BILINGUAL INTERVENTIONIST BELIEFS AND ROLES: WORKING WITH TEACHERS
IN DIALOGUE, DISRUPTION, AND TRANSACTION

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PAUL PARKERSON, M.ED.

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DEDICATION

I dedicate this work to students and teachers that I have encountered as I have moved throughout the world. All of you, in some way, have had an impact that has shaped my journey and my identity.

"Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt."

William Shakespeare, Measure for Measure

"If you would be a real seeker after truth, it is necessary that at least once in your life you doubt, as far as possible, all things."

René Descartes

"And your doubt can become a good quality if you train it. It must become knowing, it must become criticism. Ask it, whenever it wants to spoil something for you, why something is ugly, demand proofs from it, test it, and you will find it perhaps bewildered and embarrassed, perhaps also protesting. But don't give in, insist on arguments, and act in this way, attentive and persistent, every single time, and the day will come when, instead of being a destroyer, it will become one of your best workers–perhaps the most intelligent of all the ones that are building your life."

Rainer Maria Rilke, Letters to a Young Poet

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ABSTRACT

PAUL PARKERSON

BILINGUAL INTERVENTIONIST BELIEFS AND ROLES: WORKING WITH TEACHERS IN DIALOGUE, DISRUPTION, AND TRANSACTION

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Literacy is an important tool for students to challenge education, themselves, and ultimately the world. Dialogue about books can effectively engage middle school and high school students in explicit dialogue, disruption, and transaction; however, educators seldom reach deeply enough to truly engage elementary students. More investigation is warranted to examine the complexities of the teacher's role in facilitating these deep dialogues with upper elementary students. The purpose of this study was to explore my beliefs and roles as a bilingual interventionist committed to instruction through dialogue, disruption, and transaction, with translanguage. I researched to understand how these beliefs, roles, and interactive processes shaped my work with teachers. This analytic autoethnography centered on my conversations and interactions with third and fourth grade bilingual teachers as we planned and discussed lessons in a 9-week language arts unit that included read-alouds and character study of fictional texts.

There were three primary data sources: the researcher's personal journal, field notes from unit planning sessions with two teachers, and field notes from a discussion with the administrator before and after the unit. I analyzed data using two-cycle coding (Saldaña, 2011) and thematic organization (Attride-Stirling, 2001) to arrive at three global themes. I intentionally triangulated data by using an autoethnographic lens to continuously return to personal journal entries and observations captured in field notes with the teachers and administrator, maintaining an interstitial structure to the data as a whole.

Findings are presented as global themes reflecting my evolving belief in giving support and the primary role I played as advisor/consultant. The findings also highlight how my

interactions with the teachers changed across the course of the study and influenced my

perceptions and actions. Finally, this study revealed a commitment to interactive processes

involved in ensuring language access/freedom in learning.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER I

INTRODUCTION

The pedagogy of traditional learning spaces in public elementary school does not adequately address the agency and voice of multilingual learners and educators (Baker & Wright, 2017; Dewey, 2012; García & Li Wei, 2014; Langer-Osuna et al., 2016). Educators who have used critical perspectives to analyze the academy and structure of educational institutions have developed theoretical frameworks that seek to apply a critical lens towards pedagogy (Alvermann & Unrau, 2013), with an awareness of the dangers lurking in positions of power. The responsibility of a teacher goes beyond mere academic mechanics, the social and cultural implications must be included with critical pedagogy (Freire, 1985, 2000). In interrogating that responsibility, I (the researcher) am pursuing an autoethnographic study to research my roles and beliefs in the educational setting.

As a public school instructor, specifically, as a bilingual interventionist, my pedagogical choices become fingerprints that are left behind. These fingerprints, evidence of my roles, my beliefs, my interactions, leave their mark on the students and teachers I have worked with, directly and indirectly. Whether following a school or district's curriculum blindly, interacting with students and students' families based on cut-out patterns provided by administrators or peers, or the questioning used during interactions in the classroom; most of these choices can simply perpetuate existing policy. To truly distinguish between extending what is in place and executing new practice, I must examine the choices I make based on my beliefs in every aspect of pedagogy and examine my roles in dialogue with students and teachers from a personal perspective, one that is based on positionality and outcome.

In my identity as a bilingual educator, I recognize what Freire (1998) referred to as being incomplete,

It is in our incompleteness, of which we are aware, that education as a permanent process

is grounded. Women and men are capable of being educated only to the extent that they

are capable of seeing themselves as unfinished. Education does not make us educable. It

is our awareness of being unfinished that makes us educable. (p. 58)

To that end, I pursue autoethnography for this research, having seen the value of narrative

in education. As hooks (2014) stated, "When professors bring narratives of their experiences into

classroom discussions it eliminates the possibility that we can function as all-knowing, silent

interrogators" (p. 21). Anderson (2006) pointed out the importance of mutual informativity and

highlights the fieldwork carried out by Michael Schwalbe as a good example,

Reflecting on my reactions to their activities, in light of my own biography, also helped

me to understand what the men were seeking and why. Every insight was both a doorway

and a mirror, a way to see into their experience and a way to look back at mine. (1996, p.

58)

As an intentional goal included in my study, I examined the mirrors (my reflections) and doors

(the experiences with teachers) throughout the research process.

Of course, how we communicate, our language, is important to all of us. As Antwone

Fisher (2003) stated in his memoir, "A person's natural language, I concluded, is the electricity

of his or her soul, and to disconnect it is to shut them down" (p. 200). Elementary students and

teachers need to understand their positionality in the context of education and the real world, as

well as the language with which to articulate this reality. Children do not make meaning in

learning spaces alone, the social context of others, as well as that of themselves, is essential

(Dyson & Genishi, 2013). In learning, the interactions and language that result from shared

reading are a unique and potentially valuable context for this language in dialogue regardless of

grade level; and critical literacy can be implemented in elementary and multilingual language

student settings (España, 2020; Lee, 2011; Musanti & Cavazos, 2018).

The social essence of learning in the classroom can come alive with shared reading.

Shared story reading takes place when an instructor reads a book out loud, with the students

interacting in a strategic and purposeful way with the instructor, as well as the book content;

which has been found to improve word learning (Flack et al., 2018; Lonigan & Shanahan, 2009).

The value gleaned from these interactions, transactions, and dialogue is heightened by the

sociocultural diversity of the students in our classrooms (Canagarajah, 2011; Dewey, 2012;

Howard et al., 2003; Maher & Tetrault, 1993). Multilingual students who engage in learning

spaces with dynamic language practices and dialogue have significantly more opportunities for

making meaning (Hamman, 2018). There is importance in interrogating shared reading and

dialogue: as Calderwood et al. (2010) stated, "As we know, schools, particularly elementary

schools, are more normative than transformative" (p. 15). To support criticality in pedagogy the

modeling must exist in a way educators and students can recognize. Through this dialogic

perspective the teachers model this learning in ways that become personally deep and significant

to the learners in their individual learning spaces, which helps give way to even more spaces

where they can "tell their own stories in ways that make sense to them personally" (Husband,

2019, p. 1063). The meaning-making is tied to the growth of the students in the context of their

learning.

Background

The growing diversity in education adds tension to the imbalance of sociocultural identity

and language within traditional learning spaces; this tension acts against a backdrop of power

relations stemming from hegemony, privilege, and traditional ideologies (Baker & Wright, 2017;

García & Li Wei, 2014; Hamman, 2018; Lewison et al., 2014). This disproportion adds urgency

to the need for educators to consider their role within the educational construct of public school learning spaces (Taylor & Hikida, 2020). Maher and Tetreault (1993) pointed out that classrooms are places where meaning is made that are "specific, partial, and unique" (p. 126). They go on to say that viewing these learning spaces as small models of the overall discourse in society, which is uniquely made up of the positionality of the learners in class, race, and gender, can help instructors reap the value and gains of the deep relations that can emerge in this setting. This is why many dual language programs mention the pillars or standards of bilingualism that include sociocultural competence among the factors that undergird a quality program design (Howard et al., 2003).

> Christensen (2003) stated that growing critical literacy in the context of education is, about engaging in academically rigorous work that is grounded in students' lives, always connected to larger contexts, and work that invites students to be filled with hope as they work toward creating the world in which they want to live. (p. 199)

Many current educators have been exposed in varying degrees to the idea of embracing diversity in the classroom, whether it is implicit through the curriculum or explicit in particular administrative mandates. Simple lip service is not enough to carry this out and a teacher who has a good grasp of critical pedagogy can understand that for diversity to thrive in education, it has to be valued by and in the community, society, and stakeholders where the schools reside (García & Li Wei, 2014; Lewison et al., 2014). Nieto (2009) stated that good education involves connecting action with reflection and theory, what Freire (1985, 2000) referred to as praxis. Nieto (2009) claimed that nurturing a multicultural outlook involves learning to view things in inclusive and expansive ways, and she goes on to discuss the importance of understanding that a multicultural education is a basic education.

Nieto (2009) pointed out that most students' parents operate under the pretense that there is a core knowledge (or canon) in the form of facts that their students must learn in order to succeed academically. She believed that following this narrow point of view perpetuates hegemonic influence, in essence that what is taught stems from dominant influences of male, European, and upper class ideologies. This is a mentality that must be disrupted and challenged from the inside of the classroom, helping students and their families understand the importance of going against the undertow of traditional educational models (Lewison et al., 2014).

In contrast to a rigid construction and dialogue, a deeper understanding of the use of a pedagogy within shared reading, that includes explicit dialogue (Freire, 1985, 2000), disruption (Bourdieu, 2007; Freire, 2000; Paris & Alim, 2014), and transaction (Rosenblatt, 1978, 2005) can make a difference. This understanding gives students and educators a language that can potentially provide a voice with which to change their views of education, themselves, and ultimately the world (Lewison et al., 2014). In order to encourage this criticality in teachers, coaches and support staff can be an active presence in the professional lives (Calderwood et al., 2010) and the learning spaces of these teachers, focusing on teaching that ensures opportunities to engage in critical practices.

Shared reading is a time when teachers and students engage in an augmented version of reading aloud, giving chances for the students to amplify literacy skills. The main emphasis of the first reading is for the student to understand and enjoy the experience (Fountas & Pinnell, 2021). Afterwards, activities vary, but the students and teachers determine this based on need. Shared reading times are unique opportunities for teachers to plan opportunities for dialogue regarding critical literacy. Demoiny and Ferraras-Stone (2018) mentioned that elementary educators might perceive discussions about power and social justice issues as overwhelming, yet

they should understand that the students can, "grapple with these concepts if provided with the necessary scaffolding" (p. 65).

Masko and Bloem (2017) argued that for educators to be agents of change in a radical pedagogy that focuses on students who are marginalized, they have to grow an empathic attitude, as well as a complex critique specific to social justice and equity. In order to truly bring criticality to shared reading moments, ensuring that the potential teaching moments are prepared adequately and delivered intentionally is of key importance. Aukerman (2012) shared that critical literacy used as dialogic engagement allows the educator to not only maintain an open-ended dialogue with students as the base, but also permits the teacher to be a facilitator or air traffic controller in conversing, which results in a truly critical pedagogical activity. Teachers need to continue exploring these roles in spite of ongoing pressure to focus on standards and scores, like the educator observed in Taylor and Hikida's (2020) study, "how one fourth-grade teacher and her students made and remade critical pedagogy in her daily classroom practice amid neoliberal pressures toward standardization and accountability" (p. 267).

Statement of the Problem

Elementary school students can benefit by learning how to use literacy as a tool to challenge education, themselves, and ultimately the world. This view includes a culturally sustaining pedagogy (CSP), which is rooted in deep respect (Paris & Alim, 2014) and includes the strong consideration for a "conscience" (conscientização) and dialogic (Freire, 1985, 2000) approach to education.

Although interactive reading has been shown to be an effective literacy practice to involve students in discussion in middle school and secondary grades, educators are seldom able to reach deep enough to truly engage upper elementary students in explicit dialogue, disruption, and transaction (Cai, 2008; Demoiny & Ferraras-Stone, 2018; Worthy et al., 2012). Moreover,

little research has been carried out into the specific roles of the elementary teacher in these practices. Aukerman (2012) suggested engagement with dialogue is "an important, largely overlooked way of teaching critical literacy" (p. 46), and Worthy et al. (2012) stated that learning with read-aloud and discussion, "has potential to open spaces for students to use language collaboratively in creative and purposeful ways" (p. 324).

If teachers use sufficiently deep interactive read alouds that focus on explicit dialogue (Freire, 1985, 2000), disruption (Paris & Alim, 2014), and transaction (Rosenblatt, 1978, 2005), upper elementary students may find literacy a significant tool with which to challenge education, themselves, and ultimately the world. Consequently, more needs to be known regarding the complexities of the teacher's role in facilitating this dialogue and these conversations (Taylor & Hikida, 2020).

Purpose of the Study

This study explored the beliefs, roles, and interactive processes that emerged through a bilingual interventionist's work with bilingual teachers preparing lessons including read-alouds and fictional texts (see Figure 1). The interactive processes that emerge through working with bilingual teachers were examined through the conversations and interactions that occurred in preparing, planning, and reflecting on bilingual language arts instruction for third and fourth grade students at a public elementary school in Texas.

Figure 1

Graphic Representation of Interactive Processes
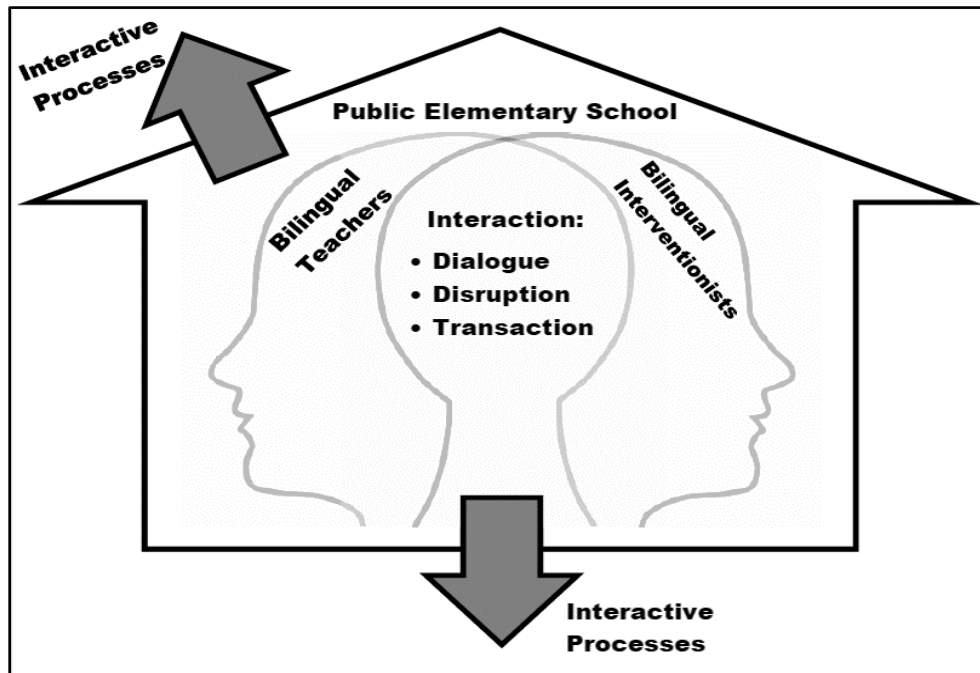
The purpose of the study was to explore my beliefs and roles as a bilingual interventionist committed to instruction through dialogic pedagogy (Freire, 1985, 2000), disruption (Paris & Alim, 2014), and transaction (Rosenblatt, 1978, 2005) with the free use of translanguage (the open use of all linguistic tools available; García & Li Wei, 2014) in classroom discussions and planning conversations for bilingual language arts instruction.

Research Questions

1. How do my beliefs as a bilingual interventionist committed to instruction through dialogue, disruption, and transaction shape working with teachers?

2. How do my roles as a bilingual interventionist committed to instruction through dialogue, disruption, and transaction shape working with teachers?

3. What interactive processes emerge through the development of working with the teachers?

Significance of the Study

Although there is no shortage of studies in current literature and research about the significance of dialogue and interactions during shared reading in preschool and high school age students (Gómez et al., 2021; Jimenez et al., 2019; Niklas et al., 2020; Roberts et al., 2019; Toews et al., 2021), there is need for more investigation and study of shared reading in third and fourth grade students, especially through a critical pedagogy lens, in spite of the pressure on educators to focus only on scores and standardized tests (Taylor & Hikida, 2020). This research study has the potential to open up understanding of interactive processes and for me to explore the roles and beliefs that emerge with deliberate and intentional dialogic pedagogy, disruption, and transaction in shared reading learning spaces. It is my hope that the information uncovered, examined, and analyzed could give valuable insights and potential clues for future education, multilingual and/or otherwise. It is also my hope for the practice of any useful information to return to these learning spaces for future action in making meaning and ongoing critical learning.

De Lissovoy (2014) spoke of the importance in recognizing the classroom as a significant and important setting for critical action, "The public school still constitutes one of the most important sites for mobilizing democratic struggles for both education and society" (p. 14); and this recognition has been a large portion of my motivation to initiate this project. There is an urgency and importance to incorporating social and political perspectives into teaching now; as Brownell and Rashid (2020) stated, to teach critical themes in the classroom is imperative in order to give students a learning positionality and opportunity "as critical, engaged, and active community members" (p. 91).

This chapter has introduced the present study about the beliefs and roles of a bilingual interventionist committed to instruction through dialogue, disruption, and transaction. Chapter II will describe in detail the theoretical framework that guides the study and will provide a review

of the literature related to important facets of this exploration: dialogue, disruption, transaction, dialogic teaching, autoethnography in educational research, and aspects of read-aloud practices.

CHAPTER II

LITERATURE REVIEW

The theoretical framework for this study explores and involves the learning spaces where dialogue, disruption, and transaction intersect (see Figure 2). Through the particulars of dialogical pedagogy, the importance of conversation and interaction between students and teachers is included in these spaces from the beginning (Asterhan et al., 2020; García-Carrión et al., 2020). Disruption is included as a reminder to carry out education with a critical mindset and critical considerations (Freire, 2000; Ladson-Billings, 2014; Paris & Alim, 2014); both in what meaning is made and how it is made (Almaguer, 2021; García, 2020; García & Li Wei, 2014). Finally, the transactional view of learning during engagement with texts is also enmeshed, in order to give the learning process access to the whole spectrum of learning (Rosenblatt, 1978, 1995, 2005).

Figure 2

Learning Spaces Graphic
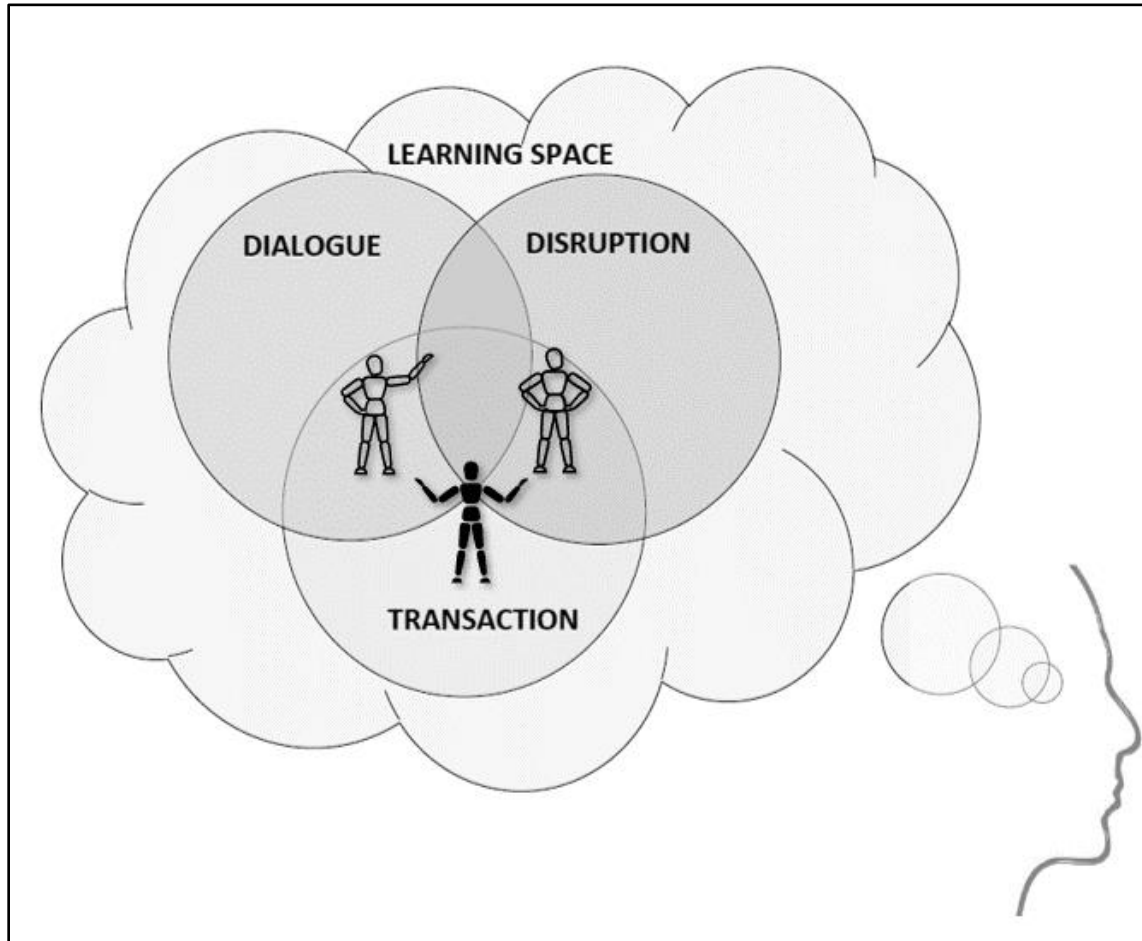
Dialogue: Critical Pedagogy

Before considering dialogic pedagogy and what Freire (2000), a Brazilian educator and strong advocate for critical pedagogy, says about its importance in education, it is helpful to back up and mark a starting point. A logical starting place for grasping Freire's (2000) thoughts, which refer to the manner in which education and pedagogy should be carried out, is considering his principal word, *conscientização* which literally means to find a conscience. Without a conscience, the dialogue lacks meaning, purpose, or reason.

