos a la realidad de los problemas que hablamos en clase, y la realidad de la injusticia social que está sucediendo en nuestro país desde hace décadas. La minoría mayoritaria ha sido abusada y explotada.* [The first group of students [museum visitors] were native speakers of Spanish, therefore, there was some pressure for speaking Spanish but also for doing it clearly. . . . [These] projects opened my eyes to the reality of the problems we discussed in class, and the reality of the social injustice that have occurred in our country for decades. The bigger minority has been abused and exploited.]

Yet interacting with the audience through a planned activity such as a guided tour offered students something more than the possibility to become more confident in their communicative skills. It provided them with a suitable time for connecting abstract concepts and ideas discussed in class to their own sensorial experience of the context. Therefore, their interpretations on a specific matter arose from a practice that involved critical engagement rather than exclusively from reading and discussing in the classroom:

> *[Mi compañero y yo] pudimos interactuar directamente y conectar nuestras discusiones de las lecturas en la clase. . . . Los estudiantes [secundarios que visitaron el museo] fueron muy interesados en el museo y les gustaron las rocas y minerals fluorescents (sic)]. Sin embargo, hubo muchos momentos cuando hablé con un estudiante sobre un tema que no tenía relación con el museo. . . . Este proyecto me permitió reflexionar sobre nuestras lecturas y discusiones y ahora tengo una conexión entre el salón de clases y la experiencia en el mundo real.* [One of the benefits of this project has been that my classmate (the other tour guide) and I could interact directly with the visitors and connect those conversations to our class readings. […]However, there were moments in which I talked to the students who visited the museum about other things not related to the tour. […] I have a better connection between the classroom and the experience in the real world.]

The community engagement components of the course added to Student Learning Outcomes expectations of sociocultural awareness, civic and community agency, and critical and independent interpretation of social phenomena and events. Many students observed that language is the key to social inclusion and to end stereotypes and discrimination against immigrants. After this experience, students noted the role that learning Spanish plays in a society permeated by a negative, violent, and divisive rhetoric, and how learning Spanish does not only promote inclusion, but is also a social and civic responsibility:

> *La necesidad de acciones inclusivas en contra de una clima negativa (sic)… es necesario a trabajar para mejorar relaciones y especialmente ahora. Es esencial que el cambio empieza con nosotros americanos… En mi opinión, el instrumento para resolver este problema es el aprendizaje de español para aquellos que no [lo] hablan.* [There is a need of inclusive actions to contest the negative social climate…. It is essential that the change starts within the American society…. In my opinion, the way to solve this problem is learning Spanish by those who do not speak the language.]

For college students, the SCBLM experiences are opportunities to reflect from a new dialogic perspective, providing deeper observations of the community, regarding such issues as the restrictive access of Latino students to school benefits and the lack of resources for teachers. In fact, the tours in Spanish are an opportunity of real inclusion with mutual learning. In an insightful manner, they observed that it is essential that the change starts among America's unequal employment structure, and that speaking Spanish "*es una buena idea con ventajas en muchos lugares, pero es una 'responsabilidad' de la gente también.*" [Speaking Spanish can offer many advantages, but it is also people's responsibility.] Through action, the museum tours enabled students to develop new perspectives on complex phenomena such as social integration and inclusion, cultural diversity and processes of acculturation, and placed them in a position to confront social contradictions. They were able to navigate their own changing perceptions, and to accept the intellectual and affective challenge of becoming active members of their community.

SCBLM demonstrates being beneficial for many reasons. First, it improves and refines university student language skills by having them write unique scripts and deliver them to the community. Second, the program bridges the Latino and Hispanic community with university students and fosters shared and positive experiences. Third, this program encourages university students to participate with URM, exposing them to an encyclopedic collection. Fourth, it promotes future visits from broader audiences to campus and URM. The museum-based engagements attempted to increase participation between Spanish speakers and the university students. By doing so, the students felt as though they were acting as cultural ambassadors, deconstructing stereotypes, and creating positive and beneficial connections between disparate community members. And as one said:

> *Diferencias de lengua no deberían causar sentimientos de exclusión; por el contrario, deberían incitar a conocer otras culturas y personas.* [Language differences should not be the cause for exclusion, on the contrary, they should promote the curiosity for other people and cultures.]

By integrating faculty, museum staff, students, teachers, and community members, this project gives the opportunity for a wider social dialogue that contests the master narratives or hegemonic national representations of the Hispanic/Latino community. With SCBLM projects, students actively produce knowledge *with* the community, and create social and cultural capital through inclusion that ameliorates the negative and divisive impact of political contexts that promote and reinforce stereotypes, discrimination, social polarization, and violence. To create relevant and meaningful experiences for both students and community, it is important to recognize and celebrate the cultural differences between audiences.

Conclusion

SCBLM introduces an educational experiential shift into Spanish language teaching that extends beyond standard volunteer work within the community. The result translates into civic engagement and social justice as students' perspectives and voices positively evolve during the experience (as noted in feedback form focus groups, critical essays, presentations, and the end of semester symposium). Through the SCBLM projects, class discussions, and symposium, students actively embody the exploration of *community* by physically interacting and actively co-constructing meaning with the community members in a common space. It is an opportunity for an interpretive practice that involves the participation of the community, and leadership by university students. Students and community have the opportunity to appropriate and produce narratives that provide "new lenses" to read identity, and to understand diversity and social inclusion as a civic responsibility. In this regard, SCBLM produces social and cultural capital, while fostering curiosity and validation for diversity.

This project's contribution has been to reveal how experiential learning through student-created and interpreted content-based social interactions develops content acquisition, cultural sensitivity and social responsibility. For the community at large, SCBLM creates scenarios for a dialogue that is in itself an act of inclusion. However, this inclusion is not established according the curatorial rhetoric, hierarchies and agendas, but rather is the result of an educational shift in the museum pedagogy, in collaboration with Spanish classes with a CBL approach, that focuses on experience-based knowledge. As it has been shown in the analysis of the observations of the Spanish Guided Tours and the students' symposium and reflection essays, the collaboration between museums and CBL Spanish courses promotes critical thinking in students about the realities of Hispanic/Latino population in the US, and the US society at large. The partnership encourages awareness and discussion about human and civil rights. Students found in the museum tour an attempt to welcome Spanish speakers, an example of cultural citizenship, and the role of social change.

Via active learning, students independently arrive at the conclusion that cultural and linguistic bilingualism in Spanish is a necessary step for citizenship as part of a society with rights and democracy. Speaking Spanish and English within the community allows for a vibrant experience, creating open representations where diversity is seen as a constitutive and enriching aspect of identity and inclusion. This project has demonstrated that experiential learning creates a shifting teaching and learning framework that allows for teachers and researchers to contribute to social change, students to broaden their education, the community to have access to resources, and the museums to redefine their public role. At the end, it is all about experience!