Dialogic Pedagogy

Freire's (2000) dialogic pedagogy can take a more concrete shape by listing three key points: One, Freire (2000) said, it is necessary to take a dialogic approach to education: listening and speaking with respect and love, along with instructors giving answers to unasked student questions. Two, the belief that literacy transcends reading and writing is a critical understanding of the political, sociocultural, and economic surroundings of the student and teacher. Three, every act of teaching is political; the oppressed have had their voices taken away and are in a culture where they have been silenced. This requires educators to take action. Theory does nothing to change reality, the teacher's action is the agent of change, which Freire (2000) referred to as praxis.

Shih (2018) added clarity to some of these tenets by mentioning that in regard to the dialogic perspective of Freire, pedagogy should be built on an aggressive dialogic stance towards the world, a very profound responsibility to fight oppression, and a point of view that takes humanity and knowledge into consideration through the form of action (praxis). The perspective of teaching needs to be grounded in this dialogical approach, as Freire (2000) placed great importance in the student also playing the role of teacher, as the teacher would also play the role of student. Shih (2018) further stated, "Dialogic pedagogy represents a specific approach to understanding human beings and the social world, from which general principles for teaching and learning can be generated" (p. 230). Freire (2000) elevates the purpose of education, literacy, and language to a place where engagement or connection with politics, society, economy, and culture is not only unavoidable, but essential to fight the imbalance of power.

Freire (2000) always pushed the importance of a practical perspective in teaching literacy and helping students see that reading was about their world. As Gee (2013) posited, the importance of moving beyond simple literacy education in a context of classrooms and texts is

crucial in order to encompass the global spectrum of sociocultural access. Gee (2013) mentioned Freire's insight,

> In a quite empirical sense, the moral is one Freire (2000) taught us long ago: Reading the word and reading the world are, at a deep level, integrally connected and indeed, at a deep level they are one and the same process. (p. 140)

This concept of providing balance and equilibrium (which I believe has become tension), is reflected also in some of Rosenblatt's (1978, 1995, 2005) transactional theory and the continuum between aesthetic and efferent interpretations, which will be explored later in this chapter.

Disruption: Culturally Relevant and Sustaining Pedagogy

Ladson-Billings has worked tirelessly with minority and low socioeconomic students, adding important research to the field. Regarding her own work, Ladson-Billings (2014) stated,

> I attempted to make a pedagogical change. Instead of asking what was wrong with African American learners, I dared to ask what was right with these students and what happened in the classrooms of teachers who seemed to experience pedagogical success with them. (p. 74)

Her work in this area led to the development of what she termed culturally relevant pedagogy (CRP), in which she continued to push the envelope in researching cultural competence and sociocultural awareness in the realm of active education. Paris (2016) discussed the introduction of sustaining culture through pedagogy,

> I offer the term culturally sustaining pedagogy as an alternative that I believe embodies some of the best past and present research and practice in the resource pedagogy tradition and as a term that supports the value of our multiethnic and multilingual present and future. (p. 95)

14

Paris (2016) said the term means that the pedagogy of educators should be more than relevant or in response to the sociocultural nature and experience of students; he reiterated that it should take into consideration a requirement to aid and foster young people in sustaining language and culture in their community, as well as allowing more access to "dominant cultural competence."

Evolving Into Culturally Sustaining Pedagogy

In essence, Paris and Alim (2014) pointed out that CSP has a very clear goal to foment multilingual and multicultural experiences for instructors and students. The point is to perpetuate and further (to sustain) literacy, language, and cultural education as part of learning spaces that are based on democracy. In well-chosen words, Paris (2016) stated, "A pluralistic society, we must remember, needs both within-group cultural practices (in the case of language, say, Spanish or African American Language or Navajo or Samoan) and common, across group cultural practices" (p. 95). This is a significant shift from simply acknowledging sociocultural and language differences to becoming proactive in maintaining, embracing, and growing them.

Most current educators have been exposed in varying degrees to the idea of embracing diversity in the classroom, whether it is implicit through the curriculum or explicit in particular administrative mandates. Simple lip service is not enough and a teacher who has a good grasp of critical pedagogy can understand that for diversity to be integrated into education, it has to be accepted by and in the community, society, and people where the schools reside. According to Nieto (2006), "by now it is a taken-for-granted truth that relationships are at the heart of teaching" (p. 466). Nieto also (2009) stated that good education involves connecting action with reflection and theory, what Freire (2000) referred to as praxis. Nieto (2009) claimed that nurturing a multicultural outlook becomes learning to view things in inclusive and expansive ways, and she goes on to discuss the importance of understanding that a multicultural education

15

is a basic education. The basic education includes the heart or conscience (Freire, 2000) necessary to bridge language and relationships.

Translanguaging Spaces

García (2020) explained that bilingual students in the spaces of making meaning go further than simply referencing the text language used and in so doing, shift to their language as persons; this is translanguage. If language is an integral part of us, what is translanguage? Baker and Wright (2017) stated that since its introduction, translanguaging's meaning is still being developed. It is important to point out that translanguage goes beyond the language process of codeswitching, which would be included within its toolbox. Baker and Wright (2017) elaborated, explaining that "translanguaging recognizes that the languages we use integrate, change and adapt to new learning and new situations, with effects on identity and experiences" (p. 99).

Otheguy et al. (2015) referred to a similar definition, "Translanguaging—or the deployment of a speaker's full linguistic repertoire without regard to watchful adherence to the socially and politically defined boundaries of named languages" (p. 281). Creese and Blackledge (2010) made reference to translanguaging as a pedagogical application that instructors can put into practice within bilingual contexts. They envision a "language ecology perspective" where heritage bilinguals can be considered as proficient in multiple languages, thereby raising the value of the linguistic varieties brought to the space by them in a sociocultural context that is sustainable.

Translanguaging in Practice

García and Li Wei (2014) stated that the only way bilinguals communicate in social settings or events is by translanguaging. Under the umbrella of CSP, translanguaging can challenge the norms in education and bilingual education simply by the nature of the innate

languaging that will take place in every situation where multilinguals interact and because it is the discursive baseline for bilingual communication.

There is work to be done in order to further integrate culturally sustaining and translanguaging learning spaces into the fabric of classroom instruction. Almaguer (2021) explained that the integration of books that are relevant culturally to the students, where they can see themselves represented socioculturally, along with a positive portrayal of other various cultures is a crucial part of forming a culturally sustaining pedagogical approach. Adding awareness and specificity to how educators effectively are able to address interactions with multilingual students will contribute to the ongoing growth and development of new teachers, as well as help inform seasoned educators by adding to their skillset. Johnson et al. (2019) pointed out that the learning spaces of dual language learning "should potentialize the meaning making performances of bilingual students, allowing them maximum freedom in selecting features from their unitary repertoire, in being agentive learners, speakers, readers, writers, scholars" (p. 123).

Translanguaging in Education

España (2020) mentioned the importance of language educators taking a specific perspective and ownership of choosing learning opportunities and texts that take into consideration the identities of all students, marginalized, minoritized, privileged, or not. She gave the example of a Puerto Rican elementary instructor who asked a Mexican American chemist to visit her class of first graders. Her students were able to interview the guest, who also carried out an experiment with the class, and got to take notes. This deliberate teacher move shows a pedagogy that "disrupts the dominant narrative of the content they are teaching and methods of literacy instruction" (p. 68). These are the changes that should be occurring as a result of better-understood critical pedagogy and translanguaging.

With the steady growth in overall student population diversity (Clark & Andreasen, 2021; Ingersoll et al., 2021), it is imperative to consider the interaction between learners. Dewey (2012) mentioned that the exponential increase in movement of peoples caused by how global trading has exploded, has pushed populations to migrate for economic reasons and the "notion of a 'second' language has increasingly to be conceptualized in relation to linguistic minorities in conventionally English dominant countries" (p. 139). Maher and Tetreault (1993) pointed out that classrooms are places where meaning is made that are "specific, partial, and unique" (p. 126). Maher and Tetreault (1993) went on to say that viewing these learning spaces as small models of the overall discourse in society, which is uniquely made up of the positionality of the learners in class, race, and gender, can help instructors reap the value and gains of the deep relations that can emerge in this setting

Translanguaging continues to evolve, and this is especially apparent in the ramifications not only in elementary bilingual education, but also in the university pedagogical landscape. Stroud and Kerfoot (2021) took this further in discussing the context of decolonization of higher education and elaborate the necessity for translanguage to further permeate academic environments. They continue explaining that for translanguage to be useful in expanding critical learning and justice in the context of change socially it would require deeper interaction with ideas like 'transknowledging' (the two-way exchange of knowledge). Stroud and Kerfoot (2021), paraphrasing Heugh (2017) mentioned that, "This would involve a sense of translanguaging as engaging new ontologies of speakers and languages where the idea of language itself is shifted in the process" (p. 8).

Transaction: Transactional Theory

As mentioned earlier with Freire (1985) and the notion of reading the word and the world, Rosenblatt's (2005) transactional theory delineates a continuum that allows for the reader

to fall somewhere between the efferent and aesthetic stance. She defined the efferent, "(from the Latin efferre, to carry away) designates the kind of reading in which attention is centered predominantly on what is to be extracted and retained after the reading event" (p. 12) and the aesthetic, "In this kind of reading, the reader adopts an attitude of readiness to focus attention on what is being lived through during the reading event" (p. 12).

Rosenblatt (2005) coined the word aesthetic as being selected from the Greek source, as it suggests a point of view seen through the emotions, senses, and intuitions. She further explained that those who use terminology like this for the text need to be aware that they are citing their interpretation of what purpose the writer had in creating the text; she stated that the reader should be at liberty to apply either one of these perspectives to the text. Rosenblatt (2005) concluded that these stances refer to the "writer's and the reader's selective attitude toward their own streams of consciousness during their respective linguistic events" (p. 12).

Transactional Theory's Impact

According to Connell (2000), a dedicated student and researcher of Rosenblatt's theories, a big portion of transactional theory's impact is bringing the reader's experience more into the center of importance than the actual text; "Rosenblatt reminds teachers that experience rather than the transmission of knowledge is one of the more critical purposes of literature classes" (p. 30). Rosenblatt (1995) stated, "through literature, readers 'acquire not so much additional information as additional experience' "(p. 38). This dimension of experience is what Rosenblatt (1995) set as the difference between literature as art and other forms of verbal communication (Connell, 2000).

Connell (2000) mentioned that Rosenblatt (1995) pushes this idea further,

To reject the routine treatment of literature as a body of knowledge and to conceive it rather as a series of possible experiences only clears the ground. Once the unobstructed

19

impact between reader and text has been made possible, extraordinary opportunities for a

real educational process are open to the teacher. (p. 74)

Connell added that of critical importance is the reader's introductory connection with the text

and the reader being permitted to have that experience in a personal way without the

involvement of structure and models of educational tradition.

Cai (2008) stated that in continually paying careful attention to student response and

assimilating a critical stance in them, students will increase their response both in the aesthetic

and efferent (Rosenblatt, 1978, 2005) senses in reading critical texts. The importance of these

responses in transaction between the reader and the text is an integral part of the learning spaces

where critical thinking enters in. Rosenblatt (2005) affirmed the importance of maintaining a

socioculturally aware perspective, as the reader is free in her imagination to view the text with

objectivity through her own lens, as well as other social lenses. In the end, Rosenblatt stated, "A

novel or a poem or a play remains merely inkspots on paper until a reader transforms them into a

set of meaningful symbols" (p. 24). Making meaning in the transaction is an essential component

to the dialogue.

Dialogic Teaching

Including the element of dialogue as a non-negotiable aspect of learning spaces that look

to provide egalitarian pedagogic opportunities, the literature referencing dialogic teaching is an

important consideration for this study. What is dialogic teaching? Kim and Wilkinson (2019)

gave a succinct definition, "Dialogic teaching is a pedagogical approach that capitalizes on the

power of talk to further students' thinking, learning, and problem solving" (p. 70). Because of the

talking aspect inherent in dialogic teaching, the pedagogy of the future must include key aspects

of conversation in order to ensure the broad access to language in the making of meaning. This

dialogue is especially important in taking into consideration the segments of population in

education that have been historically and categorically marginalized by existing language policy: multilingual, minority, and low socioeconomic students.

Dialogic Teaching in Education

García-Carrión et al. (2020) mentioned that while dialogic teaching is more present in the arena of education, it has yet to be seen in all classroom considerations and as a result creates a limitation in measuring important social implications. Mercer and Howe (2012) discussed their investigation of dialogic education and posit,

> We can see three possible ways forward, though of course there may be more. One is to give the critical examination of classroom dialogue higher priority in teachers' initial training and professional development. Essentially, we would suggest, every teacher needs to become able to see the talk and social interaction in their classroom from a sociocultural perspective. In any occupation, it can be useful to look behind the ordinary, to examine the taken-for-granted, and to question the effectiveness of what is normally done. (p. 17)

García-Carrión et al. (2020) posited two factors that limit a positive potential for student learning: tension in power relations between instructors and students and teachers' weak skillset for effectively creating structures of dialogue in the classroom. Also, García-Carrión et al. (2020) pointed out that educators frequently find difficulty in providing a catalyst for exploratory talk because a tension exists "between letting children discuss and explore each other's views freely while monitoring what students are saying and introducing target knowledge in the discussion" (p. 8).

García-Carrión et al. (2020) concluded that there is a limited amount of guidance available to teachers to grow dialogic teaching and that further investigation and research are most definitely needed to level the educational playing field for educators and students.

Additionally, teachers need a clear view of what works, how to design activities and organize groups, and how to prepare students for collaborative learning (Mercer & Howe, 20212).

Asterhan et al. (2020) brought a discussion of the controversies and consensus involved in dialogic teaching in a personal and open way through their collaboration of various professional experts and educators. One of the contributors, Eugene Matusov, stated that a portion of the discussion in the text is what constitutes "good education," which he considered a good question, and included as a component of education itself (Asterhan et al., 2020). Going further in citing Eugene Matusov (Asterhan et al., 2020), they added his statement that to expose alternate ideas about learning and the intrinsic inherent values, as well as testing them in the context of education with each other becomes an integral part of this process. Closing this particular thought, Eugene Matusov (Asterhan et al., 2020) said, "In this endeavor, in this inquiry, we all are 'you': students, teachers, and educational researchers. It is a dialogue" (p. 12). This line of discussion and thinking encapsulates inordinately well the spirit of communication within the parameters of dialogic education.

Autoethnography in Research

In a fascinatingly personal research exploration of professional identity, de Souza Vasconcelos (2011) discussed her inner reasons for using an autoethnographic lens as a methodology:

> I came to autoethnography because I realized that if I expected to answer the questions that compelled me (What makes me the teacher I am? What has made me into the teacher I am?) with any chance of success, I had no other, nor better or more promising place to go. I am attempting to explore the personal, the self, for the purpose of extending sociological understanding regarding teaching and learning, and teacher identity formation. (p. 418)

Explaining her work further, de Souza Vasconcelos (2011) talked about how the use of an autoethnographic approach rewarded her with a distinctive ability as a researcher to see and interrogate introspectively. She could construct a dialogue of reflexivity with her readers, hoping that the meaning meshed with her real-life narratives would, "have relevance to other teachers' and students' memories, experiences, and practices" (p. 418).

Autoethnography Is not Simply Self-Interest

In the context of qualitative research, it is important to highlight the fact that autoethnographic researchers do not carry out their work only because they are interested in themselves, and moreover are in an ideal position to tell a whole story (Alvesson, 2003; Eriksson, 2010; Poerwandari, 2021). Poerwandari (2021) added, "The researchers also represent other people (who have experienced the same situation or phenomenon); thus, it is relevant to examine themselves in the particular context under study" (p. 319). In this process, a more profound understanding, and a clearer perspective about all of the elements involved can push the research to uncover conclusions reaching deeper to both concept and theory.

Autoethnography in Reading and Writing

Tuinamuana and Yoo (2020) in their study about reading and writing discussed autoethnography as a research methodology that encapsulates a researcher's voice personally, as well as adding various ways to represent and interpret information, because autoethnography includes studying personal experiences in order to make meaning in a cultural context. They go on to say that autoethnographic research incorporates ethnography and autobiography to express the essence of a unique and personal investigative experience and concentrates on creating profound affective and personal impression by means of language densely colored and elaborate descriptions (Ellis & Bochner, 2000; Ellis et al., 2011; Tuinamuana & Yoo, 2020).

Lucero (2021) used autoethnography in the research exploration of her own personal experience and stated that she tries to connect autobiography to sociocultural and political issues, focusing on those instances where the intersections of her identity affect her own day-to-day life. She commented that autoethnography is a research method well-suited for investigating questions regarding cultural, power relational, and social communication. Finally, she added that autoethnographies from critical views shed light on privilege and power inequalities with descriptions of belief and practice in uniquely voiced ways (Adams, 2017; Lucero, 2021).

Autoethnography and Educational Research

Marx et al. (2017) in discussing the merits of autoethnography educational research pointed out that, "The stories shared by autoethnographers are meant to resonate with others through their personal, emotional nature" (p. 2). Explaining the further potential in critical autoethnographic study, Marx et al. (2017) elaborated that the voice of student and educator alike can highlight experiences within academic structures along with a backdrop of history and social context; ultimately, they state that there is a significant and powerful potential inherent to this work and its impact on educational justice. Explaining their reasons for selecting this methodology in their work, Reyes et al. (2020) stated, "we chose to engage in collaborative autoethnography because it simply could provide us with the most appropriate means of exploring our research questions" (p. 483).

In her remarkable example of the depth that autoethnographic study can achieve, de Souza Vasconcelos (2011) discussed her experience in education, framing the research through a Freirean lens and amplifying the belief that making meaning and instruction are both primarily actions that are created from relationships that include humanizing and dialogic characteristics. Juxtaposing the work of Hickey and Austin (2007) with her own study, de Souza Vasconcelos (2011) stated that the projects, "speak to the potential of autoethnography for preservice and

experienced teachers alike who wish to investigate and interrogate their identities, develop a better understanding of teaching and learning, and consider implications and applications for their teaching practice" (p. 436).

Read-Alouds, Shared, and Interactive Reading

There are many different definitions of the term read-aloud, as well as shared and interactive reading. For this study, the focus is on the dialogic experience between students and teachers during a reading event in learning spaces. As such, the literature review examines various perspectives on these reading events. In the report by the Commission on Reading, Anderson et al. (1988) made the statement that, the one activity of most importance for constructing the comprehension necessary for future achievements in reading is the reading aloud to children. It is impossible to ignore the importance of reading to students aloud.

Research has been carried out to show the efficacy of vocabulary acquisition through interactive reading and read-alouds. Mascareño et al. (2016) studied what kind of verbal interactions made the greatest difference in student vocabulary and found that their "Results highlight the relevance of inferential talk during read-alouds, and of the adjustment of language complexity to the child's level of understanding" (p. 39). Likewise, Ambrose et al. (2015) stated that interactive read-alouds help enhance vocabulary knowledge and that stories read aloud with an adequate level of difficulty give the students the chance to connect prior knowledge to vocabulary that is new as the teachers read. The acquisition of new words helps students make meaning and ultimately make meaningful connections to the world.

Educational Value in Read-Alouds

McCaffrey et al. (2017) pointed out that, "in addition to developmental areas, read-alouds benefit affective domains such as: learning empathy for other; exposure to people they normally do not encounter" (p. 99), and went on to list several examples, including elderly and persons

from other sociocultural backgrounds. McCaffrey et al. (2017) also mentioned that reading aloud helps students be exposed to the idea of a broadened imagination, behavior appropriateness, and also see from different perspectives. Research has also shown findings with particular regard to Emergent Bilinguals (EBs). In looking at those particular multilingual learning spaces, Cole et al. (2017) stated that the familiar learning method of read-alouds with interaction can provide a variety of specific ways in which emergent bilingual learners can use their own culture, language, and schema to achieve higher academic proficiency in literacy. This practice helps teachers to find sociocultural traction in the classroom.

However, Giroir et al. (2015) went on to show that simply reading texts to students from diverse backgrounds does not constitute a pedagogy that is culturally responsive. Giroir et al. (2015) further mentioned, "In a wider view of cultural responsiveness, teachers take a specific approach to all of the texts students encounter by making connections from the texts to students' experiences and languages" (p. 642). This practice allows for teachers to help students analyze the world from different perspectives and cultures in texts, while helping scaffold students in the process of supporting their views and opinions regarding those texts in an intellectually responsible manner (Giroir et al., 2015). In this sense, Giroir et al. (2015) stated that when the multi-faceted nature (linguistic and sociocultural) of these diverse learning spaces is taken into consideration, educators establish a group of students who use and carry out language in ways that have meaning, making deeper connections collectively with these texts they navigate.

Literacy and Sociocultural Diversity

Husband (2019) detailed the importance of literacy instructors to work at integrating the myriad voices from their students into the learning spaces in order to both affirm and validate the diversity of sociocultural individualities in the classroom. "The purpose of this dialogic approach is to develop and implement literacy practices that emerge from and are closely linked to the

individual and group experiences of urban learners in a particular context" (p. 1063). Husband (2019) continued to mention that this meaning making of literature becomes deeply personal and related importantly to the learners and that this dialogic perspective generates areas inside of "schools, classrooms, and curricula" (p. 1063); these points of view allow the students to recount their narrative in a manner that adds up to them in a personal way.

Biliteracy, Bilingualism, and More Translanguage

Adding awareness and specificity to how educators effectively are able to address interactions with multilingual students contributes to the ongoing growth and development of new teachers, as well as helping inform seasoned educators by adding to their skillset. With the steady growth in overall student population diversity (Clark & Andreasen, 2021; Ingersoll et al., 2021), it is imperative to consider these interactions between learners. Canagarajah (2011) mentioned that scholars have recently studied the capacity of speakers of multiple languages to move between their languages and to treat the plurality of languages that make up their repertoire as a whole, which he refers to as translanguaging. He further states that the issue educators are beginning to examine is how to weave the innate communication skills that multilinguals use daily into educational spaces.

As an excellent example of this, in their investigation, Esquinca et al. (2014) referred to bilingual processes as devices for brokering meaning. Their observations demonstrated that the students they studied utilized these devices to grow their academic discourse, also helping them to understand the content taught in their science class. So, the intentional use of all language tools, in their case brought about an improved, broader level of languaging in these students' learning overall, not just in language acquisition.

Language Separation or Segregation

Another important consequence of language sociocultural sensitivity is language separation or segregation. These terms refer to the rigid models or constructs that bilingual and dual language educational models have been based on, reflecting a traditional position of the importance of monoglossic language distinctions. Dewey (2012), as discussed earlier, wrote about the movement occurring as a result of global changes in economic trading and the impact on sociolinguistic communities. The coming together of these divisions and labels placed on these communities, in essence, causes languages (e.g., Spanish, English, academic, social) to exist as sociocultural entities as a result of the names and labels. In educational contexts, these are arbitrary labels that emerge from a subjective point of view inherent to a colonial history of language with ideologically based hierarchical strata.

Effects of Colonialism

The term colonialism references a time of oppressive control. Colonialism is significant in this context of education and can be defined as a practice of linguistic dominance that creates an imbalance; English becomes a language of prestige and implies or assigns a label of lesser value to other languages. As Flores and García (2013) further illustrated, historically "this creation of a standardized language shifted the focus of language from its communicative aspects toward a focus on correct form as an expression of a static superior national identity" (p. 244). This shift is demonstrated in separation, suppression, and in particular the denigration of languages belonging to racial minorities and low socioeconomic populations; the extreme end-result can be the extinction of those languages.

Racial Inequality and Language Segregation

Especially in recent years, there is plenty of fuel to ignite the discussion of racial inequality in our American classrooms. The traditional monolingual methods of teacher/student

interaction, whether taking a direct teaching approach or workshop style group models, beg for change daily and this is a battleground for instructors who consistently must advocate for the rights of all learners of color in a White, English-dominant monolith. Bernal (2002) discussed the effect of White privilege in the current educational landscape, mentioning that *The Council on Interracial Books for Children* by Asman (2016) explains this point of view as the belief that Euro-American viewpoints are the defining standard, belittling or basically ignoring the voices, stories, and ambitions of people of color. Bernal (2002) also pointed out the traditional Euro-American perspective most certainly dominates education with its assumptions regarding the superior nature of White ideologies and meritocracy.

A Monoglossic Perspective

From this sociolinguistic theory standpoint, two key facets emerge: the problems arising from the separation of languages and the challenge to viewing bilingualism from a monoglossic perspective (Musanti & Cavazos, 2018). It is evident that these challenges to bilingual education are rooted in questioning old traditional models and looking for an alternative in translanguaging. In essence, current educators must be actively evaluating, implementing, and leveraging the benefits of a flexible space for languaging pedagogy, as well as considering the consequences emerging as a result of language segregation in school districts. To frame pedagogy within this educational context is to accept responsibility and adopt a sociocultural perspective and, of course, to take to heart the future application of students' making meaning in a learning space. In unpacking his discussion of new ways to understand education, Gee (2018) explained,

> In a sociocultural approach, the focus of education and learning is not children, nor
> schools, but human lives seen as trajectories through multiple social practices in various
> social institutions. If learning is to be efficacious, then what a child or adult does now as

29

a learner must be connected in meaningful and motivating ways with 'mature' (insider) versions of related social practices (p. 4).

Summary

To summarize, this literature review began with a discussion on the importance of critical pedagogy and dialogic pedagogy within the educational arena and teaching. I discussed the importance of CRP and CSP and translanguage, specifically how critical they are for making meaning. I referred to autoethnographic literature and touched on transactional theory, as well as the values in read-alouds, shared, and interactive reading. Finally, I reflected on the effects of biliteracy, bilingualism, and translanguage coming together in the classrooms of today. There is need for more investigation and research of shared reading in third and fourth grade students, specifically through a lens of critical pedagogy. This study sought to add to the body of literature regarding these topics. In Chapter III, I explain the theoretical approach and methods I used to carry out the study and follow the research questions.

CHAPTER III

METHODOLOGY

The purpose of this study was to explore the beliefs, roles, and interactive processes that emerged through a bilingual interventionist's work with bilingual teachers preparing lessons in bilingual language arts. This research was carried out through an autoethnographic methodology, which I define and describe in detail. Following the study's guiding research questions, I describe the setting, participants, data sources, and data collection processes. Finally, I explore my data analysis process and the efforts made to maintain trustworthiness and rigor.

Burdell and Blue Swadener (1999) discussed why they see much opportunity and value in narrative, dialogue, and interaction in education, making mention that for those of us working in the current academic world with its technology and credit-driven infrastructure, "opening such spaces for dialogue creates possibilities for re-engagement, resistance, and reading ourselves into the process of education and social change" (p. 26). Autoethnographic investigation differs from most traditional notions to formal research by personal inclusion in the process. Yazan (2019) stated that researchers pursuing work with autoethnographic methodology lean on their experience in a personal way in order to create meaning of cultural and social elements by narrowing their view on the effect of "dominant discourses and corresponding ideologies." In essence, the ethnographer undergoes a transformation into a cultural locus of inquiry within a context in order to break down traditions of empirical research (Yazan, 2019).

Of course, analysis and research of sociocultural issues in education are complex and bring inherent ramifications with the research itself. Freire (2000) said that all teaching is political and acknowledging this, in regard to methodology of dialogic activity. Van Sluys et al. (2006) stated that research, even down to which methodology is chosen, is always political. In this seat of complexity, the dialogic component of autoethnographic inquiry gets to the heart of

teaching: Bloome and Bailey (1992) further elaborated that research "is also a form of dialogic activity 'in which various voices are orchestrated, highlighted, denied, and can [be invited to emerge]." (p. 202). It is by juxtaposing this pedagogical heart aimed at these learning spaces, that I intend to interrogate, explore, and try to understand my roles and beliefs in the realms of pedagogy and education.

Theory and Method of Study

What is an autoethnography? Le Roux (2017) commented that, "Although autoethnographers define autoethnography differently the concepts of personal experience and of culture appear to be central to their definitions" (p. 198). Canagarajah (2012) stated that "The best way to define autoethnography is through the three terms that constitute it: auto, ethno, and graphy" (p. 260). Canagarajah (2012) broke each term down: The auto portion focuses on viewing research from a self-perspective, regardless of what is observed; the argument of subjectivity's dangers from traditional research methods is met with the experiential information available through the self, "engaging rather than suppressing" the view. Canagarajah (2012) moved on to discuss ethno: The essence of the research hinges on culture and how it is involved in the construction through the self. Lastly, he mentioned the graphy: The emphasis is on the myriad forms, artifacts, and resources of reading and writing that take place in the outcomes of one's experiences (Canagarajah, 2012).

Guidelines for the Autoethnographic Research

Canagarajah (2012) also mentioned the importance of recognizing the tension of identity in the narrative exploration of autoethnographic research; the tensions are not debilitating but can actually lead to give-and-take that can result in important discoveries and in-between (interstitial) identities. As a methodology guide, I followed Anderson's (2006) model for analytic autoethnography, in which the researcher is:

1. A full member of the research group or setting.

2. Visible as such a member in published text.

3. Committed to developing theoretical understandings of broader social phenomena.

More specifically, Anderson (2006) proposed a different approach than many evocative or emotional autoethnographies have shown thus far, pointing towards the methodologic need for a more analytical ethnographic perspective and listing five key features that he feels analytic autoethnography should adopt in research. Anderson (2006) explained that autoethnography, as a methodology, can remain rooted in more traditional research practices. The five features Anderson (2006) considered as guideposts include: (1) complete member researcher (CMR) status, (2) analytic reflexivity, (3) narrative visibility of the researcher's self, (4) dialogue with informants beyond the self, and (5) a commitment to theoretical analysis.

A Complete Member Researcher

In terms of the first feature, I am a CMR in the education subculture in which I conducted my research. Anderson (2006) mentioned the significance of the researcher having the role as a member in the research. According to Anderson (2006), there are two classifications of CMRs: "opportunistic" and "convert" researchers. The first is the most common and is either brought to a group by circumstance, is born into a group, and/or has, "acquired intimate familiarity through occupational, recreation, or lifestyle participation" (Anderson, 2006, p. 379). By contrast, convert CMRs begin as researchers that are driven by the desire to investigate and acquire data (Anderson, 2006), but become converts or members as a result of their immersion in the group through study. For this study, I consider myself an opportunistic researcher by Anderson's (2006) definition.

Analytic Reflexivity and Narrative Visibility

Anderson (2006) next mentioned analytic reflexivity. Bieler et al. (2021) discussed the importance of regular meetings, back and forth conversation, and the establishment of trust within and throughout their autoethnographic research study in order to mitigate reflexivity, "In our co-laborative research projects, establishing distributed reflexivity over time required continuous concerted encounters between co-laborating partners" (p. 81). Anderson (2006) explained that the research is carried out not just to be understood by or for the academic community and the world, but also to include reflections that are personal, as well as views that emerge as a result of participating in the research itself. Anderson (2006) went on to include the third feature, which refers to avoiding narrative invisibility of the researcher; in this manner, I have opted for using the personal pronoun "I" in my text. Anderson (2006) discussed the importance of "textual visibility" within the research, and this speaks specifically to the researcher of this study: me. Anderson (2006) reiterated that, "autoethnographers should illustrate analytic insights through recounting their own experiences and thoughts as well as those of others" (p. 384). To add depth to this visibility, and as a way of expanding connecting points, I created a personal journal in which to annotate and reflect my teaching experiences over the span of my career, which merged with the data collected as an interstitial construction. I use the term interstitial to describe the data construction. The word interstitial is both a medical term and an architectural one. In medicine, interstitial indicates division, but not necessarily inclusion (such as within an organ); in architecture, interstitial denotes the spaces between living quarters where mechanical systems are placed. I wanted to define my data in homogeneous terms, but also retain a perspective of heterogeneity.

Dialogue Beyond the Self

The next feature Anderson (2006) included was the inclusion of interaction with others, or a dialogue beyond the self. He warned of a potential danger for autoethnographers to become self-absorbed throughout the process. To this end I focused on my research as a relational activity and used conversational data between myself (the researcher and primary informant) and the two respondents, as well as between myself the key informant. This is important in order to maintain a perspective that is considered "not in terms of self-absorption, but rather [in terms of] interrelationships between researcher and other to inform and change social knowledge" (Davies, 2012, p. 184).

A Commitment to Theoretical Analysis

Finally, Anderson (2006) discussed the importance of the researcher's commitment to using empirical data in order to obtain perceptions beyond a generalized structure of social actions than simply those gained from data. In this sense, Anderson emphasized the significance of researchers pursuing autoethnography not simply to be satisfied with obtaining "what is going on" in the realm of the study, but to pursue its transcendence. As an ultimate goal, Anderson mentioned the added quality of giving a truthful account of the real social world in research but going beyond this using a wider scope. I have pursued this task with the intention of gathering information from this study of our collective voices involved with learning spaces committed to dialogue, disruption, and transaction to prompt further change in education. As Denzin (2013) stated, the research work in autoethnographies, "must always be interventionist, seeking to give notice to those who may otherwise not be allowed to tell their story or who are denied a voice to speak" (p. 6).

Dialogic Experience Specifics

While there are varying definitions for read-alouds, shared reading, and group reading activities, for this study, I have examined the specific dialogic experience between myself (bilingual interventionist) and teachers during planning for bilingual language arts in learning spaces (see Figure 1). In the classroom, shared reading takes place when an instructor reads a book out loud, with the students interacting in a strategic and purposeful way with the instructor, as well as the book content (Lonigan & Shanahan, 2009). The value gleaned from these interactions, transactions, and dialogue is heightened by the sociocultural diversity of the students in our classrooms (Canagarajah, 2011; Dewey, 2012; Howard et al., 2003; Maher & Tetrault, 1993). Multilingual students who engage in learning spaces with dynamic language practices and dialogue have significantly more opportunities for making meaning (Hamman, 2018). This is the importance of interrogating shared reading and dialogue: As Calderwood et al. stated (2010), "As we know, schools, particularly elementary schools, are more normative than transformative (p. 15)"; to support criticality in pedagogy, the modeling must exist in a way educators and students can recognize. Palmer et al. (2014) stated that the English-majority language influence has the potential to overshadow the conservation and evolution of non-English secondary languages in dual language models and go on to argue that current policies and structures are insufficient. This speaks loudly to the need for further research.

Blurry Boundaries and Introspection

I acknowledge and have used, as Souto-Manning (2006) described, "autoethnographic research tools in hopes of striking a balance and representing the interdependence and blurry boundaries of self and other" (p. 216). As Souto-Manning (2006) emphasized, a goal has been to "link personal and political issues and realms" (p. 562) within the interactive processes that emerge through the working together, as I have focused on the course of instruction with

dialogue (Freire, 2000), disruption (Paris & Alim, 2014), and transaction (Rosenblatt, 2005). I see this ultimately as an investment, as Benade (2016) stated that educators who consider and reflect critically about their practice in the present add benefit to their future practice, and ultimately grow in their understanding of theory and purpose as teachers, personally as well.

This investment especially holds true for the introspective nature of teaching. Warren (2011) discussed this value of autoethnography and reflection as a teacher, "The role of reflexivity in critical ethnography might just be a powerful way of making all classrooms less violent, less dangerous, less secret" (p. 142). Warren (2011) also stated that autoethnography through the history of our pedagogy can provide a way for us (teachers) to delineate our own sense making, giving a critical base from where we can undertake, with other teachers, how we became who we are as teachers. This intentionality becomes necessary as teacher pedagogy can gradually become eroded by the depersonalization inherent to institutional work; as Barr (2019) commented, "After 9 years of university education, I learned to write in a different way, my creativity sanitized, my language calcified" (p. 1106). Also, importance and objectivity can be blurred or blinded as Wittgenstein (2010) stated, "The aspects of things that are most important for us are hidden because of their simplicity and familiarity" (p. 129). Learning spaces can lose a sense of curiosity and surprise; as Lewison et al. (2014) said, "We see this happen when our teaching becomes routinized, when we implement someone else's answers, and when creativity is no longer part of the adventure of teaching" (p. 17).

Sociological Imagination and Identity Negotiation

Denzin (2017) stated, "The sociological imagination demands variability in the research process" (p. 6); and he reminds researchers to keep an open mind, reiterating that the processes should not be too rigorous. The purpose of this autoethnography is to explore my beliefs and roles as a bilingual interventionist through working with bilingual teachers at a public elementary

school in Texas, to observe these interactive processes in conversations and interactions in planning, preparing, and reflection of language arts instruction (see Figure 2). As mentioned, my autoethnographic efforts have followed Anderson's (2006) five guiding criteria for research in order to ensure methodological rigor.

As Yazan (2019) stated, "the act of autoethnography writing is a concentrated and profound experience of identity negotiation" (p. 41) and the research will document negotiation. This endeavor provides a personal, experiential perspective of my work as a bilingual interventionist taking place in collaborative planning sessions with two teachers. I documented the meetings by various means: researcher reflexive journal entries, intentional pre-meeting notes, meeting and field notes (including conversations and dialogue between the researcher, respondents, and key informant). The project focused on me as I interacted with two specific respondents (both bilingual teachers), a third grade self-contained teacher (to whom I gave the pseudonym Amanda) and a fourth grade self-contained teacher (to whom I gave the pseudonym Beatriz). The study also included one key informant, an assistant principal on the campus of Central Elementary School (to whom I assigned the pseudonym Isabel). This research was guided by three questions.

Research Questions

1. How do my beliefs as a bilingual interventionist committed to instruction through dialogue, disruption, and transaction shape working with teachers?

2. How do my roles as a bilingual interventionist committed to instruction through dialogue, disruption, and transaction shape working with teachers?

3. What interactive processes emerge through the development of working with the teachers?

Research Setting

Central Elementary School (a pseudonym) is located in North Texas, in a medium to large-sized independent school district. Based on the online statistics from the Texas Education Agency (TEA), the school enrollment at Central is varied, with the Latinx population being the second largest (see Figure 3). This diversity in school enrollment extends to include fairly high percentages of low socioeconomic and English language learner students (see Figure 4). This was the third year for Central as a bilingual campus, having been a monolingual school open since 1987. The study included third and fourth grade dual language, self-contained classrooms, with the focus of the study on my interactions with their two teachers: Amanda and Beatriz (pseudonyms), who were the two respondents (Ellis et al., 2011) in the autoethnographic study.

Figure 3

Central Elementary School Enrollment by Race/Ethnicity
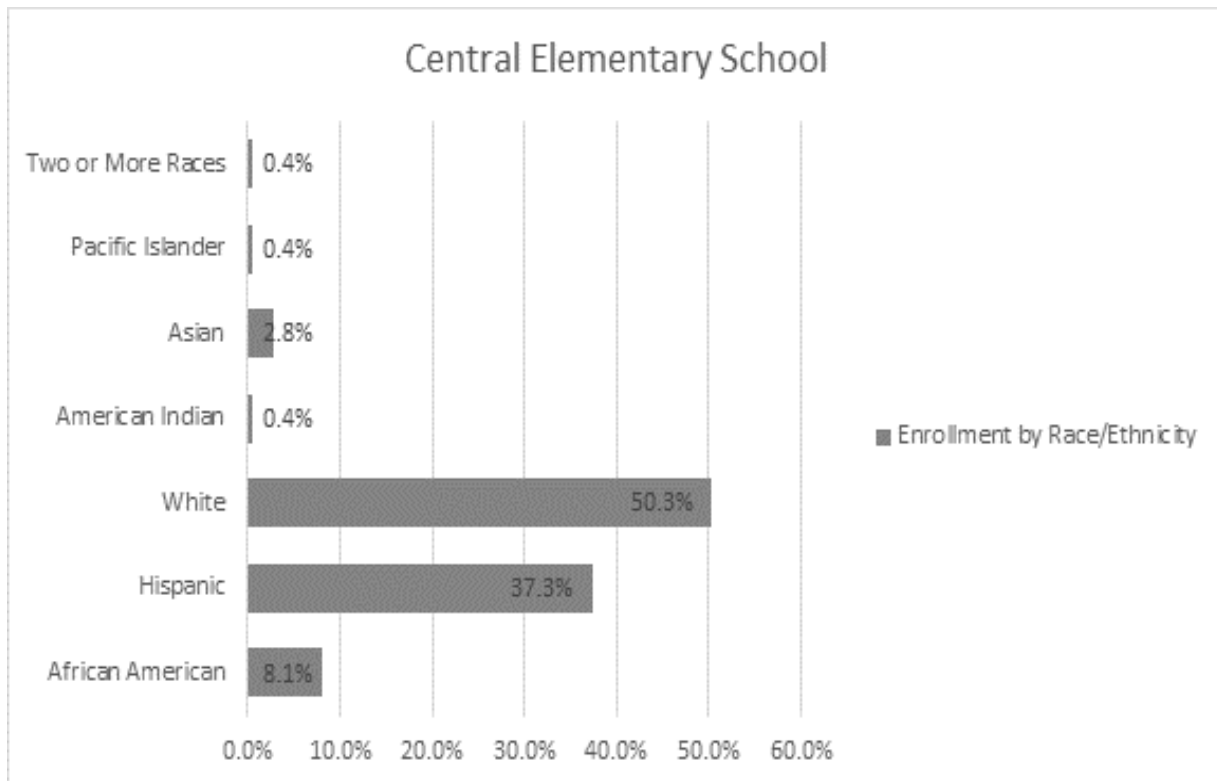
Note. Demographics for Central Elementary. Adapted from 2021 *Texas Education Agency Report Card*, by Texas Education Agency, 2021. (https://rptsvr1.tea.texas.gov/perfreport/tapr/2021/index.html). In the public domain.

Figure 4

Central Elementary Enrollment by Student Group
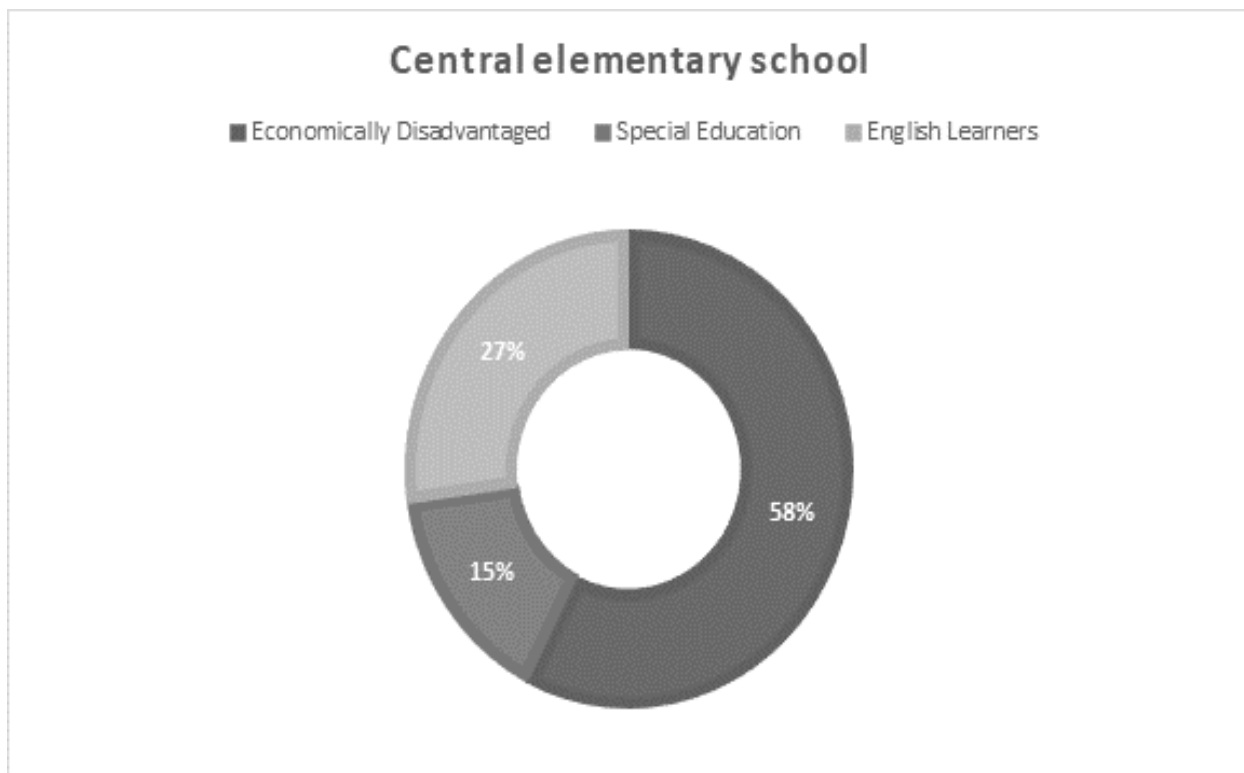
Note. Graphic representation of student groups enrolled at Central Elementary. Adapted from 2021 *Texas Education Agency Report Card*, by Texas Education Agency, 2021. (https://rptsvr1.tea.texas.gov/perfreport/tapr/2021/index.html). In the public domain.