Acknowledgements

We would like to thank Dr. Paula Garrett-Rucks and Dr. Stacey Johnson, editors of *Dimensions* and the anonymous reviewers for their insightful comments and suggestions. Thanks also to Prof. Claudia García for her thoughtful reading. Everyone's feedback strengthened our manuscript considerably. We would also like to thank the Department of Latin American, Latino and Iberian Studies of University of Richmond for their continued support and the University of Richmond Museums. Overall, we would like to thank the local K12 and community teachers for their willingness to explore collaborations with the University of Richmond, and owe gratitude for all the hard work and creativity expressed by the University of Richmond students.

References

Anderman, J., & Arnold-de-Simine, S. (2012). Introduction. Museums and the educational turn: History, memory, inclusivity. *Journal of Educational Media, Memory, and Society, 4* (2), 1-7.

Beckman, M., & Long, J. F. (Ed.). (2016). *Community-based research. Teaching for community impact.* Virginia: Stylus Publishing.

Black, G. (2010). Embedding civil engagement in museums. *Museum Management and Curatorship*, *25*(2), 129-146.

Boal, A. (2008). *Theatre of the oppressed.* London: Pluto Press.

Burgen, S. (2015). US now has more Spanish speakers than Spain – Only Mexico has more. *The Guardian*. Retrieved from https://www.theguardian.com/us-news/2015/jun/29/us-second-biggest-spanish-speaking-country

Chang, E. (2006). Interactive experiences and contextual learning in museums. *Studies in Art Education*, *47*(2), 170-186.

Classen, C. (2007). Museum manners: The sensory life of the early museum. *Journal of Social History, 40*(4), 895-914

Cullinan, D. (2017). Civic engagement: Why cultural institutions must lead the way. *Stanford Social Innovation Review*. Retrieved from https://ssir.org/articles/entry/civic_engagement_why_cultural_institutions_must_lead_the_way

Dávila, A. (2001). *Latinos Inc.* California: University of California Press.

Early, J. (1995). Creating safe environments in the museum profession. *The Journal of Museum Education, 20*(3), 16-19.

Freire, P. (1999). *Pedagogy of the oppressed*. New York: The Continuum Publishing Company.

Johnson, M. (1989). Embodied knowledge. *Curriculum Inquiry, 19*(4), 361-377.

Konblauch, A. A. (2012). Bodies of knowledge: Definitions and implications of embodied writing in the Academy. *Composition Studies*, *40*(2), 50-65.

Kramsch, C., & Gerhards, S. (2012). Im Gespräch: An Interview with Claire Kramsch on the 'multilingual subject'. *Die Unterrichtspraxis/Teaching German*, *45*(1), 74-82.

Maerker, A. (2015). Towards a comparative history of touch and spaces of display: The body as epistemic object. *Historical Social Research, 40*(1), 284-300.

Maleuvre, D. (2012). Must museums be inclusive? *Journal of Educational Media, Memory, and Society*, *9*(2), 112-125.

National Collaborative Board. (2015). *World Readiness Standards for Learning Language: 4th Ed*. Alexandria, VA: Author.

Pitts-Taylor, V. (2016). *The brain's body: Neuroscience and corporeal politics*. Durham, NC: Duke University Press.

Planas, R. (2016). Why the Spanish language isn't 'foreign' in the United States. *Huffington Post*. Retrieved from https://www.huffingtonpost.com/entry/why-the-spanish-language-isnt-foreign-in-the-united-states_us_5746fac3e4b055bb11714a36.

Sandell, R. (1998). Museums as agents of social inclusion. *Museum Management and Curatorship*, *17*(4), 401-418.

Sederberg, K. (2013). Bringing the museum into the classroom, and the class into the museum: An approach for content-based instruction. *Die Unterrichtspraxis / Teaching German, 46*(2), 251-262.

Serres, M. (2011). *Variations on the body*. Minneapolis: Univocal Publishing.

Stenberg, S. J. (2002). Embodied classrooms, embodied knowledges: Re-thinking the mind/body split. *Composition Studies, 30*(2), 43-60.

Stone, D. L. (1993). The campus art museum and its relationship to schools. *Visual Arts Research*, *19*(1), 100-108.

US Census Data. (2017). *DataUSA*. Retrieved from https://datausa.io/profile/geo/richmond-va-metro-area/#demographics

Vogel, M. (2016). Tenement Museum NYC. Retrieved from http://tenement.org/blog/a-message-from-dr-morris-j-vogel-president-of-the-lower-east-side-tenement-museum/

Xu, J. (2016). Asian art museum in San Francisco. Retrieved from http://www.asianart.org/regular/building-cultural-empathy

Promoting Social Justice through 21ˢᵗ Century Skills: Thematic Units in the Language Classroom

Begoña Caballero-García
Wofford College

Abstract

This article demonstrates the ways in which the Spanish curriculum at one private university integrated social justice learning targets guided by the ACTFL 21ˢᵗ Century Skills Map and the Partnership for 21ˢᵗ Century Skills in a Living Learning Community (LLC) course called "Social Consciousness and Developing 21ˢᵗ Century Skills." The LLC interdisciplinary approach combined an intermediate Spanish course with a compulsory one credit course for all first year students. Examples from four thematic units in the Spanish intermediate class illustrate activities intended to foster learners' social consciousness, empathy, collaboration, diversity appreciation, civic engagement, personal responsibility, and leadership. This article draws on the existing literature, the curriculum design process and product, qualitative data collection, as well as instructor reflections to make suggestions on how language educators can inspire students not only to understand the complexity of the world we live in, but also to take action by targeting 21ˢᵗ Century Skills through thematic units and authentic resources.

Key words: *social justice, 21st Century Skills, critical pedagogy, 21ˢᵗ Century Skills Map for World Languages, World-Readiness Cultures Standards, living learning communities, authentic resources, National Coalition Building Institute*

Background

Living Learning Communities (LLCs) allow students to register for multiple courses that are tied together by a common topic, allowing them to make connections through an interdisciplinary approach. In an LLC, a group of students in their first semester of university share two or more courses and live in the same dorm to afford them the opportunity to develop a sense of community within a smaller group. The World-Readiness Standards for Learning Languages (ACTFL, 2015) defines one of the 5 Cs, connection, as the ability to "connect with other disciplines and acquire information and diverse perspectives in order to use the language to function in academic and career related situations." In this way, LLCs are a perfect platform not only to follow one of the ACTFL Cs, but to delve into concepts potentially related to social justice across disciplines.

The "Social Consciousness and Developing 21ˢᵗ Century Skills" LLC aimed to make students more socially aware of their own cultural frames of reference, especially about stereotypes, prejudices, and social disparities within their own culture. In order to obtain those objectives, a critical pedagogy approach based on Freire's (1970) theory and the ACTFL 21ˢᵗ Century Skills Map (ACTFL, 2011) had an im-

portant role in this course. Furthermore, several approaches from community based learning (National Task Force, 2012, p.15) such as civic ethos, civic literacy, civic inquiry, and civic action were also included in this LLC. With those frameworks in mind, learners analyzed and compared products, practices and perspectives through a social justice lens. The new World-Readiness Standards for Cultures (ACTFL, 2015) stated that "Learners use the language to investigate, explain, and reflect on the relationship between the products and practices with the perspectives of the cultures studied." Furthermore, by promoting 21st Century Skills, the four units that will be explained below focus on how social justice is interconnected with the new World-Readiness Cultures Standards. This paper will outline the merger of two course curricula in an LLC and the creation of a space for learners to engage critically through thematic units in a world language class.