Planning Meeting Context

The main data collection took place during weekly unit planning meetings which were held between the researcher separately with Amanda and Beatriz in their classrooms. These weekly meetings included an open discussion of the week's proposed curriculum, along with teaching plans, specifics regarding particular activities, and discussion about particular students, but all without a strict agenda. Generally, we began the meetings with a review of the week's planned lessons and conversation was allowed to progress as the time allowed, allowing for flexibility in a natural manner. Several of the meetings with Beatriz included grade level members from monolingual classrooms. Two other separate discussions were had with Isabel: one during the week prior to beginning the 9-week unit and one afterwards.

I collected data during Central Elementary's third 9-week grading period to provide the backdrop for data collection rigor. A weekly schedule (see Table 1) was followed. As mentioned, I kept a detailed, researcher reflexive journal beginning in Week 1 through Week 9 of my personal observations and feelings of the discussions and planning times with Amanda, Beatriz, and Isabel. I also made consistent references by looking back at the personal journal I kept prior to beginning the research (which has been cited earlier). Further explanation of the activities involved in the planning/teaching discussions which are listed and were carried out will occur in the next section. The unit planning and teaching discussion data was collected via field notes and aided by the use of casual recordings (which were not transcribed and were only used as reference tools in the data analysis).

Participants

As mentioned, this research was focused on my interactions with two respondents, Amanda (a bilingual third grade self-contained teacher) and Beatriz (a bilingual fourth grade self-contained teacher, as well as Isabel (an assistant principal). The data generated was gathered in the context of the planning meetings mentioned in the previous section.

Researcher

In this autoethnographic project, I am the researcher and primary informant. I am a 52-year-old White male and have been a bilingual teacher in Texas for almost 20 years. I grew up in the northern part of Spain and learned to speak both Spanish and English simultaneously. For the last 7 years, I have been a bilingual interventionist in Central Elementary's school district, and this is my third year at Central Elementary in this capacity. My research is shaped by my beliefs and roles as an educator. I go into more detail in one of my personal journal entries reflecting on my personal beliefs about teaching, dated October 11, 2021:

Today I want to meander down a road that has been a part of my teaching life since day 1. Mainly, it is related to my unquenchable thirst for knowledge, information, and learning. I have always been drawn to new ideas and learning. So much so, that it has always been a thorn in my side when I have been confronted with those tests or inventories that try to pinpoint a future career path or interests, or even a personality. When I stepped into the classroom as a teacher, I brought that insatiable curiosity with me. I think one of the reasons I enjoy teaching is because every day is a new opportunity to learn something new, to understand something from a different perspective or just to have a realization or a connection.

I have tried to take academic teaching seriously. I have listened to many staff development sessions, listened and watched experienced teachers work with students, and I have tried my hand at implementing the twists that I feel help make things work: where discoveries, realization, learning… making meaning take place. It is not easy. Like I have mentioned, I believe wholeheartedly that it begins with trust and a safe environment. I remember the early days of being taught about lowered affective filters and creating a place for students where their needs are met and can focus on learning. It is crucial that your students feel that way. Not only that, but then there needs to be a community that exists in your classroom: an ecosystem, in a sense.

The narrative in this entry comes from a personal journal of my teaching experiences over the span of my career, created with the purpose of merging and connecting with the data collected as an interstitial construction, as mentioned earlier.

Amanda

As Adams et al. (2014) mentioned, "Autoethnographers invite participants and readers/audiences to engage in the unfolding story of identities, experiences, and worlds, to

creatively work through— together— what these experiences show, tell, and can mean" (p. 34, 35). As such, the participants in this study are extremely important and were carefully selected. The first respondent is Amanda. She is a third grade bilingual teacher at Central Elementary School. She is originally from Tamaulipas, Mexico. Amanda did attend boarding school in the U.S. in high school and after getting married lived in the Rio Grande Valley area of Texas. She has been teaching for almost 10 years in Texas as a bilingual teacher, in different grade levels from kindergarten to fifth grade. This is Amanda's third year at Central Elementary as a self-contained third grade bilingual teacher.

Beatriz

The second respondent, Beatriz, is a fourth grade bilingual teacher at Central Elementary School. She is from Texas and has been teaching for almost 6 years in Texas, fourth and fifth grade bilingual. She is from Texas originally and is an additive bilingual, rediscovering Spanish in college. This is Beatriz's first year at Central Elementary as a self-contained fourth grade bilingual teacher. She has never been a self-contained teacher, but has worked as a departmentalized one, teaching language arts and social studies in fourth and fifth grade.

Isabel

In autoethnographic research, the key informant is a person who has insider information or an understanding about information, as well as a willingness to share this information with the person doing the research (Cossham & Johanson, 2019). Isabel, the acting assistant principal at Central Elementary School, served in this role. She is trilingual (Spanish, English, and Haitian Creole), has been teaching in the district for almost 10 years, and this is her fourth year as an assistant principal at Central Elementary School. As a key informant, Isabel serves as a secondary expert who could reflect on observations and offer insights to research material from her vantage point (Cossham & Johanson, 2019).

<center>**Data Collection**</center>

This analytic autoethnography centers upon my interactions in working with two

bilingual teachers (the respondents) as we planned and discussed lessons in a 9-week language

arts unit, including read-alouds and character study of fictional texts. There were three primary

data sources, which I describe below: the primary informant/researcher's personal journal, field

notes from unit planning sessions with two teachers (Amanda and Beatriz), and a

conversation/discussion with the key informant (Isabel) before and after the unit.

Data Sources

In order to set the groundwork for this study, I planned to collect various types of data

appropriate to authoethnographic methods. These data sources include my personal reflection

journal, the field notes and ancillary observations I carried out when in planning meetings with

Amanda and Beatriz, and finally my field notes and observations made during conversations

with the acting assistant principal (Isabel).

Personal Reflection Journal

I began a personal reflection journal before the data collection began, reflecting on my

career and experiences as a teacher (which has been cited earlier). The dates were logged

carefully to differentiate between the personal journal entries and the researcher reflexive journal

entries carried out during the data collection window.

Field Notes and Reflexive Journal From Planning Meetings

I took handwritten field notes during my individual weekly meetings with both Amanda

and Beatriz. I kept a researcher reflexive journal during this time as well. I supplemented my

field notes with audio recordings (which were not transcribed and were only used as reference

tools). These weekly meetings included an open discussion of the week's proposed curriculum,

along with teaching plans, specifics regarding particular activities, and discussion about

<center>45</center>

particular students, but all without a strict agenda. Generally, we began the meetings with a review of the week's planned lessons and conversation was allowed to progress as the time allowed, allowing for flexibility in a natural manner. Several of the meetings with Beatriz also included grade level team members from monolingual classrooms.

Field Notes and Reflexive Journal From Meetings With Isabel

I also took handwritten field notes during two scheduled discussions with Isabel. I kept a researcher reflexive journal during this time I held one meeting during the week prior to beginning the research, just before the 9-week unit, and I held the second one afterwards. In these meetings we discussed various aspects of the research. I commented on the plans, what sort of specifics regarding Central Elementary's teachers were related to Amanda and Beatriz, and Isabel shared insights and comments with me about the vision of the school. We also talked about some of the data I was beginning to analyze, along with differences observed between the planning meetings with Amanda and Beatriz.

Data Collection Chronology

I collected data during Central Elementary's third 9-week grading period to provide the backdrop for data collection rigor. Table 1 provides a weekly chronology of the data collection activities. As mentioned previously, weekly meetings were carried out with both Amanda and Beatriz in the form of one-on-one conversations (with the exception of two group planning conversations). I met with Isabel before and at the end of the 9-week study.

Table 1

Data Collection Chronology

Week	Activities	Research Participants
One	Pre-Activity; Activity Planning/Discussion	Researcher, Amanda, Beatriz, and Isabel.
Two	Activity Planning/Discussion	Researcher, Amanda, and Beatriz.
Three	Activity Planning/Discussion	Researcher, Amanda, and Beatriz.
Four	Activity Planning/Discussion	Researcher, Amanda, and Beatriz.
Five	Activity Planning/Discussion	Researcher, Amanda, and Beatriz.
Six	Activity Planning/Discussion	Researcher, Amanda, and Beatriz.
Seven	Activity Planning/Discussion	Researcher, Amanda, and Beatriz.
Eight	Activity Planning/Discussion	Researcher, Amanda, and Beatriz.
Nine	Post-Activity; Activity Planning/Discussion	Researcher, Amanda, Beatriz, and Isabel.

Data Analysis

I began with basic codes, then organized those codes through themes, and finally arrived at global themes, keeping in mind the thematic analysis process by using multiple cycle coding as described by Saldaña (2011), as well as thematic organization as described by Attride-Stirling (2001). This was executed with intentional triangulation of the study's data (see Figure 5) by using an autoethnographic lens to continuously return to personal journal entries and observations, so as to maintain the interstitial structure of the data as a whole. Throughout the entire process, careful observation of the autoethnographic guidelines set by Anderson (2006) to ensure methodologic rigor was observed.

Figure 5

Data Analysis Flowchart
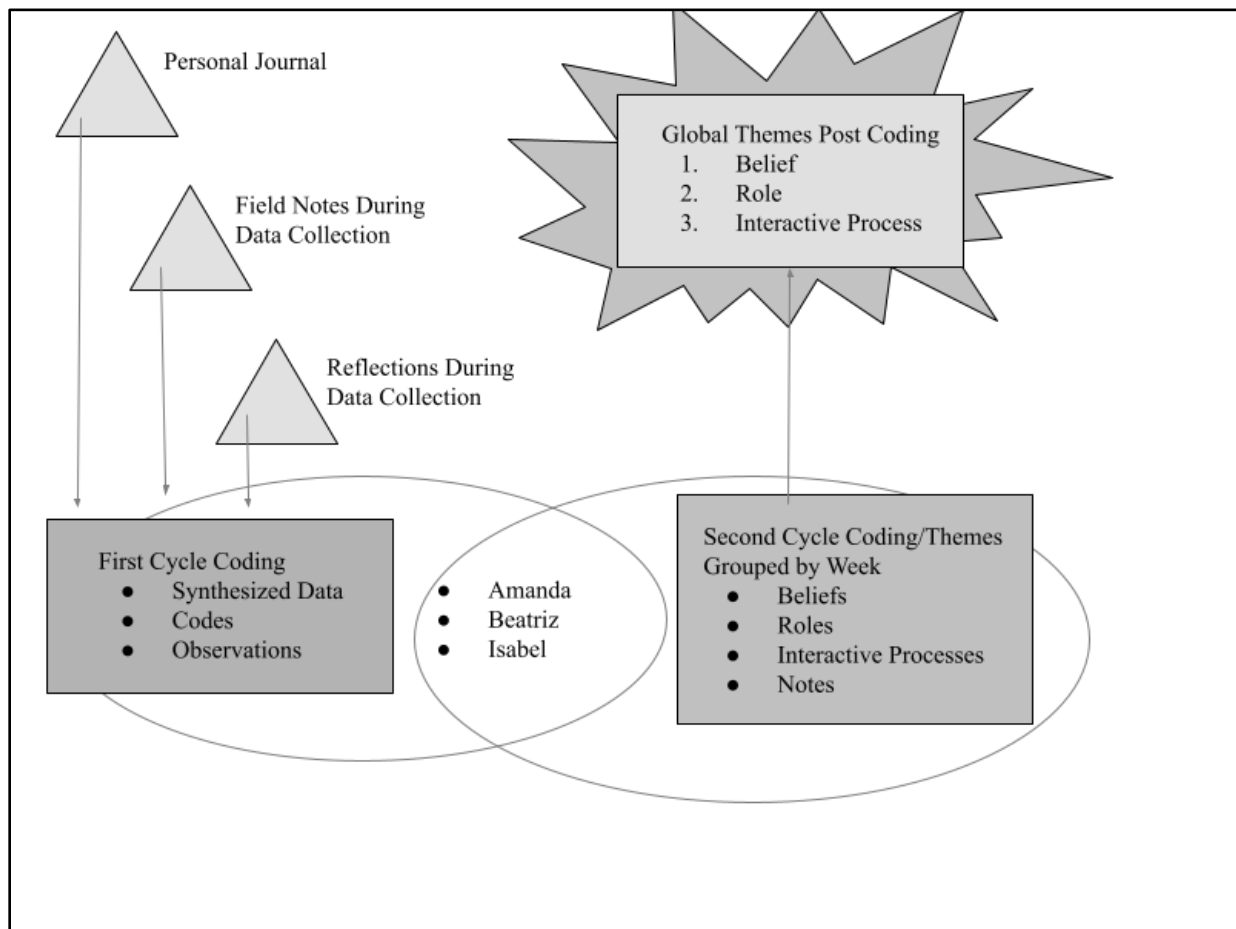
First Cycle Coding

      To begin, I created a table that allowed me to record all of the data from various sources: audio recordings of meetings listened to for reference (not transcribed), field notes of the discussions with the respondents and the key informant meetings, as well as personal journals from reflections after those same meetings on those day and personal journal entries prior to the data collection took place. I chose to consider this what I have called a synthesized amalgam of data.

      For this first cycle of coding (Saldaña, 2011), the analysis I followed was carried out in this manner: First, I re-read the personal journal reflections of a particular meeting. Then, as I

listened to the recording of said particular meeting, I made sure I had the field notes of that same

meeting in front of me. As I listened to the recording, I referenced the field notes, pausing

frequently to type out what was taking place during the meeting in the Synthesized Data column

of a Google spreadsheet in narrative text form (see Figure 6). I did this for each of the meetings

(a total of 18 meetings) with each respondent separately, as well as the conversations at the

beginning and end of the data collection window with the Key Informant (two times total). This

comprises and explains the label of synthesized amalgam of data.

Using what Saldaña (2011) referred to as descriptive coding, which "assigns labels to

data that summarize in a word or short phrase" (p. 65), I worked through the Google spreadsheet

narrative (the synthesized amalgam), separating individual thoughts with a number, then adding

a descriptive code to each number in the adjacent Codes column. Finally, I added observations,

questions, or anything else that took place in my mind during this process in the far-right

Observations column (see Figure 6).

Figure 6

Screenshot of First Cycle Coding Spreadsheet

Synthesized Data	Codes	Observations
Week 1 - January 6, 2022 - meetings with Respondent A and Respondent B	1 Easy to talk to	Both respondents are open to working with me and are sharing their concerns/insights
I managed to meet with both Respondent A and B this week, but had to postpone the meeting with the Key Informant.	2 Ready to plan	
1 Both teachers were easy to talk to and	3 Respondents different	
2 eager to discuss the units we were planning for. It was interesting to see the	4 Respondent A-organized	
3 differences between the two:	5 Respondent A-prepared	The respondents are very different teachers in both their concerns and approaches - I wi
4 Respondent A had a table	6 Comparing years	
5 strewn with charts, graphic organizers, copies of previous student work, etc. and was	7 Dialogue	observe these similarities and differences to add contrast to the conversations in planning.
6 comparing the unit to be taught to previous years of teaching the same or a similar unit. That was helpful in getting a small window of an opportunity	8 Planning instruction	
7 to talk about dialogue.	9 Language choice	
8 She spends some time discussing whether instruction and the	10 Language freedom	
9 student work should be in Spanish or English. She	11 Translanguage	Translanguage, student connections seem common items...
10 recognizes the importance of allowing her students the freedom to	12 Students connect?	
11 shuttle between all of the language they have in order to make meaning.	13 Students "get it"	
12 Do the students connect with these readings?	14 Low students compared	

50

Second Cycle Coding/Themes

For the second cycle of coding, I continued to consider both Saldaña (2011) and Attride-Stirling (2001) to help create an infrastructure for deeper analysis. I looked at the descriptive codes by themselves and decided to highlight them in four colors: one for me, the researcher, one for Respondent A, one for Respondent B, and finally one for the Key Informant. As the work moved forward, I questioned the purpose of this, because it felt like this step took me further away from my initial interpretations, so I returned to further exploration of Saldaña. In giving coding advice, Saldaña (2011) says, "The ultimate power of field research lies in the researcher's emerging map of what is happening and why" (p. 86). For consistency, it then made sense for me to use my research questions to drive the categorization and themeing, so I reoriented my attention to look at beliefs, roles, and interactive processes.

I applied pattern codes (Saldaña, 2011) and put the coded data points into categories: subcategories. Under Beliefs, I would analyze My Beliefs, then My Beliefs: Participant Beliefs, My Beliefs: Outside Pressure, and My Beliefs: Curriculum. Under Roles, it would be My Roles: Participant Roles, My Roles: Outside Pressure, and My Roles: Curriculum. Finally, Interactive Processes: Conversation, Interactive Processes: Response to Me, and Interactive Processes: Student Observation by Participant (see Figure 7). Even though the study focuses on my beliefs, adding my interpretation of the participants' beliefs as subcategories mirrors their interactions with me during our conversations and provides a context or a backdrop from which to study and analyze the emerging data more specifically.

Figure 7

Screenshot of Second Cycle Coding/Themes Spreadsheet

	Beliefs	Roles	Interactive Processes	Notes
	My Beliefs	My Roles	Interactive Processes	04/30/2022
WEEK 4	Reflection/Evaluation drive execution Language access/freedom Offer Support-students and teachers Be flexible	Advisor/Consultant/listener Critical interventionist Language broker/advisor Supporter	Communication - listen! Reflection/take action/clarify Support/actions after words	These entries for Week 4 are different. As I work through the codes, I am realizing that such a big part of the week was the backdrop of illness from the pandemic, as well as really bad weather. The district closed the school on several occasions, at the last minute. Respondent B, although not confirmed with Covid was very sick and her daughter did test positive for Covid during that time. Added to this, the gargantuan amount of absent students and staff members, the need for anyone and everyone in a support position to substitute teach and fill in gaps almost daily (myself included). All of this to say, how each respondent continued to navigate their semester was different, but they also had different circumstances. Respondent A accepted all of what was going on, and did not get sick; she was taking on new responsibilities and considering future options, but also was very concerned about her two new students, their academic levels, whether they had enough food at home for the school closures, etc, Respondent B was ill. She was very occupied with the weather closures, her and her daughter's health, and had many absences from students. As I look back on that time, it was very difficult to move forward and place importance on academics... everything else seemed to loom and overwhelm. In retrospect, considering how things are now, I see it as very important to consider this setting.
	*Participant Beliefs	*Participant Roles	*Conversation/dialogue	
	More responsibility is growth Students require constant analysis/evaluation Student performance/data drives instruction Previous experience is a guide Concern over students verbalized Team opinions are valuable Circumstances are unavoidable	Leader/mentor of peers Analyzer/evalutaor Socioemotional caseworker Confident planner Focus on shortcomings/difficulties Student ability analyzer Listener, accepting of feedback/help	Evaluation and feedback Interaction with students/parents Dialogue with peers in pedagogy/planning Open with me Skeptical, then acceptance of my help Navigating circumstances (illness/weather/absences) is challenging Awareness of students' academic struggle	
	*Outside Pressure/Influence	*Outside Pressure/Influence	*Response to Me	
	Ambition/growth in career Past experience guides events/plans Monitoring of student comprehension	Outside pressure motivates action Experienced student motivator Student progress monitor	Growing as a leader, still in dialogue with me Aware, communicative Need to assess student need (not just academic) and help	

52

The chunks of text or labels I applied to look for themes (Outside Pressure, Curriculum, and Response to Me) came from reflecting on what Attride-Stirling (2001) pointed out, "Codes are applied to the textual data to dissect it into text segments: meaningful and manageable chunks of text such as passages, quotations, single words, or other criteria judged necessary for a particular analysis" (p. 391). I comment on this exercise in my notes from April 11, 2022, "I don't know how this will work, but I am going to give it a go. From here, I intend to explore Attride-Stirling's (2001) Thematic Network Analysis and see if it might give some guidance as well."

Post Coding Themes Using "Old School" Technique

Saldaña (2021) mentioned, "from my own research experience, the stage at which I seem to find a theory emerging in my mind is when I create categories of categories" (p. 348). In the spirit of that exercise and taking a most definite "Old School" approach, the second cycle pattern codes and themes were taken from the top columns of the Second Cycle Coding/Themes spreadsheet (see Figure 7), My Beliefs and My Roles, for the 9 weeks of the study and written down individually on notecards. These were then divided up in categories of likeness (see Figure 8). After this, I went through the codes/themes and taking into account the instances of each and narrowed my focus to reflect the ones most frequently used. These I termed "Global Themes" (see Tables 2, 3, and 4) and the remaining ones were termed "Outliers" (because these had only been used once).