Literature Review

When the goal of language education is to change societal structures, educational practices must be selected with equality and liberation in mind. According to Freire (1970), that kind of education is only possible through developing each oppressed person's *conscientização (35)*, or critical consciousness, to bring about a new "awareness of self." This term means "learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality" (Freire's translator's note 38). Similar to current practices in critical pedagogy, social justice is the ultimate goal of Freire's pedagogy. Creating awareness in our classrooms is necessary to make our world better. Freire, like many other educators, believed that change only happens if we are aware of injustices, and we decide to do something about it. One of these educators is Osborn (2006), who commented on the role of the educator in changing the curriculum to include social justice topics:

> World language educators will need to reform and expand language curricula and instruction along the lines of a critical approach to language education, pedagogically oriented toward an exploration of issues related to the role of language in discourses, in discrimination, and in ideology. (p. 4)

In this same vein, Cho (2012), explained that "the fundamental aim of critical pedagogy is to construct school and education as 'agents of change.' Further supporting the inclusion of social justice in language learning, Glynn, Wesely, and Wassell (2014) provided rubrics and a method for educators to include social justice topics in the language educator's curriculum. They connected the need to include social justice in the classroom with the Communities standard from the ACTFL *World-Readiness Standards* (National Collaborative Board, 2015), which argues that learners should use the language beyond the classroom to interact and collaborate in their communities and in a globalized world. For that to happen, learners need to develop global competency and intercultural communicative competence (ICC) so they can interact with others in a respectful and responsive way (Glynn, Wesely, and Wassell, 2014). Byram (1997) defines ICC as "an individual's ability to communicate and interact across cultural boundaries" (p. 7). Moreover, learning to define and identify cases of equity, equality, discrimination, privilege, marginalization or oppres-

sion through social justice units, may help students to have successful interactions with people in the target language (TL). Furthermore, the second component of the Communities' standards is the importance of lifelong learning. Glynn, Wesely, and Wassell (2014) claimed that social justice in the language classroom promotes critical thinking, which then can lead to helping students to analyze and think critically about their own power structures. Critical thinking and lifelong learning are part of 21st Century Skills and should be considered in any curriculum aiming social justice issues. This article goes a step further because it explains how units can also focus in other 21st Century Skills that have been ignored such as empathy, leadership, self-awareness and social consciousness.

Three elements contribute to social justice learning outcomes in the language classroom according to Randolph and Johnson (2017, p. 12): 1) the Communities and Cultures standards; 2) student transformative learning and ICC; and 3) teachers' critical pedagogy and community-based instructional design. Once students become socially aware and are able to analyze their own assumptions that create the way they see their world, they experience perspective transformation, which is the base of transformative learning. Furthermore, Randolph and Johnson issued a call for action for all educators to consider social justice in their classroom since in their opinion language study is dominated by topics related to the political issues in our nations such as immigration, diversity, inclusion, multiculturalism, and globalism.

Using the 21st Century Skills Map as Part of Critical Engagement and Pedagogy

As explained above, critical pedagogy is essential for social justice education to happen. World languages education and the 21st Century Skills Maps for Teaching World Languages (ACTFL, 2011) connect with critical engagement and pedagogy and make it possible for teachers and learners to explore different routes that can potentially lead to social justice topics. The Partnership for 21st Century Learning (2017) is an organization whose mission is "to serve as a catalyst for 21st century learning to build collaborative partnerships among education, business, community, and government leaders" (p. 1). They collaborated with recognized national organizations of different core academic subjects to put together documents with examples demonstrating how to integrate 21st Century Skills within these content areas. For world languages, they collaborated with ACTFL, and a map was created considering the three modes of communication (interpersonal, interpretive and presentational) and the 5 Cs (Communication, Cultures, Connections, Comparisons, and Communities), which are central to the current ACTFL World-Readiness Standards for Language Learning (2015). The result, after one year of work and input from hundreds of teachers, was "The 21st Century Skills Map" for the teaching of world languages (ACTFL, 2011). This document explained how the 5 Cs interconnect with important skills and how the 21st century classroom differs from the industrial age classroom. They provided useful examples showing how to connect languages with 21st Century Skills in three main levels of language competency on the oral proficiency scale: Novice, Intermediate, and Advanced. An example of an intermediate level under the category of "Critical Thinking and Problem Solving" is:

> Students examine a variety of resumes from Internet sites. They then identify possible jobs/careers that the resume writer(s) might seek.

> Using a resume site, students complete a template for a job/career they might have at some time in the future,   and write a cover letter in which they 'apply for' a prospective job. Students organize a class job/career fair, alternately playing the roles of interviewer and interviewee. (ACTFL 2011, p. 9)

This example could be connected to social justice if students reflect on and pose questions about the differences they notice in resumes from different countries, such as the tradition of including a picture in Hispanic countries and the resulting social connotations of this practice.

Another example in the same category, but in the advanced level, is: "Students investigate an immigration issue in the US and a target-language country, analyze and synthesize the information, and propose a solution in the form of a letter to the editor" (ACTFL 2011, p. 9). This assignment is a clear example of civic engagement and social justice in the world languages curriculum. The 21st Century Skills Map (ACTFL, 2011) document can be a tool that helps educators meet the goal of including social justice topics in the curriculum.

The 21st Century Skills Map and Freire's Pedagogy

There are several notions within the 21st Century Skills Map (ACTFL, 2011) that echo the original ideas of Freire's (1970) pedagogy. One of them is the relationship between the teacher and his or her students and the type of instructor in charge. A second one is the importance of critical thinking in the classroom. Additionally, creativity and innovation are life skills that feature prominently in both texts. Using authentic resources and learning to discern the effect of media in the world are ideas one can tie to both documents. Finally, the notion of placing learner's agency in his or her learning is shared in the manuscripts.

Freire (1970) did not believe in a hierarchical authoritative classroom where the teacher had all the information and his or her only job was to transmit knowledge to the students, or what he called "banking education" (72). He claimed that "education must begin with the solution of the teacher/student contradiction by reconciling the poles of the contradiction so that both are simultaneously teachers and students" (p. 72). He also believed that by teaching each other, everybody involved grows (p. 80). In the same way, the 21st Century Skills Map for World Languages rejects the authoritative instructor, adding that one of the characteristics of the 21st century classroom is that it is "learner-centered with teacher as facilitator/collaborator" (ACTFL, 2011, p. 4). This idea connects with the importance of bringing students' strength and talents to the classroom. Glynn, Wesely, and Wassell (2014) suggested specific questions that learners can answer about themselves and that potentially can help educators to know their students better and invite them to share that knowledge. The facilitator or collaborator is somebody who works with somebody else in a project or an activity, so this type of teacher will benefit from and grow through the relationship with students. The Spanish thematic units within the LLC assured that the lessons were student-centered because there was no book and learners needed to bring content to the classroom to share with the professor and other learners. *Reciprocal teaching and learning*, exchanging information and understanding among classmates, happened every week. Although the term reciprocal teaching

and learning is not used in either of these texts, it is possible to suggest that there is a connection between this term and the ideas reflected in both documents.

Striving for critical thinking is described in the 21st Century Skills Map in the section that states: "critical thinking and problem solving: students as inquirers frame, analyze, and synthesize information as well as negotiate meaning across language and culture in order to explore problems and issues from their own and different perspectives" (ACTFL, 2011, p. 9). Freire (1970) believed that his pedagogy helped his students to become critical thinkers. He stated that "problem-posing education makes them [students] critical thinkers" (p. 83). As shown above, critical thinking is the key aspect of critical pedagogy, and transformative learning happens when critical inquiry and perspective transformation take place.

A third idea found in the 21st Century Skills Map that recalls Freire's (1970) philosophy is the relevance of creativity and innovation to contribute to society, which is related to base learning communities. The skills map outlines that "Students as creators and innovators respond to new and diverse perspectives. They use language in imaginative and original ways to make useful contributions" (ACTFL, 2011, p. 10). This resonates with Freire's (1970) teaching method as a way to develop creativity, because "problem-posing education bases itself on creativity and stimulates true reflection and action upon reality" (p. 84). Both texts mention the importance of social action and how learners can contribute to improve their communities. This connects with ACTFL communities and cultures standards as described above.

Freire (1970) emphasized the importance of a learner's agency in his or her learning and described the world as "a problem to be worked and resolved" (p. 32) and wanting the students to "be a Subject who acts upon and transforms his world" (p. 32), similar to the same way in which the 21st Century Skills Map puts an emphasis on the learner as a 'doer' or 'creator'.

Technology makes information readily accessible from all over the world. Some language instructors are used to taking advantage of these resources in the classroom. The 21st Century Skills Map (2011) defined information literacy: "Students as informed global citizens access, manage, and effectively use culturally authentic sources in ethical and legal ways" (p. 12). Freire (1970) also saw the importance of authentic resources; he promoted the reading and discussions of magazine articles, newspapers, and book reading chapters. Freire also claimed that it was necessary "to analyze the contents of newspaper editorials following any given event." Freire, in fact, questioned why different newspapers had such different interpretations of the same fact (p. 122). For him, the sense of criticism explained under critical thinking was essential. This is related to the 21st Century Skills Map because they promoted media literacy defined as "students as active global citizens evaluate authentic sources to understand how media reflect and influence language and culture" (p. 13). It is clear that the same idea of understanding and evaluating media is stated in both texts.

Even though the 21st Century Skills Map does not claim to be a source for social justice issues, some of their examples are connected to this topic and many others can be easily modified to that end. As mentioned above, many of the similarities are at the core of the thematic units created in the Spanish course in the Living Learning Community for social justice.

Instructional Context

The institutional review board (IRB) approved research on the LLC project that connected two courses: Intermediate Spanish Intermediate, a course that met the language requirement and carried three credits hours, and a FYI (First Year Interaction), a one credit hour course. Both courses met for 50 minutes three times a week. No course book was used in the Spanish classroom, rather only authentic resources such as short news clips, bilingual children's books, and videos were used, among other resources. Free grammar websites online such as "Spanish Grammar and Culture with Barbara Kuczun Nelson" (Nelson, 2007) from Colby College and "Spanish Proficiency Exercises" (Kelm, 2017) by the University of Texas at Austin were useful for students to review outside class. The FYI course shared similar objectives to the 21st Century Skills (ACTFL, 2011), creating an opportunity for both instructors to work with each other to create activities that needed to be done in English during the FYI time.

Curriculum Design

As stated above, building a community among learners where teacher and students get to know each other as soon as possible, and everyone becomes aware of individual strengths, is key to critical pedagogy and social justice education. That is why a goal for both instructors from the first day of classes was to build a sense of community where all opinions were encouraged and respected. The FYI instructor was also the college's Director of Diversity and Inclusion, and she was certified to lead a National Coalition Building Institute (NCBI) workshop. NCBI is a leadership organization that organizes workshops on diversity, inclusion an equity in campuses and other organizations. The LLC students attended a "Welcoming diversity/Prejudice reduction" training, intended to fight against racism and other forms of oppression. The main goal of the workshop was to share opinions and assumptions from different groups, while questioning stereotypes. Because the questions were personal and sensitive, students were asked to keep everything they heard during this meeting confidential. With an abbreviated NCBI session that lasted an hour and a half, students not only started to question their own ideas about stereotypes and prejudices, but also got to know each other very well, and a sense of community and trust seemed to be created between students and professors very early in the semester.

This workshop was done in English during the FYI class time, but it would be possible to conduct the discussions in the TL at advanced levels of instruction. Additional activities that were completed throughout the semester to foster a sense of community and to learn about learners' strengths included:

1. Filling out profiles in the TL and uploading a picture to the Learning Management System.

2. Making a student introductory video, power point, or digital story about themselves or something/somebody important to them. Students presented those to their classmates.

3. Playing cooperative games in the TL throughout the semester.

As Randolph and Johnson (2017) mentioned, the traditional practice for language teachers is to include at the beginning of the semester team building activities

and ice breakers in the lesson plan. They suggested a "recommended practice" for "all units throughout the semester to incorporate low-stakes trust-building activities in order to establish and continually reinforce community" (p. 25).

Students and Instructors

There were 13 students in this LLC and one Spanish preceptor. The preceptor was a senior Spanish major with an Advanced Low ranking in the ACTFL Oral Proficiency Interview (OPI). He attended one class a week and assisted the Spanish instructor with the needs of the class, and taught for five minutes during each class about a topic related to culture from his experiences studying abroad in Spain. Additionally, he met with students twice a week, once in the college dining room to play board games during the "Games in Spanish" meetings, and also, in a classroom to review grammar related to the course's learning tasks. The preceptor also accompanied students to course related events he organized, and served as a successful language learner role model for students.

Materials

A questionnaire at the beginning of the course was distributed. Furthermore, reflection papers in English after some of the events and a final reflection paper on the course were included.

Analysis

Teaching 21st Century Skills in Thematic Units through a Social Justice Lens

As Bain (2017) suggested, it is a good idea to start any unit with a question that learners need to answer. All the units in the Intermediate Spanish Course targeted the following 21st Century Skills: collaboration, communication, critical thinking, creativity, innovation, empathy, technology and media literacy, and intercultural communicative competence. The units also focused on other skills such as diversity and leadership, and were connected to civic learning outcomes. These are four examples of the units that were designed.