Figure 8

Notecards Organized by Categories of Likeness
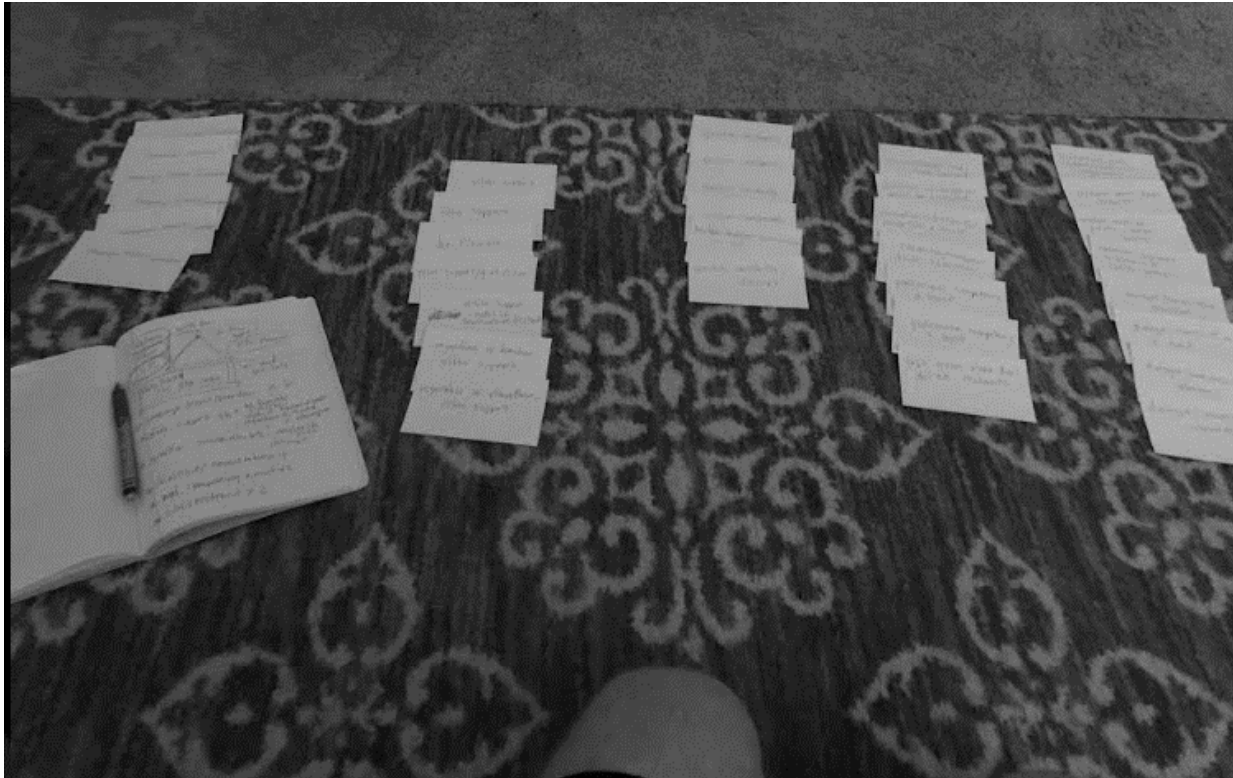
From the My Beliefs columns, the pattern code/theme language access/freedom was used

six times, offer support was used six times, question was used five times, and

dialogue/conversation was used four times throughout the course of the 8 weeks (see Table 2).

Table 2

Breakdown of Beliefs in Data

My Beliefs	
Global Themes	Frequency
Language access/freedom	- 6 times
Offer support	- 6 times
Question	- 5 times
Dialogue/conversation	- 4 times
Outliers	
Openness improves relationships both ways	
Teachers must be present/know students	
Test scores alone don't define students	
Professional competency a must	

From the My Roles columns, the pattern code/theme advisor/consultant was used eight times, the pattern code/theme supporter was used eight times, the pattern code/theme language broker/advisor was used seven times, and the pattern code/theme listener was used six times throughout the course of the nine weeks (see Table 3).

Table 3

Breakdown of Roles in Data

My Roles	
Global Themes	Frequency
Advisor/consultant (in general)	- 8 times
Supporter	- 8 times
Language broker/advisor	- 7 times
Listener	- 6 times
Outliers	
Critical interventionist	
Community builder	
Mentor/coach	

Preliminary Guides in Data Analysis

Over the years, sentence stems are a technique I have used often in scaffolding reading and writing with my students. I find the strategy extremely useful to stimulate thoughts for writing and as Rodriguez-Mojica and Briceño (2018) mentioned in their observation, "We define sentence stems as syntactical language supports" (p. 398); I chose to apply it to my research analysis process. After I identified the four global themes, I created sentence stems based off of the guiding research questions created for this study, tying them into the emerging data from the analysis (see Table 4). Using this strategy (Rodriguez-Mojica & Briceño, 2018) helped me narrow the focus of the global themes evolved from pattern codes/themes in second cycle coding and descriptive codes in first cycle coding within the context of the guiding research questions intrinsic to the study.

Table 4

Guiding Sentence Stems

Guiding Sentence Stems
My belief in language access/freedom shapes _____ in working.
My belief in offering support shapes _____ in working.
My belief in questioning shapes _____ in working.
My role as an advisor/consultant shapes _____ in working.
My role as a supporter shapes _____ in working.
My role as a language advisor/broker shapes _____ in working.
The interactive process of language access/freedom emerges in…

With seven different sentence stems and an obvious overlap of particular words like language support, advisor, which ones should I narrow down and investigate? Saldaña (2021), explaining the nuances of extracting meaning from coding, mentioned, "It is at this point that a level of abstraction (i.e., concept development) occurs which transcends the particulars of a study, enabling generalizable transfer to comparable contexts" (p. 348). Armed with this

strategic perspective, I pulled three sentence stems and oriented them to the three guiding research questions themselves.

Saldaña (2021) also explained that during the process of constructing analysis in qualitative research, "you may have come to the realization of how intricately everything interrelates, and how difficult it is to separate ideas from their contexts" (p. 357). I saw this clearly with my data and realized that the remaining stems actually supplied important information to support and explain the background context for the three global themes. These would reflect the main global thematic elements on which to focus in a consistent way and allow for ease in deeper, further inspection. In the first question, I ask about my beliefs, so I decided to explore the belief that stood out most prominently in the data: my belief in offering support. With the second question, regarding my roles, I decided to further examine my role as an advisor/consultant in the context of what the data had evidenced. Finally, with regards to the last question about interactive processes, I chose language access/freedom as a global theme because it has been an underlying motif all throughout my autoethnographic journey, even before the consideration of data collection and analysis.

Trustworthiness

On many occasions throughout this project, I have paused and reflected on how to communicate my perspective, my methods, and ultimately what findings I have come across through the research process. However, I have always been conscious of the trustworthiness of the endeavor. Probably the most well-known criteria for trustworthiness in qualitative research are credibility, transferability, dependability, and confirmability as defined by Lincoln et al. (1985). I will address these points specifically in the context of my study. Focusing on the ethical issues that crop up in the use of autoethnographic research, Lapadat (2017) discussed that many of the ethical complaints with autoethnography stem from whether the reality outside of the

researcher's point of view exists as something that can be investigated personally and reflect the points of view of others, as well as the validity of the narrative and the right (ethically) of the researcher to write about it. In response to criticism of autoethnography from social science, post-structuralist, and aesthetic perspectives, Ellis (2009) eloquently stated the autoethnographic story written is a segment of the practice of bringing the story to life again and again. Lapadat (2017) added that regarding meaning in experience, in the story, and in the resulting narrative of autoethnography, "In essence, her [Ellis] argument is that all three of the critical perspectives are in part correct and suggests that the strength of AE is that it combines elements of all of them" (p. 596). In this manner of thinking, I believe this strength is present in my project.

Credibility

According to Lincoln et al. (1985) credibility is comprised of various elements: a lasting presence in the research, persistent observation, triangulation, and member check. Korstjens and Moser (2018) mentioned that, "Credibility is the equivalent of internal validity in quantitative research" (p. 121).

First, the context of the researcher's professional presence with the participants before and after the specific data collection window must be taken into account. Added to this, the study's 9-week long data collection time period, with an overarching consideration to include the time spent in the context of education with Amanda, Beatriz, and Isabel before and after that specific time. During the data collection, the interactions between the researcher and the participants were consistent and not rushed (see Table 1), allowing ample opportunity to build trust and dig for deep data.

With regards to persistent observation, this was carefully managed with the use of reflexive journal entries, field notes and the data analysis cycles to identify categories fitting rigorous research (see Figure 5). Denzin (1971) stated that triangulation should push the

58

researcher to "combine multiple data sources, research methods, and theoretical schemes in the inspection and analysis of behavioral specimens" (p. 177). In this study, for data triangulation I used a variety of sources of data and moved consistently between them, including personal journal entries, field notes and observations, and a synthesized amalgam (see Figure 9) to ensure objectivity in the whole autoethnographic process.

The member check strategy (Lincoln et al., 1985) includes feedback from members in the research to assure different perspectives. For this element and keeping the autoethnographic methodology in mind, I specifically used data obtained from conversations with Isabel and discussed the research to include a viewpoint outside of my own with Amanda and Beatriz. Using this strategy (Lincoln et al., 1985), Isabel and I discussed some of the data I had analyzed during the project, mostly field notes and my observations of Amanda and Beatriz during our conversation.

Figure 9

Data Triangulation Figure
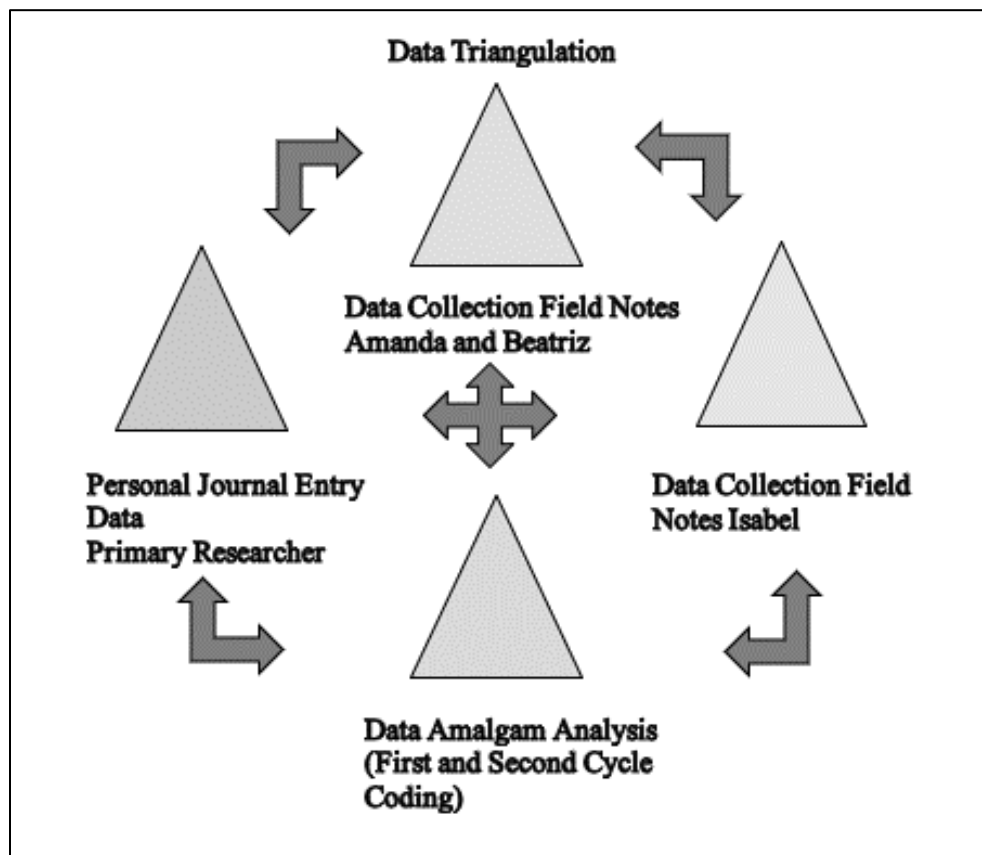
Transferability

In discussion of the importance of transferability in the context of trustworthiness, Daniel (2019) maintained that transferability in qualitative research, "suggests that findings gained in a particular context can offer valuable lessons to other similar settings" (p. 104). Since the outset of the planning stages of my investigation and throughout, I have considered with intentionality the practicality and value of the findings for further educational understanding in the realm of the interactions while working with teachers, targeted through my autoethnographic lens. Trying to avoid generalizations in population size, I focused intently on providing detailed data collection practices. In this sense, the study as a whole shows transferability inherent to the educational context of the research, the researcher, the participants, and the data.

Dependability

Looking at dependability, Nassaji (2020) stated, "In qualitative research, this principle indicates that the study should be reported in such a way that others could arrive at similar interpretations if they review the data" (p. 428). The study I have carried out is easily accessible to readers with an educational background and the findings reported in a manner conducive to that end. The subject of research is set in educational parameters, the participants are in the educational field, and the overarching purpose is to shed light on education.

Confirmability

Confirmability, the final guidepost in maintaining trustworthiness (Lincoln et al., 1985) is looked at differently in quantitative and qualitative research. Nassaji, (2020) explained this difference well by stating that in quantitative work, objectivity is aimed for through separation of the research and researcher in practice; however, in qualitative methods the investigation highlights the "researcher's active role and engagement in the research" (p. 429). The obvious qualitative nature of the project and its autoethnographic methodology point to the importance of my participation and engagement in the research carried out. I believe the detailed descriptions of my efforts lay clearly in the vein of autoethnographic qualitative research trustworthiness.

Summary

In this chapter I began by laying out the research methods used for this study, specifically the methodology of autoethnography. This research followed guidelines delineated by Anderson (2006), including also a framework shaped by dialogic experience, blurry boundaries, and identity negotiation. Guided by the three research questions, I described the setting, context, participants, and collection process carried out for investigation. Next, I detailed the careful processes involved in data analysis, including first and second cycle coding, the post-coding themeing, and guides for the final analysis. This chapter concluded with a detailed description of

the rigor and trustworthiness of the research. In Chapter IV, I share the results found from the

research process.

CHAPTER IV

RESULTS

The purpose of the study was to explore my beliefs and roles as a bilingual interventionist committed to instruction through dialogic pedagogy (Freire, 1985, 2000), disruption (Paris & Alim, 2014), and transaction (Rosenblatt, 1978, 2005) with the free use of translanguage (the open use of all linguistic tools available; García & Li Wei, 2014) in classroom discussions and planning conversations for bilingual language arts instruction. This project was guided by the following research questions:

1. How do my beliefs as a bilingual interventionist committed to instruction through dialogue, disruption, and transaction shape working with teachers?

2. How do my roles as a bilingual interventionist committed to instruction through dialogue, disruption, and transaction shape working with teachers?

3. What interactive processes emerge through the development of working with the teachers?

Ellis (2009) stated that when autoethnographers carry out their research, they *retrospectively* and *selectively* write about *epiphanies*, which emerge from the identities and nuances of the culture they are immersed in; however, they are obligated to use the conventions of social science for analysis. To that end, the analysis of the data I gathered used a thematic analysis process, with multiple cycle coding as described by Saldaña (2011, 2021), as well as thematic organization as described by Attride-Stirling (2001). I sought to follow the autoethnography guides by Anderson (2006) from the planning of the project to avoid becoming trapped in too subjective a view of analysis.

Chapter IV offers an in-depth description of my findings, with a focus on the global themes that emerged through my analysis. These global themes are presented within three main

sections that mirror the thrust of each of my research questions: Beliefs, Roles, and Interactive Processes. Specific examples from the data are presented to support each theme. I conclude the chapter with a summary of the findings.

My Beliefs

I first address my initial research question: "How do my beliefs as a bilingual interventionist committed to instruction through dialogue, disruption, and transaction shape working with teachers?" The data pointed me to a global theme: I must continue to offer support regardless of response. My commitment to this belief is best understood in the context of the emerging patterns while working with Amanda and Beatriz, as well as their perspectives and classroom practice.

By evidence of frequency in the data, I know that my belief in offering and giving support, whether in the form of resources or in the form of advice or counsel, has to be given to the teacher with no strings attached, *always*. As I reflected about my own experience as an educator before I began the data collection portion of the study, I mention this in a personal journal entry from October 1, 2021:

> I have worked my entire career with the thought in my mind that I exist as a teacher to help. I exist to help give voices to those who either do not have one or are learning how to use it. I exist to help parents help their kids. I exist to help administrators remember that teachers and students ARE HUMAN BEINGS. I exist to help remind teachers not to burn out.

Woven into this emerging realization is the indisputable need for dialogue, conversation, and communication; but of singular importance, when the communication is neither there or is limited in any way, the work can cease to grow or serve a practical pedagogical purpose, especially in the fast-paced setting of a school year in a public elementary school.

Dodgson (2019), in trying to articulate the importance a researcher's inward reflection, noted that reflexivity has been secured in research as a manner in which researchers of qualitative data can know that their efforts maintain rigor and good research quality. Dodgson (2019) pointed out that a significant angle of reflexivity is in comparing and contrasting, citing Berger (2015) and Teh & Lek (2018), she said, "The researcher's position as an insider or outsider and/or whether they have shared the experiences with the study participants is especially important when considering both similarities and differences between the researcher and the participants" (p. 220). I used this reflexivity in analyzing the data in my autoethnography, specifically when looking at the similarities and differences I perceived between my conversations with Amanda and Beatriz throughout the study.

These differences were apparent in the data I collected and analyzed. In observations from second cycle coding, from February 19, 2022, I discuss Amanda and her classroom persona:

> There is a thin line between how this teacher enables the students to learn and how she
> manages their understanding of her expectations. While there is most definitely a
> dialogue, an open dialogue with no other language expectations other than using what
> they can/have, she nevertheless communicates very clearly that she is the teacher and
> they are the students-the hierarchy sets the tone for a working environment in her room.

With Beatriz a different perspective can be seen in our discussion from second cycle coding from from February 11, 2022:

> Respondent B discusses her
>
> frustration with being self-contained for the first time and wondering if she isn't missing
>
> something. I

offer that the connections are explicit teachable moments during her day with her

students… she listens, but

I am not sure she agrees. I also add that her

sense of community, from the standpoint of what she creates with her students,

is unique.

Belief in Support: Teacher and Researcher Interactions

My belief in offering support was strongly represented in the data and it was brought to

the forefront clearly over the course of the study, but there was a marked difference in how

Amanda and Beatriz ended up communicating and working with me. This difference began as a

subtle blip on my analysis radar, but as the time of repeated interactions went on, it became more

defined and apparent in the data. From notes in second cycle coding, April 22, 2022, I mention

how I perceive Amanda and Beatriz to react differently:

I realize that these themes are emerging in my mind, perhaps guided by the

compare/contrast energy of Respondent A and Respondent B. Both of these teachers are

very different in personality, as I have stated before, and there is a difference in work

experience with me, but still there are similarities that seem non-negotiable, as well as

certain circumstances that are dealt with and confronted completely different by each of

them.

Amanda's communication and our work improved and in fact, her reflections from the classroom

brought us closer together in the conversation of our discussions. As I noted during the second

cycle coding notes for May 7 and 8, 2022, Amanda's sharing very specifically about her students

in class was very evident as we conversed and planned:

A significant addition to the data is Respondent A's reflection of the read-aloud she had

with her class with the bilingual book "La Frontera." The context and connections she

encountered with her students allowed her to specify and clarify sociocultural points that added real-life connections to her students' experiences. There is no doubt that the real world was brought into the classroom.

In contrast to this, my coding notes from May 1, 2022, indicated I was focused on my perception of our distance rather than how I could find common ground. It began with her comparison of prior teaching experience; her present experience left much to be desired in comparison to her previous one:

Week 5 shows a significant distancing or "coldness" of Respondent B. I sense a trend to mentioning how things were at her past school over the last years... and how different (not in a good way) it is here. As I move to offer support and make suggestions, I get the impression that I am being heard--not listened to, and that my support is not wanted. As I digest this, I realize the necessity to take the high road and not personalize any of this. It is interesting that Respondent B. also is being a bit distant with the rest of her team.

Again, during my Week 8 first cycle coding notes of our discussion on March 11, 2022, my notes seem to indicate I viewed Beatriz's actions and responses as a way of detaching from our conversations and my offers of support:

I offer to help her with continued intervention and support, but she is reluctant to give me groups. I offer to help with testing again, and she quickly states that she wants to keep her whole class with her for testing. I offer to come in and model some lessons, I mention that I want to support her. She says she has been working with small groups on poetry and other things. Again, she is a bit resistant (controlling?) to turning students over.

Even with the perception of a dichotomy between Amanda and Beatriz, I still see my belief in support compelling me to continue putting myself forward both professionally and personally in trying to keep the pedagogy of the students on track and stay true to that belief. This brings into

focus that the work truly must be a two-way street if it is going to get any traction, regardless of

outcome in terms of success or failure. In my personal journal, I contemplate the importance of a

personal belief in planning and preparation from a personal journal entry dated December 1,

2021:

> "Why does it matter?" you ask. Well, because those are the moments that a truly great
>
> teacher can help orchestrate, architect, build, prepare, and then set in motion... and either
>
> participate with both hands up to the elbows, watch from the sidelines, scaffold with
>
> touch-and-go, or simply be the artist at a half-finished canvas... dabbing or simply resting
>
> a chin, thinking about what dab might be the next one. I am talking about a construct that
>
> requires time, preparation, experience, and commitment.

Belief in Support: Teacher Perspectives

Juxtaposing my thoughts from the observations with Amanda and Beatriz in planning

shows that closeness and a working relationship definitively equals a more pragmatic execution

of pedagogy. Also, in consideration of the autoethnographic tools that Souto-Manning (2006)

described and I have used throughout this study, I acknowledge the blurry lines that exist in

analyzing the data, which become a part of the autoethnographic journey. Amanda demonstrated

a deeply resonating relationship with her students and discussed it in her conversations with me.