Unit 1

The first unit dealt with diversity, collaboration, leadership, and empathy via the topic of poverty. The main questions for this unit were: *What do you know about poverty in the USA?*; *How do you compare it with other countries in the world?*; and *How have some people's leadership and empathy helped to alleviate poverty in different places around the globe?*.

First, students had to look up information about poverty in the U.S. to create their own infographic with their research findings. This task fostered learners' technological literacy since most had no prior skills making or using infographics. Students used free versions of Picktochart (2017), Canva (2017), and Easel.ly (2017) software, which are some of the many options for making infographics online. Learners shared their information with classmates in pairs. With this activity, the interpretive and interpersonal modes of communication were practiced.

Students were asked to watch two assigned news clips of about two minutes in the TL and infer the main ideas from the images and headlines of the news. The

educator prepared questions to help the students understand the meaning of the news clips. They portrayed people overcoming difficult situations through leadership, empathy, and collaboration. The first short news clip, available at wapa.tv, called "Tejedoras de la naturaleza[1]" was about a women's cooperative in Nicaragua. The women pick up plastic bags from the beach, wash them, dry them, and color the bags to then knit colorful purses that they sell to tourists. This initiative not only provides for their families and cleans the beach in Pella, but it also saves turtles which often die when they confuse the plastic bags with food. The second video, which can be found on Telemadrid (2017) explains how an NGO, Mary Meals, was created. This organization works in more than 14 different countries, and in their model, they buy food locally and request that the communities cook and serve the food to those in need. In these videos, through effort, collaboration, creativity, and leadership, people who live in poverty improved their situation. The leadership of some people is used to the common benefit of the community. After studying and reviewing these materials, students were encouraged to look for a video in Spanish about poverty to share with their classroom to promote reciprocal teaching and learning. Once students had explored issues about poverty, guided with a lens of social justice, they were further challenged to speak on poverty issues.

Students attended a workshop by a grassroots manager for RESULTS: The Power to End Poverty, who came to the college and talked to learners about inequality in the USA. He used an active method with a quiz to ask the audience about what they knew about poverty. After the quiz, he taught students and faculty how to do a laser talk or elevator speech, using a sample to defend an antipoverty program while promoting *civic literacy*. This term is defined by the National Taskforce on Education (2012) as:

> The cultivation of foundational knowledge about fundamental principles and debates about democracy expressed over time, both within the United States and in other countries; familiarity with several key historical struggles, campaigns and social movements undertaken to achieve the full promise of democracy; and the ability to think critically about complex issues and to seek and evaluate information about issues that have public consequences. (p. 15)

With this unit learning task mentioned above, students used language to investigate, explain, and reflect on products, practices, and perspectives related to poverty. Therefore, the new World-Readiness Cultures Standards were used through a social justice lens. Additionally, because students were able to learn about RESULTS and how its team efforts had positive results in poverty awareness advocacy, some of the students in the class decided to join the college RESULTS chapter.

Four Civic Learning Outcomes in the form of civic literacy, civic engagement, civic responsibility, and civic leadership skills such as advocacy, public speaking, and team working happened with those students with the help of this NGO. They wrote letters to their senators and congressmen requesting that safety nets for the poor be protected. Students were also encouraged to meet with a local congressperson's assistant to voice their support for antipoverty programs such as the earned income tax credit (EITC) and food stamps. At that meeting, students used the knowledge

they had obtained during this unit to express empathy for and solidarity with those in poverty. In a reflection on this unit, one student stated:

> *I learned that poverty is actually a big deal, even in the United States. It is something very serious and is a problem that needs to be addressed. What is very important about this talk, as well as what I took out from it is that anyone, literally anyone, can help out. Even if it is in your community, you can make a difference. This talk inspired me to have more of a role in my community, to just give back to a community that has been so great to me.*

This student became a member of the RESULTS campus chapter and attended the meeting with the congressman's assistant. He, along with other students, showed a sense of responsibility to work for greater equity. Although all students were required to attend the RESULTS lecture, only the learners who were moved by this unit decided to be engaged in their communities, volunteer, and become social change advocates.

Unit 2

The second unit was centered on self-awareness, personal responsibility, initiative, effort, self-direction, and empathy for the disabled. For this unit, the main questions for learners were: *What are your core values and goals for the future?* and *Is empathy an important skill for you?*. Students and the professor shared a long list of values in the TL such as love, family, justice, creativity, and personal development. Learners then determined which three values were the most important to them, and they had to explain why they chose them in the TL. This exercise was intended to help students to get to know themselves better and understand why they act the way they do. This is related to a Civic Learning Outcome called Vocational Discernment or developing a deeper understanding of one's calling or vocation.

Students also watched a video in Spanish from writer Elsa Punset[2] (Punset, 2014). This Spanish video teaches viewers strategies to achieve their goals. In the TL, students needed to establish an important goal for themselves and strategize how to obtain it following Punset's advice. They also needed to draw their goal or dream and be able to explain it in the TL to their classmates. The three modes of communication were practiced with these two learning tasks.

Additionally, students also read different bilingual books assigned to them. These stories represented brave Latino immigrant children who were able to reach important goals in their lives, such as being able to immigrate to the USA, adapting to a new school without speaking the native language, and eventually bringing a father to the USA from El Salvador. Effort, friendship, and the help of their communities were key for each character's success. After reading the books, learners had to reflect on and write about how the characters developed the 21st Century Skills targeted in this unit. An interpretive mode of communication was developed by reading and understanding the books, and the interpersonal mode of communication occurred when students explained to each other in their own words the book they read and how the characters developed specific abilities. An effective activity to promote interpersonal communication was to share such books they read with a *speed dating* exercise. Learners had two minutes to explain their book in the TL to

their partner. They took notes on each other's books before moving on to their next classmate. This activity enhanced reciprocal teaching and learning and sustained the idea of building community during the semester among the class. Empathy and understanding of other people's situations were skills targeted with these books, along with diversity appreciation since all the characters were from different countries in Latin America. One student commented the following after this unit:

> *I feel like I've developed a lot of skills in this class and empathy is definitely one of them. I think it makes you a more compassionate and loving person in general and I think that is the key to getting along with people better. It's always a good idea to get to know someone before making assumptions about them and their actions.*

To continue the topic of empathy in this unit, learners watched a short news clip (Actuality Media, 2014) about a café called "Sonrisas" in Nicaragua. This coffee shop only has servers who can neither hear nor talk. Sign language is used, and this initiative gives employment to the disabled. Learners were asked to learn to communicate with some basics of sign language and think about how we needed to be an inclusive society. For this news clip, learners needed to make their own vocabulary list after watching the video. Another learning task related to social justice is that students were asked to imagine themselves as an employer who cares about the disabled and to develop a project or company similar to the one in the news. With this activity, students reflected on how their own culture treats the disabled, and which types of companies and leaders are needed to improve relationships with this social group. This is also an example of connecting the new World-Readiness Cultures Standards with social justice since learners analyzed and reflected on the types of disabilities in their culture, the social norms related to this group and the ideology behind it.

Service and civic engagement also happened in this unit with an activity programmed on campus. Each fall semester, students organize a "Halloween Day" to give candy to and play games with children from the community that visited the campus for the event. Usually, games are competitive. However, the students, professors and preceptor in this LLC decided to organize different activities related to this unit that promoted social justice. First, they lead cooperative games[33] in Spanish. Also, students read the bilingual books learned in class, that portrayed as main characters children immigrants, and that promoted empathy, collaboration, effort and team work. Finally, students taught some sign language to children, and they talked about respecting and understanding people with disabilities because diversity and inclusion needed to be supported.

Unit 3

This unit targeted social consciousness and civic literacy through criminal justice and domestic violence topics. Some of the questions learners were faced with at the beginning of this unit were: *Why are there so many people who want to change the American criminal justice system?*; *How could criminal justice be improved?*; and *Are our justice department and government in general doing enough to reintegrate female prisoners once they have finished their prison sentences?*.

As in the other units, students first investigated the topic by themselves and prepared information to share with classmates. Learners often are not aware about

the fact that South Carolina has one of the highest rates of domestic violence and women killed by men. Additionally, learners had to work with the song "Malo eres" (2007) by the Spanish singer Bebe. This song is about a woman with children who suffers from domestic abuse. Next, students watched a short clip about a Spanish dancer who teaches flamenco in a Bolivian female prison (BBC, 2013). Activities around the song and video were similar to the aforementioned activities described for talking about news clips. Following the World-Readiness Cultures Standards (ACTFL, 2015), learners used the TL to investigate, explain, and reflect on a social justice topic, domestic violence. Additionally, a guest playwright gave a lunch and learn in English about her play, "The Volunteer" (Landis, forthcoming), related to domestic abuse and the US criminal justice system. She explained how the play was created and how she drew from her six years as a volunteer in a female prison to create the play. The playwright shared with learners and guests some realities of which many were not aware. For example, she explained that women inmates have very few visitors compared with male inmates, the ease with which arrest and imprisonment can happen, and that some women are in prison because of years of domestic abuse and/or because they killed their partners in self-defense.

Students had the opportunity to go to the theater and watch their Spanish professor act, since she was one of the main characters of the play. The play was winner of the New Play Centre Stage Awards in 2015, in Greenville, SC. All the students wrote a reflection in their online portfolio, using Pathbrite (2017), about the impact of the play on their understanding of the topics studied in this unit. Transformational learning happened during this unit and one of the students commented:

> *My perspective on inmates and the corruption that occurs to females and prison really had an effect on me. These facts should definitely be discussed more so that a change can eventually happen.*

This reflection was written in English as part of their FYI (First Year Interaction) coursework linked to the LLC.

Unit 4

The fourth and final unit focused on diversity and global awareness, with topics including rejecting stereotypes and being aware of religious differences. The questions for this unit were: *Are some stereotypes connected to a specific culture or religion?* and *How can we combat them?*.

The first activity for students to do in the TL was to post a picture on the platform they share and explain why that picture was culturally relevant for them. As homework, students watched two videos in English that help fight stereotypes, Momondo's Tedtalk (Momondo, 2016) and "The Danger of a Single Story" by Chimamanda Ngozi Adichie (Adichie, 2009). Learners shared their reflections about those videos in the TL. The first video is about a group of people who are interviewed before and after getting a DNA test, and how their view point of other cultures is totally changed after they realize they are connected to other parts of the world. Because this course had a budget, students had the opportunity to get their DNA tests done, with a cost of $100 per test, and the students created videos similar to the one they watched before and after knowing which countries they were connected to.

Also, for this unit, learners watched a Youtube video called "Latinos musulmanes luchan contra los estereotipos y buscan su identidad" (eluniversocom, 2012) which details the increased number of Latinos that become Muslims in the U.S. They had to create their own vocabulary list with words they learned from this video. Then, they had to use those words to write this video's summary in the TL. One more learning task was to reflect on an article online on myths about Muslims called "Mitos y realidades sobre los musulmanes" (Webislam, 2012). A successful activity for this unit once students had enough vocabulary and knowledge about this topic was to do a role play in pairs. One of the students said a stereotype or myth aloud about Muslims, and the other student responded in the TL with arguments learned in class.

Next, a campus pastor who is in charge of Interfaith groups was invited to talk to students about the importance of respecting everybody's religion. He also arranged for the class a visit to a mosque in Rock Hill, SC. The class was able to attend the Friday service, and afterwards, the learners were engaged in a conversation with the mosque's Iman and a second Iman who was the guest speaker that day. Because this visit happened the Friday after the U.S. national elections on November 8, 2016, the service's message was focused on the importance of opening their mosque to different people to make the point of Islam being a peaceful religion.

This unit, like the ones described above, focused on connecting social justice with the new World-Readiness Cultures Standards and 21st century skills (ACTFL, 2015) because the Muslim religion, their practices, and ideology were studied and analyzed. Additionally, one of the Civic Learning Outcomes obtained from these activities was Civic Literacy. This is connected with being socially aware and becoming knowledgeable and conversant about pressing issues facing society today, such as respecting different cultures and religions and more specifically, fighting Muslim stereotypes. One student commented about the trip to the mosque:

> *My classmates and I also had the fantastic opportunity to visit a mosque in Rock Hill, South Carolina… I was tremendously skeptical going into this situation as I did not know what to expect. This is because the media personifies many terrorists as being of Islamic faith… This opportunity enabled me to be a more socially conscious person as I learned to look past stereotypes that are portrayed throughout society and the media.*

Pedagogical Implications

Some of the different assessments conducted during this course, formative reflections about individual events or texts, and the final self-reflection summative assignment reflect one or more of the four components that Glynn, Wesely and Wassell (2014) said that Sonia Nieto saw as being part of a social justice education. The first component is that the unit "challenges, confronts and disrupts misconceptions, untruths and stereotypes that lead to structural inequality and discrimination based on social and human differences" (Glynn, Wesely &Wassell, 2014, p. 1). Most students agreed that learning about these different topics changed their perception. A student in her summative self-reflection mentioned:

> *The program involved interactive activities such as visiting the mosque in Rock Hill, as well as watching news clips about relevant conflicts such*

> *as illegal immigration and poverty. Through these exercises and experiences, I have seen a change in my perspective of the world, acquired higher level of Spanish-speaking skills, and gained an increased ability to show empathy.*

The second component for social justice education to happen is that the course "provides all students with the resources necessary to learn to their full potential, including both material and emotional resources" (Glynn, Wesely &Wassell, 2014, p. 1). The fact that this course was part of a LLC and that students share the same dorm and two classes together was ideal for them to feel close very soon at the beginning of the semester. Furthermore, with the NCBI workshop and other activities mentioned above that promote understanding and community, students most probably felt that they were in a safe place and they could express themselves.