As observed, these relationships with her students grew as we met and planned together and was

a conversational component of our times together. In the data collection reflections from Week 7,

dated February 19, 2022, I mention her involvement with one particular student in the context of

providing needed food during school closures due to bad weather:

> Respondent A has been able to communicate with the mom, although it is difficult
>
> because of her schedule, and has been able to make sure the student takes home food

from the school's program, especially during these days of school closures due to inclement weather.

My impression was that Beatriz did not verbalize a sensitivity to these nuances with each individual student in our conversations, which I thought might be related to a lack of personal connection with the students beyond academics. In my experience as an educator, the endgame, the target always must be the students. Without a relationship established on a level beyond merely academic proficiency a host of the aspects involving a critical pedagogy are missing (Freire, 1985, 2000; Paris & Alim, 2014). On a truly personal level, this is a non-negotiable expectation for me and all educators. In my personal journal, before the data collection began, on November 29, 2021, I mention the energy that the students help infuse in me as a teacher:

> The students always bring it flooding back: newness. That is probably one of the strengths in elementary education, being able to siphon off a little of the youthful vitality of children, their exuberance, their lackluster outlook on the grind of life, the acceptance that no matter what--they will continue to be children dealing with children's lives, in a children's point of view.

Beatriz's conversations with me during planning pointed to a possible missing link: she cared deeply about her students academically, but I sensed that the socioemotional component might not be as strong. I comment on this impression in the second cycle coding notes from May 7 and 8, 2022:

> There is a sense of detachment, one that is subtle for the students--I don't sense that they are aware of it. Respondent B is very much concerned with their academics, but as far as an emotional or personal component, she comes across as a bit aloof and stoic. She asks questions about language, specifically TELPAS, but again, her response doesn't reveal any reaction.

In looking at the progression of the interactions between Amanda and Beatriz, as well as the perceptions of them and myself, I again see that the most important aspect of my belief in offering support had to stay consistent throughout, regardless of circumstances, response from the teachers, or the atmosphere. By that, I mean that my function in carrying out this belief emerged in different permutations, evidenced also in the outliers listed from the coding/themeing of the data: offering support while being flexible, offering support even without reciprocation, and never with strings attached. This should be especially continued when the reciprocity is not present. This was evident in a field note reflection about Beatriz from March 11, 2022:

> We talk about being bilingual and the book "El Sabelotodo" (the know-it-all) which gives many resources to bilingual teachers. I offer to share it with her. She doesn't say much in response, so I tell her to let me know.

Reflection on Beliefs

It is easy to pass judgment, especially sitting in the place of an experienced teacher and researcher, on the perceptions gleaned from conversations with Beatriz: why did she not simply try to engage the students more personally and make deeper socioemotional connections? In the tense landscape of the bilingual public school classroom, the pressures on teachers to get their students to perform are innumerable and the human instinct to compartmentalize and only focus on simple classroom management and academics comes naturally. In an entry for September 30, 2021, of my personal journal, I explore my own guilt in this area:

> It's remarkable how much we allow banking model, capitalistic, neoliberal ideology to guide our likes and dislikes. We want the students who will make good grades, achieve high test scores, behave in class, do us proud when they go to the cafeteria or choir or P.E. We want the students who's parents are involved, concerned and aware... but not too concerned and aware. We want students who will make our lives easier. Let me amend

that: I want students who make my life easier. And I think, if I am brutally, transparently,

honest... I always have.

Connecting with human beings is messy and involves sacrifice, pain, disappointment, and

ultimately can and will include failure in the ledger of student academic performance. Avoiding

this messiness may very well be at the heart of where my interaction should become different.

The truth is I never broached the subject directly with her and I should have. I wonder now if that

might have made a difference. In our planning times I leaned towards the need for a connection

with her pupils and we spoke very specifically about individual students, but I did not speak to

whether she saw this evident in her relationship with students directly and I really believed it

would improve on its own. My desire to maintain the posture of a researcher kept me from

interacting with Beatriz in a way I normally would have. I seemed to have let the weight of my

academic pursuit override my collegial interactions.

My Roles

The second guiding research question was "How do my roles as a bilingual

interventionist committed to instruction through dialogue, disruption, and transaction shape

working with teachers?" Saldaña (2021) mentioned that in his estimation, there is no magic

formula with which to extract new knowledge from data, "It is more likely accomplished through

deep reflection on the categories and the concepts you have constructed, which symbolically

represent particular patterns of human action derived from your data and codes" (p. 351). The

prominent theme related to my role was that of an advisor/consultant. In the context of this study,

my role as an advisor could be defined as a person who is able to bring advice from an

experienced point of view in helping Amanda and Beatriz as they plan for teaching their

students. The experience helps define the role of consultant in that it includes pedagogy,

curriculum specific to the district and the school, as well as knowledge of biliteracy and language

71

acquisition in elementary education. The narrative from the findings presented from my roles includes my observation of the communication between researcher and teachers in a bilingual context, along with the autoethnographic reflection of our context, as well as similarities to what I observed in the data regarding my belief, and whether my role should have changed more.

My Roles: Communication in a Bilingual Setting

The global theme of advisor/consultant stands out but does not exclude the other themes emerging with less frequency (see Table 3). This is not a surprising choice, as that is what my job was in the context of Central Elementary and during the period of investigation. However, my findings revealed a difference (see Table 3) in the context of advising/consulting from a general perspective compared to a more specific language advising/consulting standpoint (outliers) throughout the study's planning discussions.

This difference brings to mind the importance of my advisor/consultant role and the conversation and communication in the work with Amanda and Beatriz. From the beginning, Amanda clearly wanted more input, discussed ideas at length, and took my advice; also, we grew closer during the investigation. While Beatriz looked to me for input on language and curriculum, the data from our conversations evidenced little reciprocation of the advice and its execution with students as time went on in the form of specific lessons and reading strategies to target bilingual students.

It should be mentioned that even if the advice was not taken or acted upon, the need for feedback, for directing questions to me in regard to language specifics stayed constant with both Amanda and Beatriz. Again, the biggest difference reflected in the data was my perception in how that advice was reacted to, was acknowledged, or put into practice. Ultimately, this pattern of response to my advice shaped how I played the role as time went on during the study.

I found myself offering the same guidance, but the perception of value seemed different with Amanda and Beatriz and gradually shifted the flow of our discussions: with Amanda, the conversations grew into livelier discussions with events from the classroom being relayed and conveying a sense of positive, excited progress. This is evident in field notes from February 14, 2022, "As we discuss the students and their work, she quickly grows very excited. She pulls out notebooks with written work done independently by her students." With Beatriz, my perception of the conversations was that they were stilted, stopped and started, and I found myself having to insert different pieces of advice without sensing a shared perspective. In field notes from March 11, 2022, this is noted, "She is non-descript in talking about her feelings or expectations regarding how her class has performed."

In the analysis of data through the lens of my autoethnographic journey, I am aware of the need to keep Attride-Stirling's (2001) statement in mind, "Analysis of qualitative material is a necessarily subjective practice capitalizing on the researcher's appreciation of the enormity, contingency and fragility of signification" (p. 403). The signification or meaning constructed through my analysis is subjective and requires articulation and exposition on my part in order to clarify and carefully extract particular specifics that hold potential pedagogic implications for educators. Of course, even before starting down this path, the entire endeavor is sticky with the fingerprints of my role as an advisor/consultant because of my inherent identity as a bilingual interventionist. The weight of the responsibility involved in doing investigative research with the intention of unearthing significant pedagogical findings that could be important to the world of education is ever-present for me. This burden has permeated every part of my life as a student, a bilingual interventionist, and a researcher over these several years and adds to the importance of carrying the process out meticulously, carefully, and with integrity.

My Roles: Reflection and Context

As I carefully examined the nuances related to my role throughout this autoethnographic journey, I shifted my focus to consider other outside influences on the context of the study. There have been multiple instances of self-doubt, intense personal scrutiny applied to the purpose, validity, or outcome of the research undertaken regarding my role. Leaning on the autoethnographic side of my research, I want to include a significant event that took place in the background. Before the actual data collection took place, in a moment of excited motivation, I decided to enter a contest sponsored at multiple universities globally called The Three Minute Thesis. It involved students creating a video and articulating verbally the main components (or elevator pitch) of their thesis in three minutes. I felt this exercise would help me consolidate my thinking and gain clarity to construct my dissertation proposal (which it did). I put together my best attempt, but I did not win anything. In fact, out of five contestants from my university, I did not even merit a third place standing. While winning was not my ultimate goal, I was very disappointed. I reflect on this event coupled with the rising self-doubt in this entry from my personal journal dated December 7, 2021:

> In short? Nobody cares! The message I seem to be receiving: Your research is irrelevant, unclear, pointless, and inconsequential.
>
> So, apart from just being disappointed, feeling beat down, and desperately trying to fight back at a sense of impending doom and failure, I am now plagued with worries about the upcoming research. What if nothing we talk about is interesting or even related to criticality? What if the teachers don't want to talk? What if it is UNCLEAR?
>
> Well, as a researcher, an academician, a teacher, a student... I will keep on keeping on because... what else am I going to do?
>
> This is difficult.

While the register of my entry is dramatic and filled with emotion, I believe this is an important component of autethnographic research and should be included in the work I am creating, especially in keeping with Anderson's (2006) guideline of "narrative visibility of the researcher's self."

Coming from a background of being a classroom bilingual teacher and given my career in education, I recognize the context of my role and the teachers at Central Elementary. I believe it bears mentioning that all teachers face the pressure of having to endure and listen to outside sources that give counsel or advice, good or bad. In the end, it is up to the teacher to decide what to implement, what to put in place, and what to execute in the classroom. This is true even if there are stringent limitations placed by administrators, the school district, or peers. This aspect of pedagogy is very personal, and I believe makes or breaks the delicate balance between teaching and learning experiences versus outstanding teaching and learning experiences. In my personal journal, on September 21, 2021, I mention those experiences from my perspective:

> I know that there are hours and hours that take place in a classroom, with students, day after day, for a whole school year, and most of that time is routine and fairly normal/average. However, I remember vividly those moments that stand out, those times where the chemistry is just right and those things that are said, that take place, are unique and significant.

The data shows clear evidence of how Amanda and Beatriz are both aware of this pedagogy in their individual classrooms, even if my perception of their individual approaches is different in application. From the data collection reflections dated February 19, 2022, regarding Amanda:

> While there is most definitely a dialogue, an open dialogue with no other language expectations other than using what they can/have, she nevertheless communicates very

clearly that she is the teacher and they are the students--the hierarchy sets the tone for a

working environment in her room.

From Week 4's data collection reflections, dated January 31, 2022, regarding Beatriz:

she mentioned that she has been working on monitoring progress and using formative

assessments to track and see if the levels of comprehension are growing--this is

specifically in relation to making inferences about characters and how they change--while

using evidence from the text to support the theory.

Both Amanda and Beatriz were facing the daily realities of public school teaching in a bilingual

classroom setting and were committed to their work. Their passion is reflected in how they take

on the responsibilities and tasks inherent to a pedagogy that is student-centered.

In comparing the data from Amanda and Beatriz, it strikes me as significant to add my

personal experience in facing the many challenges that are included with the job, the context of

circumstances, policy, and the complexities of dealing with individual students' personalities.

Before the actual data collection period, as I continued my own job as a bilingual interventionist

at Central Elementary, I spent a day in a first grade bilingual classroom, subbing for the sick

teacher. I detail this in a personal journal entry from September 30, 2021:

Anyway, as I was walking by their desks, asking them how they were and gently nudging

them to get out their morning work, what came to mind was which students I instantly

felt positive towards. That would be the ones who find their places quickly, sit down in

their chairs correctly, and get to work (preferably quietly). They don't have dirty nails or

smell like they need a bath. And who are the students I find myself feeling negative

towards? Ha! Hector (pseudonym), the boy who refuses to pull his mask up, chronic

snotty nose, who is sitting on his feet in his chair, and who isn't doing anything other than

glare at everyone. "Where is your morning work, Hector?" I ask. "I don't know. I don't

have." a blank stare. I'm also feeling a bit negative about Jenny (pseudonym), who's busy

getting in everybody's business and wants to tell everyone in the class (loudly), "That the

reason Ms. Diaz (pseudonym) isn't here is because she's sick with the COVID!"

How easy to quickly categorize students by their level of subjective difficulty for me, as the

instructor!

My Roles: Similarities to Beliefs and Circumstances

Of note, as I have analyzed through the autoethnographic lens selected for this study, the

work between myself as advisor/consultant and the teachers follows closely with what I observed

regarding my beliefs. That is, the response to my role from Amanda and Beatriz during the

planning sessions changed over the course of the study in where they found value. In the second

cycle coding notes from Week 3, on April 22, 2022, my observations reflect this difference I

sensed in Amanda and Beatriz:

Both of these teachers are very different in personality, as I have stated before, and there

is a difference in work experience with me, but still--there are similarities that seem non-

negotiable, as well as certain circumstances that are dealt with and confronted completely

different by each of them.

Amanda saw my role as a professional and bilingual ally and the planning times were periods of

time where ideas, opinions, considerations, and even some professional gossip could be

exchanged willingly. While this could have been related to the fact that this would be our third

year of working together, Amanda found this value and connected in our times together and

shared easily about her experience. In the first cycle of coding, February 11, 2022, this is quite

apparent:

changes in administration, Central elementary is in a bit of a state of

uncertainty regarding the future.

Respondent A asks me what I recommend? I tell her,

open yourself up to whatever really interests you! She expresses her

commitment to this campus and working to

develop a bilingual community. I

love this. I again tell her that

I am happy to support her and recommend her for any position she is interested

in.

Of course, the circumstances taking place were different for each teacher and must be taken into account as well. While both Amanda and Beatriz faced the many complications of working during the pandemic, massive student and staff absences, and the bouts of bad weather, Beatriz faced some challenges that Amanda did not. Clearly, this may have affected what she found value in with regards to my role as an advisor/consultant. In the notes from second cycle coding for Week 4, on April 30, 2022, I record this:

Respondent B was ill. She was very occupied with the weather closures, her and her daughter's health, and had many absences from students. As I look back on that time, it was very difficult to move forward and place importance on academics... everything else seemed to loom and overwhelm. In retrospect, considering how things are now, I see it as very important to consider this setting.

It makes sense to consider these events, added with other characteristics such as this being Beatriz's first year to work with me, this also being her first year to teach a self-contained class, and her teaching at a new school. As I contemplate this perceived divergence in how the teachers found value in my role as an advisor/consultant, the importance of including Anderson's (2006) guideposts of "analytic reflexivity" and "narrative visibility of the researcher's self" in the research surfaced in my considerations and analysis. What about my side of playing the role in

the work? In a personal journal entry from September 20, 2021, I talk about my intentions of being an educator and how I approach this:

> I try to disrupt by encouraging teachers to see themselves as catalysts, as voices that enable their students to make meaning in new ways. I have a lot to learn, but I try to disrupt by questioning policies EVERY time the reason for them is it has always been done this way.

I regret not openly sharing my concerns with Beatriz. As I mentioned, the self-imposed restriction of being in the midst of carrying out research compelled me to guard the context of our interactions in a way that would have been more open otherwise.

My Roles: Goals and Shifting Roles?

My goal as an interventionist has always been related to seeing the teachers and their students as my primary responsibility. I have said to many, many teachers, "My goal is to make you succeed and for your students to thrive!" and so the role of advisor/consultant absolutely must come first. This, I believe, is something to be continually evaluated by myself on a personal and then professional level, adapting to the shifts that I perceive either in the teachers (in this study's case, Amanda and Beatriz) or the feedback during discussions. I could see the excitement growing from our discussions with Amanda. From my field notes during data collection, dated February 9, 2022:

> In regard to the rest of her class, she continues with trying to help them get deeper in understanding of characters. She was excited to get the Spanish copy of "La Frontera" and is working on using that as a bridge with her reading and writing read-alouds.

As our conversations continued throughout the study, I became more and more aware of a sense of disconnectedness with Beatriz. While I knew she cared about her students and was invested in

them, I sensed some aspects missing. In the second cycle coding notes, on May 10, 2022, I talk

about this:

> She again expresses a positive feeling about her class, but also reveals a bit of
>
> detachment... like she can't or won't be bothered by their "personal things", like some
>
> girls not getting along or students not wanting to work in a certain language or content
>
> area.

As I discussed previously, should my role have shifted into a more proactive stance? I

recollect feeling a sense of frustration for the students on a personal level, wanting to and

intervening outside of the scope of the planning with Beatriz, hoping this would improve and

work itself out. I felt my role as an advisor/consultant was intrinsically restricted by being the

researcher in this project and not wanting to somehow affect this. In hindsight, I definitely think

that my professional actions were somewhat curbed by the knowledge that I was in the middle of

carrying out investigative research with Beatriz and this affected my actions during the data

collection window. This is part of the goal I set for myself in examining "mirrors" (my

reflections) and "doors" (the experiences with teachers) throughout the research process I have

carried out (Anderson, 2006; Shwalbe, 1996). Positioning myself more as an objective researcher

than a participant researcher actually masked *how* I interacted with Amanda and Beatriz. While

difficult, I see the regret I feel as a by-product of maintaining transparency, which is an integral

part of the autoethnographic research process.

Interactive Processes

In response to the third guiding research question, "What interactive processes emerge

through the development of working with teachers?" An answer that comes to mind taking into

account what the data has shown me (see Table 4) reflects a commonality of a steadfast belief in

language access and freedom for myself, teachers, and students alike, regardless of so many

other considerations, complications, and elements to take into account. As I discuss the interactive processes evident in the study, the importance of translanguage becomes clear, as well as a shared belief in language access and freedom by the researcher and both teachers. The efforts of Amanda and Beatriz are seen in the data as time passes and there is evidence of a divergence in my perceptions of Beatriz's pedagogy. Finally, the language views of a campus administrator (Isabel) and the school are discussed.

Interactive Processes: Personal and Shared Translanguage

The crystalized term *Translanguage* (Baker & Wright, 2017; García 2020; García & Li Wei, 2014; Stroud & Kerfoot, 2021) stands out as a clear tenet of my personal and professional code that has evolved throughout my career and my path as a doctoral student. As a bilingual, it resonates deeply. I explore my thoughts on this in a personal journal entry from September 19, 2021:

> The suppression of language? The exclusion of language? The focus on purity of language? Oh, this relates to the dialogue in very significant ways. Viewing multilingual students (no matter where they are from and no matter how they speak) as deficient because of not meeting the monolithic of English? Although I did feel guilt for coming upon it late in my academic path, I told anyone who cared to listen that discovering translanguage caused me to immediately sacrifice many of the sacred cows from my bilingual education career and brought a change over all of it.

Throughout the study, the teachers and I engaged in conversations that focused on various aspects of the pedagogy we felt necessary to help the students grow in academic proficiency and meet the expectations of the elementary grade level requirements, all of this involved in maintaining healthy learning spaces. Although much of the specific discussion centered around curriculum (e.g., read-aloud books, writing assignments/prompts, character

81

analysis in fiction, etc.) the overarching implications of language freedom and access

(translanguage) were constantly present. Halimovna et al. (2019) mentioned that

> When students perceive language as a means of intercultural interaction, it is necessary to
>
> search for ways of including them in an active dialogue of cultures so that they can in
>
> practice know the features of the functioning of language in a new culture for them. (p.
>
> 262)

The explicit teaching of functions and features of language requires a keen awareness and careful

management of language accessibility and freedom in order for viable meaning making to take

place in a bilingual classroom. I feel both Amanda and Beatriz were attuned to this level of

awareness and during the planning times I felt confident that we were all on the same page.

It is both interesting and inspiring to note that regardless of the levels of communication

throughout, both teachers never deviated from upholding their stances on providing language

freedom and access for their students as part of their pedagogy (Almaguer, 2021; García & Li

Wei, 2014). This is reflected by Amanda on the February 19, 2022, field notes:

> She constantly translanguages and helps her students do the same: language is not an
>
> issue in the learning space she creates: the students are encouraged to make meaning
>
> without any pressure applied to how they use the language tools they possess.

Beatriz also demonstrated this in the February 9, 2022, field notes:

> She feels she is able to direct students and help their thinking. There is a need for
>
> providing a lot of practice in writing, the students are seemingly able to transfer what
>
> they are getting in reading to writing.

While Amanda and Beatriz had different bilingual origins, they recognized the importance of

their students being able to use all language repertoires and translanguage (García & Li Wei,

2014), as well as providing them with opportunities and resources for making meaning. In

82

retrospect, this feels gratifying as a bilingual educator and I consider myself privileged to be a part of it.

Amanda and Beatriz both navigated their dual language classrooms having to take into consideration all of the complexities involved. While Beatriz eventually exhibited a lack of socioemotional connection with her students, the critical aspect of language access was not generally affected. However, I did notice times when Beatriz's conversations with me gave the impression of student language choice being treated with less sensitivity in a few instances. I mention and example of this impression in the first cycle coding from March 8, 2022:

> didn't always line up. She asked them to
>
> write in Spanish, but some of the students were
>
> resistant to this. She
>
> wasn't particularly bothered or worried by this. An interesting detail, she
>
> mentions that
>
> one of her students wrote her summary and ended it with "amen", like a
>
> prayer.

Interactive Processes: Teacher Language Efforts

Amanda's intense desire to create context and connection with her students was something she and I both shared during our discussions. It goes without saying that our conversations were a constant mix of Spanish and English, with a steady flow of common thoughts and threads; that is translanguage (García & Li Wei, 2014). In the first cycle coding from our conversation about her read-aloud of the book "La Frontera" on February 17, 2022, this comes to life in the connections made by her students with her:

> relate to the next picture of a bus stop, very typical of Mexico. Respondent A
>
> shows me the next page, which

shows a river crossing and says, yes this story is very strong! She says that

one student stopped her on this page and said, oh yes, we crossed like that in a

tube on a river, even though she

mentioned it was a lot more people and at night. Then the next page, she turns

the page,

when they start walking in the wilderness, in valleys and mountains, it

gets really hard for the child and

he collapses. The character says he

has to be careful, there are ants, and snakes, and scorpions… the same student

said, yes, I had to do that too and be careful with the long walking. Respondent

A

doesn't know if that was from Honduras to Mexico or Mexico to U.S. but

she definitely could relate.