The third component is "to draw talents and strengths that students bring to their education." (Glynn, Wesely & Wassell, 2014, p. 2). To this point one student commented about her experience on the "Halloween Day" described above and she stated:

> *I also really liked participating in the Halloween Festival and working with the children. I spent most of last year teaching Spanish to pre-schoolers, so this activity came really easy to me. I'm also glad that I got to teach the kids my "Movement" song because I knew they would like it, and they did.*

This specific student was happy to be able to share her knowledge teaching Spanish to children.

The four components mentioned by the authors is that the classroom "creates a learning environment that promotes critical thinking and agency for social change" (Glynn, Wesely &Wassell, 2014, p. 2). Some students in this course wrote letters to their politicians, met with their aids and expressed their willingness for social change. Besides, one student commented about the author of the play, "The Volunteer", "*she was a great speaker and I would love to go to the prisons and volunteer like she has done. She has inspired me.*"

Conclusion

The four units explained in this paper, along with the NBCI workshop, were taught to reinforce 21st Century Skills such as global awareness, civic literacy, communication, collaboration, creativity, information, media and technology literacy, initiative and self-direction, leadership and responsibility, and tie them to social justice issues. Although social consciousness is not listed as a 21st Century Skill, it is an important part of understanding society, as people are not always aware of injustices, prejudices, or stereotypes that are so ingrained in society that they are seen as "normal." For social justice to happen in the classroom or anywhere, an awareness of the issue needs to happen first. Thus, empathy is a component added to each unit, as empathy is an essential element to target social justice. One needs to be able to feel and understand others' emotions and situations to be moved to act against injustice. Regarding empathy, Gardner and Goleman (2008) stated that to be a good leader, the

most important thing a person needs is to be empathetic. There are psychologists, such as Krznaric, author of *Empathy: Why It Matters, and How to Get It* (2014)**,** who are of the opinion that empathy can be taught.

In these pages, it has been suggested how all four units connected the new World-Readiness Cultures Standards and social justice. In addition, they also shared the commonalities explained above between Freire and the 21ˢᵗ Century Skills Map. Learners had to research information about each topic at the beginning of each unit and share it with the professor and classmates. This learning task contributed to reciprocal teaching and learning where the professor was a collaborator that guided the learning of the students, with everybody involved learning from each other. This very activity also promoted critical thinking, which is one of the skills promoted by Freire and the 21ˢᵗ Century Skills Map. Students in the LLC were required to reflect on stereotypes and analyze topics they did not know much about such as female inmates in the U.S., living with disabilities, or the Muslim religion, among others. Similarly, taking initiative, information, and media literacy and technology literacy with the use of infographics were skills targeted with this learning task and some others. By having the learners in charge of much of the information taught in these units, creativity and innovation, two other commonalities between Freire and the 21ˢᵗ Century Skills Map (ACTFL, 2011), were promoted. One specific example of this is the learning task for which they had to 'create' a company that employed people with disabilities. The use of authentic resources promoted by both Freire and the 21ˢᵗ Century Skills Map happened with all the activities learners were involved.

Engaging language learners in various events in the school and community fosters real world learning and grounds theory into practice. It is important for educators to check their school's calendars before the semester starts to plan ahead for tasks and activities that connect learners with the community. For this course, some of the tasks the class did were based on events that were already happening in the community, such as the play "The Volunteer," (Landis, forthcoming) or the "Halloween Day" celebration.

We, as language and culture educators, are in a key position to make a difference in the world, one course and one student at a time. We should not underestimate or underuse this opportunity or responsibility to make our world better.

End Notes

[1] This news clip and others described in this manuscript were found by some of the author's colleagues, such as the current Spanish coordinator and the previous one. They are sometimes used in the Spanish curriculum of the institution.

[2] Elsa Punset is a writer and a philosopher. She has many videos online that are very useful as authentic resources on the topic of personal development.

[3] An example of a cooperative game is the "musical chairs," in which instead of eliminating children, chairs are eliminated and children need to share the chairs once the music stops.

References

Actuality Media (2014). *El café de las sonrisas. [Video file].* Retrieved from https://www.youtube.com/watch?v=3_fYXof4ifo

Adichie, C. (2009). *The danger of a single story* [Video file]. Retrieved from https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story/up-next

American Council on the Teaching of Foreign Languages [ACTFL]. (2011). *21st century skills map.* Retrieved from https://www.actfl.org/sites/default/files/pdfs/21stCenturySkillsMap/p21worldlanguagesmap.pdf

American Council on the Teaching of Foreign Languages [ACTFL]. (2015). *World-readiness standards for learning languages.* Retrieved from https://www.actfl.org/publications/all/world-readiness-standards-learning-languages

Bain, K. (2017, May). *Deep learning in a digital world.* Keynote address presented at the 2017 University of South Carolina Upstate Quality Enhancement Plan, Spartanburg, SC.

BBC (2013). *Flamenco para evadirse de la cárcel.* [Video file]. Retrieved from http://www.bbc.com/mundo/video_fotos/2013/07/130702_video_flamenco_en_carcel_bolivia_bd

Byram, M. (1997). *Teaching and Assessing Intercultural Communicative Competence.* Clevedon: Multilingual Matters.

Candela, S. (2007). Malo eres [Recorded by Bebe]. On *Pafuera Telerañas* [CD]. Miami, FL: Mock and Roll

Canva [Computer software]. (2017). Retrieved from https://about.canva.com/

Cho, S. (2012). *Critical pedagogy and social change: Critical analysis on the language of possibility.* New York: Routledge.

Easel.ly [Computer software]. (2017). Retrieved from https://www.easel.ly/aboutus

Eluniversocom, 2012. *Latinos musulmanes luchan contra los estereotipos y buscan su identidad.* [Video file]. Retrieved from https://www.youtube.com/watch?v=psAOr5K3k-k

Freire, P. (1970/2000). *Pedagogy of the oppressed.* New York: e Continuum Publishing Corporation.

Gardner, H., & Goleman, D. (2008). *Good work: Aligning skills and values* [Audio CD]. Florence, MA: More than Sound.

Glynn, C., Wesely, P., & Wassell, B. (2014). *Words and actions: Teaching languages through the lens of social justice.* Alexandria, VA: ACTFL.

Kelm, O. (2017). *Spanish Proficiency Exercises.* Retrieved from http://www.laits.utexas.edu/spe/index.html

Krznaric, Roman. (2014). *Empathy: Why It Matters, and How to Get It.* New York: Perigee.

Landis, C.K. *The Volunteer* (Forthcoming). (B.B. Jones and C.C. Smith, Eds.) City: Publisher.

Momondo, (2016). *The DNA journey.* [Video file]. Retrieved from http://www.bbc.com/mundo/video_fotos/2013/07/130702_video_flamenco_en_carcel_bolivia_bd

National Collaborative Board. (2015). *World-Readiness Standards for Learning Language: 4th Ed.* Alexandria, VA: Author.