In further examining that week's discussion with Amanda, clear-cut signs of connection and

growth with her students are readily apparent in the data collected. She actively and intentionally

pursues a holistic learning environment beyond simple academics (Giroir et al., 2015; McCaffrey

et al., 2017). There is also an air of excitement and anticipation in spite of the difficulties faced

in the classroom. In the second cycle coding notes from May 7 and 8, 2022, I discuss this

growing sense of anticipation:

The overall feeling is that her class is drawing closer to her and as a group during these

shared reading times. She continues to be concerned about her new students, their real-

life needs, as well as balancing the tension of academic ability and progress. She is

excited to show me some of her students' writing and it reflects these moments of

connection, as they reflect and analyze the characters they have read about.

84

Amanda maintained this atmosphere of language accessibility and freedom by allowing her students to make meaning without a rigid infrastructure of language separation. In other words, her students were never made to feel that they *had* to write or read in a particular language, they were allowed to make this choice freely, with the support of the instructor if needed, on their own. Looking at the first cycle coding from Week 7, dated February 19, 2022, this is evident:

> The respondent is feeling the
>
> crunch of this time of year's responsibilities,
>
> as well as the challenge of working with their students in gaining reading
>
> comprehension skills.
>
> Respondent A discusses how her reading and writing is going okay, she is
>
> focusing on "I do, you do", but that even with the
>
> use of many exemplars in both languages, it is
>
> taking longer than she expected for them to explore and find character traits
>
> from text.

It is also apparent in the notes from the first cycle of coding for week 3, on January 18, 2022:

> She constantly translanguages and helps her students do the same: language is not an
>
> issue in the learning space she creates: the students are encouraged to make meaning
>
> without any pressure applied to how they use the language tools they possess. It is
>
> interesting to watch her encourage her students while reminding them of their limitations
>
> in a sense that projects an acceptance that seems to evoke a realistic stance: what I can do
>
> and what I can't do... yet.
>
> Interestingly, during that same week, my planning time with Beatriz feels different.

While the importance of language accessibility is a given, Beatriz's comments suggested she

might be struggling with how to monitor the comprehension progress in her students, and she

seemed somewhat perplexed by which language to use in different contexts. While our

interaction included my advice/counsel, her response was kept to herself, and I wondered what

this actually ended up looking like in her classroom. I mentioned that there was some friction

between another interventionist and Beatriz, mainly because Beatriz was not as concerned to

increase intervention for a particular student. From Week 3 first cycle of coding on January 18,

2022:

> fast she is having to go with her lessons, and that she really wants to focus on
>
> the
>
> checking in (conferring) with students on their reflections. I ask her what she
>
> feels their level of comprehension is and she replies that
>
> they don't know how to tell if their characters have changed. We then discuss a
>
> translated text she has downloaded from our curriculum website and asks me
>
> about it. I am not familiar with it, I have been more focused on the Lucy Calkins
>
> language arts laid out for this 9 weeks specifically. She says it's a
>
> translation of an English text, but is not sure what to do with it. She tells me
>
> that she has found
>
> several instances in our district's curriculum that don't seem practical to her.
>
> As we continue talking about the resources she will be using, I mention that I
>
> have managed to
>
> order her book Fox in Spanish. She
>
> asks me what I think the best approach might be in guiding students to use questioning in
>
> their reading. I talk a bit about the

ability to tease out emotional nuances in characters by evaluating what they do, say,

think, etc. She

nods, as if she has heard it before. I also return to the inevitable curse of the students

being able to use these skills independently on a state test. It is interesting to watch how

Respondent B reacts to things. She is

very calm and very chill. She does not ever seem too concerned or anxious--in fact, her

laid back stance with some of the students has caused some

friction, because one interventionist feel that she is not concerned enough or worried

enough about a particular student. Respondent B feels

In conversations with Beatriz, I sensed a lack of worry regarding at-risk students multiple times

in our conversations, even in a particular planning time where I discussed a single student and

how I felt that deeper, more focused intervention should take place. From the data collection

reflections dated January 31, 2022, this emerges:

We did have a conversation about one particular student (who has only been in the U.S.

since 2nd grade) who is not making progress or showing evidence of growth. Respondent

B kind of shrugs her arms and is slow to say anything when I mention how much the

student struggles even when working one-on-one with me. I told respondent B that I feel

she [the student] is unmotivated and struggling with memory.

Interactive Processes: Evidence of Divergence

In coming full circle with the analysis of the interactive process emerging with regards to

language access/freedom and what the data shows, I sensed another divergence. Amanda applied

instruction to the language in a way that helps development, the academic proficiency, the

comprehension level, and the whole student's affect. However, these elements were not united as

a whole in Beatriz's conversations with me about planning considerations, and I wondered

87

whether they were prominent in her instruction. In this instance, I believe this divergence is a separation or compartmentalization of language, comprehension, and meaning for the academic progress of individual students from whole, interconnected sociopersonal relationships with them. Perhaps it is Beatriz's individualized and subjective perspective; from our conversations she seems to view her students as an entity or a whole, rather than zooming into their individual identities and the differentiation required to see and address their specific student needs.

I considered that perhaps Beatriz was simply overwhelmed or overburdened to the point of not seeing a need to change her approach with her students. I thought perhaps she understood her role to focus on instruction and might not see individual student needs, which could have led her to assume it was up to them to work things out for themselves. Also, Beatriz's actions seem to come from internal sources of pressure, as seen in field notes dated February 14, 2022:

> The pressure that Respondent B feels comes from her own history of teaching... maybe she taught in a district that was more competitive or that was punitive with teachers who didn't have high post-test scores. Regardless, the only pressure coming from our administration is that the teachers are doing their best and expecting the most that each student can give.

Even though it references older students, it is interesting that in Cicekci and Sadik's (2019) investigation about students and their lack of attention during instruction, evidence of the teachers' unchanging behavior towards this was found. In their analysis, Cicecki and Sadik (2019) pointed out, "The lack of any changes in the teaching activities and the continuation as usual can be caused by the fact that they see themselves outside of this problem and burden students with the responsibility to pay attention to the lessons" (p. 26). This immediately raises the question as to the causes behind this lack of change in teachers, as there could be many. In a

personal journal entry dated October 29, 2021, I mention the potential in the context of the word "failure":

> What constitutes failure? I believe giving in to the temptation of just "getting by" and listening to the waves of negativity that are inexorably present in public education. Waves with statements like, "Why bother? They don't appreciate you--not the students, not the parents, not admin... not anyone! What's in this for me? When is it my turn to be appreciated? What good does it do? All anyone cares about is scores, grades, achievement... these kids don't care..." These are the lies that perpetuate inactivity, fear, and yes... failure.

Interactive Processes: Administration and Policy at Central Elementary

Central Elementary has only been a bilingual school for 3 years and the administration is deeply conscious and supportive of providing best practices in dual language instruction regardless of the obstacles caused by test scores and academic achievement; instruction and making meaning take place while being aware of the tension and considering how it affects the teachers. In my final conversation with Isabel, I mention the words we exchanged even looking towards the future and a potential shift in local policy, from data collection reflections dated March 11, 2022:

> As we continue to talk, we discuss the nuance of data related to language. For example, including Spanish scores, making sure to factor all of that in with bilingual students. The KI (Key Informant) is obviously very aware of all of the data that is generated, but her concern is making sure that if we have new "bosses" who are much more fixated on numbers and scores, then we have to adjust how the teachers are carrying out instruction in order to meet those needs.

Further during my conversations with Isabel, we talked about the importance of considering the learning in individual classrooms and how the teachers play a crucial role in the understanding and connection at Central Elementary. While being an administrator and therefore, somewhat separated from the classroom teachers' direct day-to-day experience, Isabel's words still resonated with me in light of the implications germinating in the research findings. I mention this in the data collection reflections entry dated March 11, 2022:

> The KI feels that there is value in this research because she feels that the climate and culture of each classroom can make a difference. She senses the differences in that some classes where the teacher is creating a community are significant and need to be examined, as opposed to other classrooms where students don't interact. They sit in rows and simply "sit and get".

Summary

In summary, Chapter IV provided a detailed analysis of the data collected in this autoethnographic study. The current study sought to answer three research questions:

1. How do my beliefs as a bilingual interventionist committed to instruction through dialogue, disruption, and transaction shape working with teachers?

2. How do my roles as a bilingual interventionist committed to instruction through dialogue, disruption, and transaction shape working with teachers?

3. What interactive processes emerge through the development of working with the teachers?

Three global themes emerged from my analysis. First, I have a strong, guiding belief in offering support. Second, my role as an interventionist is primarily that of advisor/consultant. Third, the interactive process of language freedom/access and translanguage that appears as a recurring

motif within my role as a bilingual educator. Chapter V provides a discussion of these findings

and offers implications of my research.

CHAPTER V

RECOMMENDATIONS AND CONCLUSIONS

This study examines the beliefs, roles, and interactive processes that emerge through a bilingual interventionist's work with bilingual teachers who are planning and preparing to facilitate conversations that engage elementary students in dialogue. The interactive processes that have emerged through the development of this work with bilingual teachers are defined as the conversations and interactions that have taken place in preparing, planning, and reflecting on bilingual language arts instruction for third and fourth grade students at a public elementary school in Texas. The purpose of the study has been to dig deep into my beliefs and roles about working with teachers in the learning spaces that emerge as a result of dialogic pedagogy (Freire, 1985, 2000), disruption (Paris & Alim, 2014), and transaction (Rosenblatt, 1978, 2005) with the free use of translanguage (the open use of all linguistic tools available; García & Li Wei, 2014).

Little research has been carried out into the specific roles and beliefs of the professionals working with elementary teachers in these practices. I believe more needs to be known regarding the complexities of the teachers' pedagogy in opening these dialogues and conversations (Taylor & Hikida, 2020) framing their instruction. Students in an elementary school setting can grow and make meaning by learning how to use literacy as a tool to challenge education, themselves, and ultimately the world. Educators need to include culturally sustaining pedagogy (Paris & Alim, 2014) and a "conscience" (conscientização), as well as dialogic (Freire, 1985, 2000) approaches to pedagogy in their planning and practice.

The research has been in the context of discussions and planning conversations aimed at bilingual language arts instruction in both third and fourth grade classrooms. Data collection took place during a 9-week period and the data were subsequently analyzed through the infrastructure of three main guiding research questions.

1. How do my beliefs as a bilingual interventionist committed to instruction through dialogue, disruption, and transaction shape working with teachers?

2. How do my roles as a bilingual interventionist committed to instruction through dialogue, disruption, and transaction shape working with teachers?

3. What interactive processes emerge through the development of work with teachers?

Methodology

The methodology chosen for this study is autoethnography, following the guidelines explained by Anderson (2006), considering the blurring of lines in the process (Souto-Manning, 2006), as well as the data analysis structure aligned with Saldaña (2011, 2021) and Attride-Stirling (2001) in data analysis. Before any data collection had taken place for the study, I began a personal reflection journal to help anchor (and eventually triangulate, see Figure 9) the autoethnographic process of the research. Discussing the nature of autoethnography, Boylorn and Orbe (2020) stated, "Autoethnographers research themselves in relation to others" (p. 4). In this methodological context, I have intentionally observed the data emerging from the research that involves my direct working with the other participants in the study, as well as reflected and triangulated the data, along with the interstitial narrative that surfaces to explore beliefs, roles, and interactive processes. The data sources include my personal reflection journal, the field notes and ancillary observations I carried out when in planning meetings with Amanda and Beatriz, and finally my field notes and observations made during conversations with Isabel, the acting assistant principal at Central Elementary.

As the guiding research questions query, I began this process by looking to understand my beliefs, my roles, and the interactive processes involved in a clearer way, with the purpose of drawing conclusions from the research. As this autoethnographic endeavor is my doctoral

dissertation, I have considered that not only my personal opinions and perspectives will become apparent in the narrative (Adams et al., 2014; Anderson, 2006; Canagarajah, 2012; Hughes et al., 2012), but also my impressions about education and pedagogy (Song, 2022). However, I have made peace with the understanding that this is a synthesizing aspect of the process: Boylorn and Orbe (2020) mention that, "Autoethnography is a method that allows for both personal and cultural critique" (p. 5). Using multiple research steps (first cycle, second cycle, then further analysis I evaluated three global themes to explore in my narrative explanation of data (Attride-Stirling, 2001; Saldaña, 2011, 2021).

Summary of Findings

As I have mentioned in my research narrative, three main ideas have become apparent through this investigation. First, framed in the context of belief, that the support provided to teachers must be given as a result of that belief, despite any response, circumstance, or atmosphere. Secondly, rooted in the context of the advisor/consultant role, that this specific part being played will shift and should change, adapt, and evolve, but always remained critical, intentional, and with a proactive stance in light of pedagogy and students (Freire, 2000). Amanda showed that she shared this intentionality while planning with me and put it to practice in her classroom throughout the project. Amanda's big picture approach to planning began with a critical perspective in viewing her students, what did they need? What could they do? Where could she be proactive in coming alongside them with intentionality and pedagogical purpose in ways that facilitated learning and growth? This was her approach as I planned with her and discussed what was ahead.

Finally, in the context of interactive processes (specifically, language access/freedom), the nature of the processes between interventionist and teacher most definitely has an impact on the nature of how teacher and student interact. Specifically, these interactive processes are found

in an established language mindset shared by Amanda, Beatriz, and me with regards to the students and their freedom to access and use all of their language tools in order to make meaning. I have mentioned the element of translanguage as a key component for learning spaces that include dialogue, disruption, and transaction, and the root of this grows with the interactive process evident in this study.

However, Amanda and Beatriz were the ones who placed ultimate value in the pieces of advice and the actions carried out in the classroom. As I have described, during the study, my perceptions of conversations with Beatriz showed a divergence in the interactions with her students, a dichotomy between the socioemotional and the academic. In the discussions, I felt her driving force from the beginning was to address her students' needs academically, and while seeing new challenges emerge (new campus, being self-contained, etc.), she seemed to slowly distance herself from our conversational exchanges. This happened even with the continued planning conversations we had, discussing the importance of culture and climate in the learning space.

Discussion

Reflecting on the findings of this autoethnographic study has led me to focus my discussion on the three main ideas emerging from a personal and cultural critique of the findings in the qualitative analytical process. The discussion includes (a) my belief in offering support to the teachers I was working with in discussion and planning, (b) the role I play as an advisor/consultant, and (c) the interactive process of language access/freedom in the context of bilingual education at Central Elementary. These main ideas are framed within my personal and professional commitment to teaching with dialogue, disruption, and transaction.

My Belief in Offering Support

The personal and professional belief in offering support to teachers, specifically Amanda and Beatriz who were the teachers I was having planning discussions with, seems almost a laughably obvious one. However, carefully looking at how this belief appeared more often than others, as well as what this belief represents set against the backdrop and in the context of my years of teaching, offers some more delicate considerations; especially in regard to conscientização (Freire, 2000). Throughout the weeks of the data collection, the responses of Amanda and Beatriz were different and changed in how they reacted to my offers of giving support. Yes, the support of resources, ideas, and advice were listened to by both, but their responses in reciprocating with openness and the execution of my support via their classrooms shifted. Acknowledging that conversation is at the heart of teaching (Nieto, 2006), I noticed that my belief remained strong as a by-product of what cements its elements together, that this giving of support, encouragement, resources, advice is inexorable. Whatever form it takes must remain consistent despite the atmosphere, response of teachers, or anything else. Beliefs in education are influenced by many factors and are intersected within educational culture. Halimnova et al. (2019) stated that academia should focus on education intentionally, but also include the teaching of "a common culture, the formation of the culture of communication, and the communicative culture of the individual" (p. 262).

Interestingly, throughout the course of this investigation I could see that even in providing a wide range of support and ideas during planning, the end-result of what was executed remained in what the teacher decided had value. In a study focused on how higher education influences teacher beliefs, Bremner (2020) pointed out, "It must be recognised that changes in beliefs resulting from teacher education does not guarantee effective change implementation" (p. 10). Does my belief in offering support, no strings attached, actually have an

impact on the pedagogy at the classroom level? It seemed to help with motivation for Amanda. However, especially as time went on, the offer of support to Beatriz seemed to distance us during our conversations in planning and this was largely not acknowledged or considered for implementation in the classroom. As the timeline progressed, my concern as an instructor offering support grew in light of the gap I felt widening between Beatriz's academic and social relationship with her students. It is at this point that I regret not having been more direct with Beatriz about my perceptions. I did not pursue this because of feeling bound by my role as a researcher in the study. This pattern of concern brought to mind the importance of sociocultural competence as part of what teachers should bring to the learning spaces they are working in (Freire, 2000) and the relevance of sustaining this competence (Paris, 2016). When teachers incorporate a mindful sense of sociocultural competence to their classroom learning context, the making of meaning involves a deeper understanding and relationship between teacher and student in the process.

My Role as Advisor/Consultant

Tackling next the global theme selected in terms of the role I played as an advisor/consultant, a similarity to the global theme of my belief cropped up. Naturally, this project followed a chronological structure that gives a logical reason for there to be changes throughout the data collection period. I recognize that these changes are a normal part of playing that role and that peaks and troughs, growth and evolution, but they are also part of the process. However, by looking deeper at my role reflexively, I arrived at this conclusion: a consistent, forward minded and proactive role aimed at a culturally sustaining pedagogy (Paris & Alim, 2014) must remain in place; after all, that mindset is in keeping with educational culture and my personal standards and ultimately, conscientização (Freire, 2000). A critical consciousness is the crucial starting point in my understanding of pedagogy, as well as a concept that helped reify the

motivation behind pursuing an autoethnography for this study. As I mentioned in the beginning of my investigation, the manner in which I choose to advise, plan, and teach is reflected in the unique fingerprints I leave and conscientização (Freire, 2000) is the heart of it.

Throughout the data collection, I examined the perceived tensions that exist as a result of extrinsic (administration, curriculum, school district) and intrinsic (comparison to peers, prior student outcomes) pressures for all the participants. These pressures are inherent to public school education's social and cultural contexts. Describing the autoethnographic genre in light of his own investigation, Canagarajah (2012) pointed out, "The objective of this research and writing is to bring out how culture shapes and is shaped by the personal" (p. 260). Also, I believe this demonstrates the blurring of boundaries Souto-Manning (2006) referred to in this type of qualitative research, where the personal coexists within the sociocultural environment. The data helped me compare and contrast the responses of Amanda and Beatriz, but many of my conclusions were difficult to pin down in absolutes, especially entering the data analysis, these were blurred.

In order to add clarity, as I mentioned earlier the importance of encouraging a critical mindset in teachers by being present in their professional lives (Calderwood et al., 2010). The learning spaces of these teachers and my role represented just that: an intentional, proactive focus on the execution of teaching by examining interaction with critical practices and activities. Ultimately, the students are affected by these shifts and changes in the instructors' planning and actions carried out in the classroom.

The Interactive Process of Language Access/Freedom

Finally, after looking at belief and role, I dove into the specifics of interactive processes emerging throughout this study in the context of language access and freedom. The main reason for exploring this particular global theme lies in that language access encapsulates an issue that

has been part of my bilingual teaching experience since the beginning, almost by definition (García & Li Wei, 2014). By exploring the nuances around the conversations between Amanda, Beatriz, and myself I was able to see how these interactions affected their pedagogy and two aspects became evident: first, that both Amanda and Beatriz were committed to their stance in providing language access/freedom, and second, that the interactions between teachers and support staff (e.g., interventionists) can have a decided impact on the interactions at the teacher and student level.

In hindsight, I am convinced that the methodological constraints I felt by virtue of carrying out this research held me back from interacting more directly with Beatriz in my thoughts of her relationships with her students. Interacting more directly could have potentially prompted a more positive end-result. In the investigation of relationship-focused reflection in teachers by Bosman et al. (2021), they shared their conclusions about reflection, "As this study shows, engaging teachers in reflection can be a good start in enhancing teacher–child relationships and, especially, teachers' student-specific self-efficacy" (p. 43). If I could go back, I believe I would communicate my observations with Beatriz more directly and openly.

Reflecting on Monikers

In final reflection, I realized a dilemma: Why had I proceeded through my data analysis using the terms Respondent A, Respondent B, and Key Informant rather than assigning pseudonyms, as is commonly done in qualitative research? Would a more personalized moniker (e.g., Ms. Martinez or Jessica) make the study more accessible to the reader and follow the paradigm of qualitative research? After some scrutiny, I decided to assign the pseudonyms Amanda, Beatriz, and Isabel in the narrative of the study. However, I decided to keep the data from field notes and journal entries with the original nomenclature of *Respondent A*, *Respondent B*, and *Key Informant* in the citations. In light of the deliberation I have mentioned, that is to

directly engage Beatriz about perceived divergence with her students, I do think the academic

infrastructure of the research and my position as researcher kept me from taking action. I also see

that the choice of using such traditional and depersonalized monikers from the study's outset

came from that academic mindset as well. Perhaps in my attempt to avoid an over-abundance of

personal characteristics in the research, I erred on the side of depersonalizing some of the

autoethnographic components that might have emerged otherwise.

Recommendations for Practice

I have mentioned several times in the narrative of this study that more questions have

emerged as a result of investigating and questioning through my research. It is very clear that

after conducting this project, through examination of my beliefs and roles as a bilingual

interventionist, subsequent questions specifically tied to student connections and classroom

practice have been raised. How do the teaching interactions which are specifically impacted by

planning and discussion with an interventionist play out in the learning at the classroom level?

Do these interactions (at different stages) correlate to motivation and engagement in learning and

making meaning? How did my time with the Amanda and Beatriz influence (or not) these

processes? A more focused interrogation and investigation is needed to help address these

questions, especially in the "trickle down" steps towards execution of the instruction at the

student level in the classroom. Not as a pedagogy simply summarized as a grocery list of action

items and goals, support teachers (e.g., interventionists, coaches, specialists, etc.) would benefit

from these insights from research aimed at their interactions and their effects; and as a result, a

growing awareness of being constantly reflective, even with intentionality and clear-cut goals in

place, would demonstrate valuable pedagogical input.