National Task Force on Civic Learning and Democratic Engagement, Association of American Colleges and Universities. (2012). *A Crucible Moment: College Learning & Democracy's Future.* Retrieved from: hrps://www.aacu.org/sites/default/files/files/crucible/Crucible_508F.pdf

Nelson, B. (2007). *Spanish language & culture*. Retrieved from https://personal.colby.edu/~bknelson/SLC/

Osborn, T. (2006). *Teaching world languages for social justice: A sourcebook of principles and practices*. Mahway, NJ: Lawrence Erlbaum Associates.

Partnership for 21st Century Learning. (2017). *P21.org: Our vision and mission*. Retrieved from http://www.p21.org/about-us/our-mission

Pathbrite [Computer software]. (2017). Retrieved from https://pathbrite.com

Picktochart [Computer software]. (2017). Retrieved from https://piktochart.com/

Punset, E. (2014). *Alcanzar nuestras metas.* [Video file]. Retrieved from https://www.youtube.com/watch?v=an2bN-Z1ukl

Randolph L.J., Jr. & Johnson, S. M. (2017). Social justice in the classroom: A call to action. *Dimension*, 9-31.

Telemadrid (2017). *El cobertizo que alimentó a un millón de niños.* [Video file]. Retrieved from http://www.telemadrid.es/noticias/sociedad/noticia/el-cobertizo-que-alimento-un-millon-de-ninos

Torres Collazo, R. (2012, March 15). *Mitos sobre los musulmanes.* Retrieved from https://www.webislam.com/articulos/70606-mitos_y_realidades_sobre_los_musulmanes.html

Wapatv (2011). *Tejedoras de la naturaleza* [Video file]. Retrieved from https://www.wapa.tv/programas/wapa4/tejedoras-de-la-naturaleza-_20131122321997.html

WebIslam (2012). *Mitos y realidades sobre los musulmanes.* Retrieved from https://www.webislam.com/articulos/70606-mitos_y_realidades_sobre_los_musulmanes.html

2017 Individual Sponsors

David Alley	GA	Andrea DiBenardo	GA
Lucy Amarillo	VA	Marjorie Duvall	GA
Stacy Amling	IA	Albert Fernandez	FL
Yoshimi Aoyagi	NC	Mary Ellen Foye	VA
Marcia Arndt	MA	Paula Garrett-Rucks	GA
Jason Bagley	SC	Pamela Gemmer	IN
Leslie Baldwin	NC	Lucas Gravitt	KY
Greg Barfield	GA	John C. Green	GA
Pamela Benton	FL	Ann Marie Gunter	NC
Matsui Boren	GA	Laura Hall	MS
Peggy Boyles	OK	Elizabeth Harrison	MS
Michelle Broeg	GA	Ellen Hart	NC
Jackie Bronkie	FL	Amarilys Heard	FL
Megan Buck	GA	Bobby Hobgood	NC
Janet Bunch	MS	Sandrine Hope	AL
Lee Burson	GA	Lesa Howell	GA
Deika Bustamante	LA	Daphne Hrib	GA
Brenna Byrd	KY	Yohanna Jimenez	AL
Erin Carlson	SC	Myra Johnson	FL
June Carter	SC	Stacey Margarita Johnson	TN
Krista Chambless	AL	Delandris Jones	SC
Rosalie Cheatham	AR	Gale Jones	FL
Alison Clifton	VA	Norah Jones	VA
Carol Anne Costabile-Heming TX		Tammy Kasserman	NC
		Caroline Kelly	NC
Ruta Couet	SC	Charli Kinard	SC
Catherine Danielou	AL	Horst Kurz	GA
Kelly Davidson Devall	SC	Vernon LaCour	MS
Tania Dee	VA	Craig Leavitt	FL

2017 Individual Sponsors

Raegan Lemmond	AL	Natalie Runyon	NC
Bettina Linden	SC	Victoria Russell	GA
Daniel Maaske	GA	Dawn Samples	SC
Linda Markley	FL	Linda Santiago	FL
Sharon McCullough	SC	Jenny Santilli	WV
Lindsey McEwen	TN	Kelly Scheetz	TN
Lisa McFadden-Garrison	AL	Deanna Scheffer	FL
Ben McMaine	KY	Stephanie Schenck	SC
Elisa Molano-Cook	FL	Carmen Scoggins	NC
Melissa Monroe	LA	Thomas Soth	NC
Juan Carlos Morales	FL	Liza Speece	SC
Bill Morgan	GA	Kathleen Stein-Smith	NJ
Karlee Nichols	NC	Erika Stevens	TN
Allison Nixon	TN	Betsy Taylor	TN
Cornelia Okraski	NC	Teresa Todd	TN
Michelle Olah	FL	Jon Valentine	GA
Jamie Patterson	GA	Virin Vedder	GA
Edwin Perez	GA	Ana Velazquez	NC
Lisa Podbilski	KY	Nolvia Ventura	MS
Stacey Powell	AL	Maria Villadoniga	FL
Sonia Puerta-Quinn	GA	Michael Vo	GA
Delynda Ramirez-Carter	NC	Korey Wheatley	TN
LJ Randolph	NC	Meredith White	TN
Mary Lynn Redmond	NC	Greg Williams	NC
Danielle Richardson	NC	John Wilson	GA
Robbie Richwine	NC	Carolyn Wright	NC
Nilda Rivera	LA	Margaret Young	SC
Melyn Roberson	GA		

2017 Patrons Representing
Institutions and Organizations

ACTFL, VA
Marty Abbott

UDCA Universidad de
Ciencias Aplicadas y
Ambientales , MS
Martha Dow Adams

Worldstrides / UVA, VA
Wendy Amato

Auburn University, AL
Sue Barry

SCOLT, MD
Herman Bostick

AATG, NJ
Keith Cothrun

Immersion Island, NC
Jennifer de Lima

West Virginia
Virtual School, WV
Leah Devine

InterPrep, GA
Greg Duncan

St. Johns County School
District, FL
Donna Guzzo

MFLA, MS
Elizabeth Harrison

Indiana University, IN
Isabel Fernando Herrera

Stevens Learning Systems
Inc., GA
Jamie Hincemon

SCOLT, GA
David Jahner

Savannah Chatham County
Public Schools, GA
Mark Linsky

SANS Inc., GA
Daniel Maaske

SCOLT, VA
Lynne McClendon

Stevens Learning Systems
Inc., OK
Ralph Pohlmeier

University of Florida, FL
Mary Risner

JNCL-NCLIS, DC
Bill Rivers

FLAVA, VA
Sue Robertson

Fayette County Public
Schools, KY
Laura Roché Youngworth

Augusta University, GA
Jana Sandarg

ACTFL, VA
Paul Sandrock

AATSP, AL
Sheri Spaine Long

Ken Stewart Consulting, NC
Ken Stewart

FLAVA, VA
Bettina Staudt

LinguaTalks Consulting, NC
Karen Tharrington

EF, MA
Teri Trautwein

DeKalb County
School System, GA
Rhonda Wells