Another consideration is how future research could be carried out to examine the role of

bilingual interventionists in advising and counseling bilingual teachers, specifically how this role

evolves over time within the policy constraints of public school districts, campus administrations, and educational peers. This could be supported by a specific line of questioning that involves personal, reflexive goal setting for teachers at the beginning of data collection, which could indicate a role shifting towards coaching. Ultimately, there is room for further exploration in the potential ramifications that surface in the working relationship between interventionists and teachers (in and around the planning for class), and then their influence in the interaction between teachers and their students. I strongly believe that it is within this work real change and growth can occur, even to the degree that understandings and insights could reshape, and foster reconsideration of the way education is being carried out right now.

Finally, in my estimation, autoethnography as a methodology has been an incredible discovery. Not only is the methodology aimed at a personal perspective (in the sense that the researcher is researching themself in researching others), but also in forcing the researcher to hold a high level of accountability with rigor and trustworthiness by qualitative academic research standards. In implementing autoethnography in this study, I have been able to analyze my perspective in the research as an active, reflexive, and personal participant. The consistent self-examination, all the while pursuing a high standard of rigor, created a useful tension in the research of the study. A good example is evident in my notes from March 27, 2022, where I am considering the analysis of data:

> First off, that's great that I found those observations... but I left out a key piece (and I think there was something in the back of my mind making me think about this while I did it). Where did these observations (codes) come from? What was their context? How do I show "The Academy" that I didn't just sit down and pull those out of my ear? Yeah.

The observations I have gleaned have proven valuable throughout the process personally, professionally, and as a student. Until fairly recently, autoethnography was considered a less

rigorous methodology by traditional researchers. The biggest benefit of constant reflexivity, which is ubiquitous to this methodology, also allows for a certain freedom in being able to give voice to personal thoughts, opinions, and observations that might not otherwise be articulated in a formal academic setting, opening a clear path for critical research. It is this ability to add a personal angle, which I believe gives the methodology an advantage in viewing the educational infrastructure I inhabit. In fact, I would go so far as to see the methodology as a practice (with or without the goal of research) that educators could (should?) incorporate into their pedagogy.

Conclusion

Looking at the results coming from my belief in giving support and the role I played as advisor/consultant, similar findings to how my work with Amanda and Beatriz evolved are apparent. It is interesting that the global themes (see Table 4) helped me see that in the conversation and ultimately in how Amanda and Beatriz chose to respond changed and evolved throughout the data collection window; my thoughts and actions influenced contextually by all three areas explored through the guiding research questions: the belief in offering support, the role as an advisor/consultant, and the interactive processes involved in language access/freedom.

Personal Reflection

As I consider the findings that have emerged from the investigation of my study, I am struck by the magnitude of tedious, meticulous micro processes involved in carrying it out. I am certain that any person who has worked on a dissertation is well acquainted with this: The minutiae of establishing a protocol worthy of a proposal that will be accepted and agreed upon by a committee, the methods used in going after the ever-elusive data that will add legitimacy to the process and end-result, the painstakingly-detailed rules of IRB and writing voice and format, the ever-careful and watchful eyes on the data collecting process, the participants, the research goals, and the analysis of it all. I know I am wandering through a cramped hall in the whiny-

complainy department of higher education, the place where considerations of obvious discipline and expectations are self-evident, but I strongly feel that it does bear mentioning this has been a lot of work!

Of course, it has. Without a measurable, legitimate amount of effort, the point of flexing academic muscles to achieve any goal would be pointless or at best, questionable. However, I must pause to consider the human enormity of how this has been affected in the context of a global pandemic. Before Covid, while pursuing graduate school coursework and attending classes, the ambience of discovery was heart-warming and definitely helped grow a comforting sense of amicable group work and camaraderie. This sense of exciting familiarity and group-ness quickly became extinct with the arrival of the Covid pandemic. Face-to-face classes were suspended, Zoom meetings and virtual happenings became the new norm: the genre of "virtuality" was applied to all conferences, classes, and any semblance of a public setting academically. I will be completely honest about the personal by-product: it was lonely and painful.

While I had already been warned of the onslaught involving independence and alone-ness that characterizes the concluding chronologic path of getting a Ph.D., I was not ready for the isolating combination resulting from the pandemic. Of course, while not having anything else of my own to compare it to, this was nobody's fault; and every person was doing their best to cope with the situation in their own context in the meantime. As I think about it now, I am aware of the positive aspects: the inevitable nature of *having* to move forward or facing the consequences of academic inertia, and ultimate failure. Also, even if in a somewhat pushy way, the indefatigable awareness of a federal grant and the financial compensation married to time constraints required to fill the proverbial academic tank were an ever-present reminder to stay the course. These forces, along with a personal belief to *carry on* were what pushed me to keep on

with the process and well, wanting to see the finish line. I am glad to have gotten to this point, but insofar as having chosen autoethnography as the methodology for my dissertation, I am delighted to include these observations within the body of what other dissertation-writers have referred to as, my "ugly baby." In my entry from September 24, 2021, I considered the difficulty inherent to the autethnographic process and my hopes:

> Walking this path of autoethnography is strange because I am confronted with switching chronological gears: right now, I have to pause on looking at the past and document what is happening currently at my school and with my bilingual teachers. Two of these teachers will be part of my research in the near future (fingers crossed).

As I leave the melodramatic components of my narrative to one side, I am pushing myself to contemplate the conclusional values of my study. I have observed that through all of the reading I have done to prepare and brace myself for this undertaking, multiple examples of research that quite simply fall in a category I would consider banal or inconsequential to my experience as an educator. More important by far than that, however, are the amazing, earth-shattering examples of research I have seen that blow all of my categories as a bilingual teacher and interventionist. I wished to examine the findings from my own research and unearth ideas and concepts that possess value, while maintaining a level eye and a steady hand, keeping in mind the avoidance of simply "stating the obvious." In my notes from second cycle coding (see Figure 7) on April 22, 2022, I reflect:

> The big question I have for myself is whether or not anything of this nature will emerge and actually have any sort of tangible usefulness or purpose in education. I mean, as in a pragmatic, practical, this is application sort of way. Again, I feel the dread of wondering if I am simply restating the obvious or pointing out what has already been pointed out...

but for the record, I am arriving at this place after a long, very-detailed journey of reading and writing.

I have identified myself a teacher as well as a researcher and a student throughout this project, especially calling on my career experience to help shed light on acquiring and analyzing the data collected. There is a strong sense of keeping this awareness in the front of my mind, remembering that teaching is a unique calling. In a very well-articulated autoethnography, Song (2022) discusses her personal reflections about being a teacher, "In fact, a sense of vulnerability and uncertainty exist as a kind of fundamental condition for teaching, making it an inherently emotionally fraught endeavor" (p. 106). I could not abandon this knowledge as I conducted the work for this project, even though I recognize that the context of being a researcher did limit how I responded to my perceptions of Beatriz.

As I have mentioned, the discovery and use of autoethnographic components have benefitted me through the evolution of my journey: the *auto* of personal reflection, examining myself and the participants as a powerful tool; the *ethno* or sociocultural intricacies inherent to teaching and education which grounds the context professionally; and the *graphy*, the vast narrative that I have managed to generate throughout. Clearly, there can also be negative results, such as regret, from this journey of research and introspection. The most significant finding from this endeavor is reflected in a new facet of who I am. I am adopting autoethnography as a part of my identity and am today: bilingual student, teacher, interventionist, researcher, *and* autoethnographer.

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APPENDIX A

SCHOOL DISTRICT PERMISSION FOR RESEARCH

"Empowering lifelong learners to be engaged citizens who positively impact their local and global community"

Gwendolyn M. Perkins, Ed.D. | **Lacey Rainey, Ed.D.** | **Jeffrey Russell, Ed.D.** AREA
SUPERINTENDENTS FOR ACADEMIC PROGRAMS & SCHOOL LEADERSHIP

Susannah O'Bara
ASSISTANT SUPERINDENT FOR ACADEMIC PROGRAMS & SCHOOL LEADERSHIP

November 18, 2021

Paul Parkerson
2514 Robinwood Lane
Denton, Texas 76209

Mr. Parkerson,

Thank you for submitting your research proposal, *"Bilingual Interventionist Beliefs and Roles: Developing Relationships With Teachers in Dialogue, Disruption, and Transaction".* We have reviewed and approve for your study to be conducted at McNair Elementary School. Your study may begin January 2022 and end May 2022.

If you have any questions, please reach out to Marla Alvarado via email at: malvarado@dentonisd.org.

Sincerely,

Gwen Perkins   Lacey Rainey   Jeff Russell

Area Superintendents, Academic Programs & School Leadership
Denton Independent School District

APPENDIX B

CITI CERTIFICATION

Completion Date 03-Sep-2019
Expiration Date 02-Sep-2022
Record ID 32985910

This is to certify that:

Paul Parkerson

Has completed the following CITI Program course:

Social & Behavioral Research - Basic/Refresher (Curriculum Group)
Social & Behavioral Research - Basic/Refresher (Course Learner Group)
1 - Basic Course (Stage)

Under requirements set by:

Texas Woman's University

Verify at www.citiprogram.org/verify/?wa17bcb7d-eeec-4a95-8fa6-62c014db9eec-32985910

APPENDIX C

IRB RESPONSE TO STUDY

IRB-FY2022-165 - Initial: IRB Review Not Required

do-not-reply@cayuse.com <do-not-reply@cayuse.com>
To: ekaye@twu.edu, pparkerson@twu.edu

Thu, Dec 16, 2021 at 4:02 PM

Texas Woman's University
Institutional Review Board (IRB)
irb@twu.edu
https://www.twu.edu/institutional-review-board-irb/

December 16, 2021

Paul Parkerson
Literacy and Learning

Re: IRB Not Required for IRB-FY2022-165 Beliefs and Roles as a Bilingual Interventionist: Developing Relationships With Teachers

Dear Paul Parkerson,

The above referenced project has been received by the TWU IRB - Denton and it has been determined that this project does not require IRB review.

The IRB has determined that this study does not meet the definition of research. There is no systematic investigation designed to contribute to generalizable knowledge, and therefore IRB review and approval is not required.
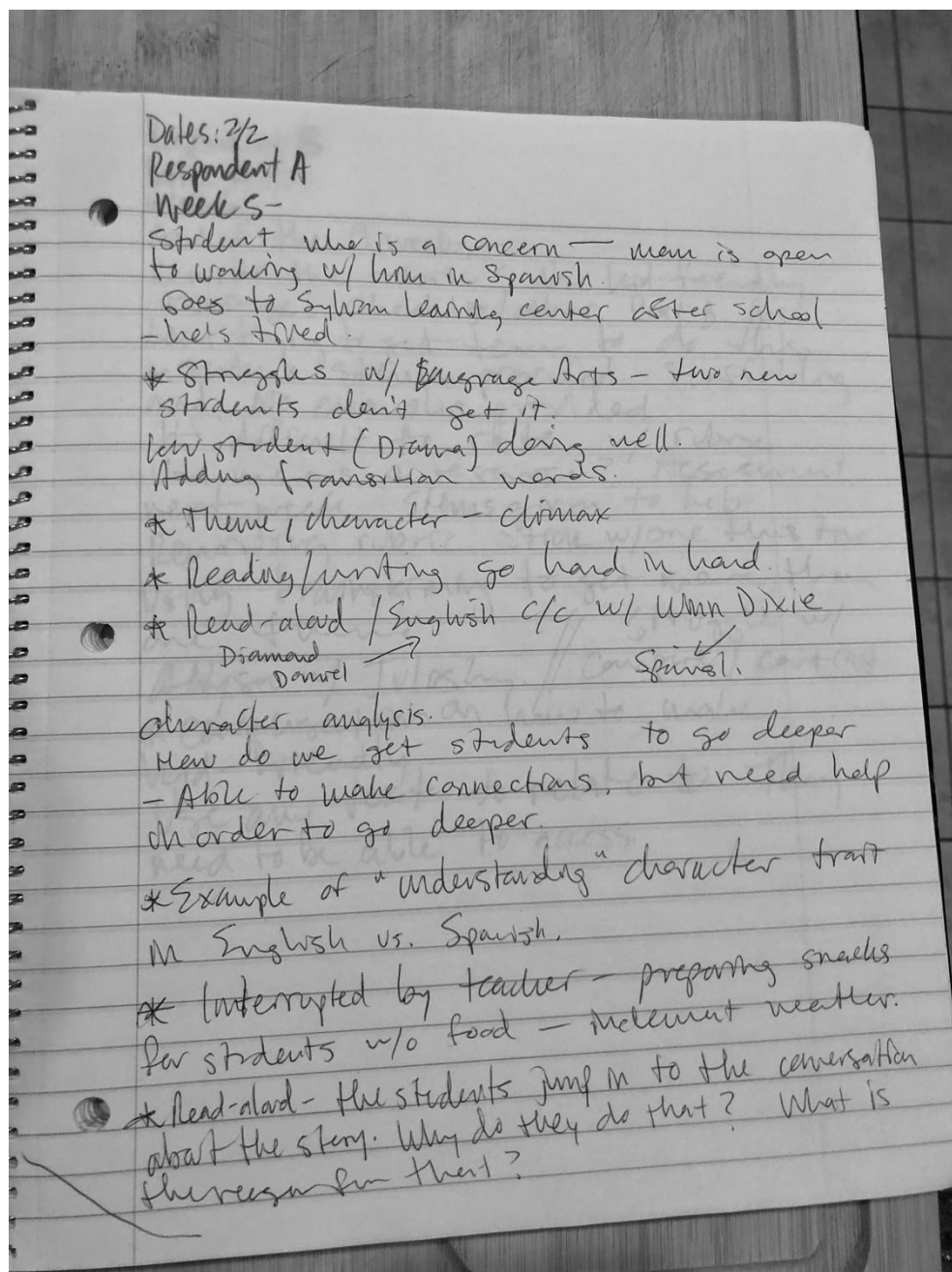
If you have any questions or need additional information, please contact the IRB at irb@twu.edu or refer to the IRB website.

Sincerely,

TWU IRB - Denton

SAMPLE OF FIELD NOTES AND OBSERVATIONS

Week 3 Field Notes - February 19, 2022

 This week, getting the meetings to happen has been even MORE of a challenge. This month, I am wondering if it is a good thing or a bad thing(?), has been absolutely fraught with extra activities, meetings, changes, and other hurdles making some sort of routine impossible. Perhaps this could serve as a cautionary side note to future teachers in terms of planning, but I dare say that most teachers are well aware (especially during this Covid time) of the insanity in peaks and troughs in terms of schedules, student attendance, and all the other minutiae associated with public elementary education.

Respondent A is dealing with some personnel vacancies and peers who are encouraging her to look into some different avenues for next year. On the one hand, she loves being in the classroom and loves the kids, on the other hand she is always looking to challenge herself and move forward/up. She also has a very distinct sense of obligation to our campus and our bilingual students. In some ways, she is not objective about how she comes across to some of her teammates and other instructors, but she also has a very deep sense of purpose and confidence in her teaching. We spent some time discussing the future and what options might be good or interesting for her. She is committed (as I mentioned) to our school and has expressed a deep desire to work with me to help continuing to create a bilingual presence and culture at our school.

As we discuss the students and their work, she quickly grows very excited. She pulls out notebooks with written work done independently by her students. It is clear that they are making progress. Her lowest student was actually able to articulate some thoughts in writing in a clear way--this is amazing work! In order for a student who is working at basically a kindergarten to first grade level to be able to express these words in writing (the most advanced and typically the last language domain to emerge), this teacher has spent a long time helping fill the gaps the student was missing. Respondent A is ecstatic with the progress. She showed me more student work, showing me where the students are showing evidence of independent analysis and synthesis of character traits, inferences, and themes from the texts.

I'm excited because I have finally gotten in the copy of "Fox" in Spanish for Respondent B. I have told her I look forward to hearing what the read-aloud goes like in Spanish, but because of schedule-craziness she hasn't been able to do it yet.

Respondent B is full of questions this week. She is wondering about the ins and outs involving her post test. In this district, not just at this school, but at all schools, the expectation is to give a pre-test (to examine what is known), then to allow for nine weeks of instruction, followed by an almost identical to the pre-test post-test. The pressure that Respondent B feels comes from her own history of teaching... maybe she taught in a district that was more competitive or that was punitive with teachers who didn't have high post-test scores. Regardless, the only pressure coming from our administration is that the teachers are doing their best and expecting the most that each student can give. I have seen instances where this pressure or perceived pressure will actually cause teachers to modify the tests (essentially make them easier) or the teachers will give an advantage to the students (like showing them examples of answers to the questions), but I have also seen teachers try really hard to teach the content, but then give explicit examples of what the assessment is looking for form-wise, not content-wise.

Respondent B has asked that I answer the four essay questions on the post-test for her as a student would, making sure to meet the requirements to score a 4 on the rubric (using text evidence, text citations, and clear-cut themes, etc.). She intends to use these to help the students understand what they goal is and most likely to illustrate Respondent B's expectations. While I do understand a concrete exemplar to help bring the abstract into a sharper focus for the

students, I wonder if I am complicit in feeling the pressure for the students to perform well. In some ways, one could argue that this pressure is beneficial in pushing teachers to get results. On the other hand, one wonders what "get results" really should mean or means. Is scoring a 4 (the highest on the rubric) demonstration that the students really comprehend the text or is it evidence that they are able to emulate? In the world of themes and universal truths, there is a lot of gray and subjectivity... How well does this rubric represent comprehension for an independent fourth grader in Respondent B's classroom?

It will be interesting to see the essays the students produce.

SAMPLE OF PERSONAL JOURNAL

Sunday, September 26, 2021

That Neoliberal Tension

As a self-contained bilingual teacher, I can clearly remember a sense of power and agency with regards to being responsible for my group of students. It felt strange to have a heavy load thrust upon my back at the beginning of the year, and this load of responsibility was more than likely one that the parents of my students were not aware of or did not understand: this brought a tension to the classroom that I believe helped me temper my pedagogy. On the one hand, I sensed an enormous responsibility to fill my students with knowledge that would help them navigate the world and improve their lives, but I also felt compelled to teach them manners, the value of kindness and compassion, how to appreciate beauty in nature, in art, in humanity, in other cultures. I told others that I was a "holistic elementary teacher", concerned with helping my students learn social skills (we spent the first couple of weeks going to lunch together, whereupon I would prompt each student to engage the lunch-line ladies with eye contact and use the words "please" and "thank you" after their exchange. We spent time outdoors when the weather permitted and we discussed trees and oxygen and exercise and the importance of hygiene. We played games and got competitive, but we also learned the importance of winning well and losing well, and being a good participant whether winning or losing. I may be over-romanticizing these early years of my teaching, as memory has a way of sugar-coating events, but I must say that I do believe I put my heart into teaching *every day*. My intentions were noble, my students loved me and I loved them.

I mentioned a tension, though, didn't I? I remember the first time I realized how much was depending on my students' standardized scores (this would have been TAKS tests) in reading and in math. I worked hard with my students on all of the skills and requirements that would guarantee them good scores. We drilled, we killed, we focused on how the test was put together, we discussed how the tests were a necessary evil, how doing well on these tests let the people in Austin that they were good students; "I already know that!" I'd bellow, "But your parents and your principal and the other teachers in the district need to know that too. So you have to show them!" I think of the pressure that must have put on their little third grade minds. I didn't truly realize the dependence on scores until my fourth year. Up until then, I had a jovial, if a little old-fashioned principal who thought standardized tests were hogwash. He was early-retired for this mindset.

That year, with a new principal who told me at the beginning of the year, "I don't give a #$%^ what you do in your classroom as long as you get me my scores!", my students did not perform well at all. In fact, I had the lowest scores in the grade level (and my district had the fun habit of sharing all of the grade level scores district-wise--as they felt this competition would motivate better teaching and better scores--truly neoliberal policy, right?).

I was threatened, "You won't get your contract renewed with scores like this, Parkerson--and it's about time to look at new contracts..." I was punished, "Nope. No way. You don't *get* to work summer school with scores like this... sorry." And I was shamed, "It's not impossible to get these kids to pass! You need to look at what everyone else is doing and figure out how to do *that*." All of this, although it did make me question whether I was in the right career, was not the worst part. The worst part is that I had resentment in my heart towards these students. I felt as if they had betrayed me! How could they work so hard, show me so many great times with amazing hard work, and then TANK these tests? I felt guilty about resenting them, but I brushed that off and told myself that I needed to get tougher. After all, I wouldn't be doing these kids any favors if I didn't help them *see* the importance of doing well! It was a dreadful end to the year, but I spent the summer licking my wounds, shouting motivational orders at myself (in my head), and spending time with my own children--which did help recharge my batteries and give me a renewed sense of purpose for the following year.

I moved to a different district and the move was difficult. There was a mixed message: on one hand you were considered a highly-prized and specific professional as a bilingual teacher--but then when the interviews (four to be exact, as well as a videotaped speech for all interested principals to examine) came a "yeah... I've seen better..." kind of attitude. What the what? Did they want to hire me or not? I was hired and began a new year. I remember telling myself I would NOT resent my students and that the scores would NOT govern my attitudes, my thoughts, or my teaching. I would focus on the students. I would get to know their parents. I would foster good relationships with other bilingual teachers on my new campus.

It was a rough year. A year where I began to see the tension rear its ugly head and make me question over and over whether I was a good teacher and what was the standard I measured that by? My heart told me it couldn't be test scores, but it was amazing how many doors opened and how many privileges were passed down when your name was associated with good or great scores in the eyes of anyone and everyone. I began to see that most teachers felt isolated and simply avoided working as a team, simply focusing on "getting the students ready" to get... you guessed it, good scores.

The irony was that literally everyone in education, from superintendents, to parents, to students, to fellow teachers, to administrators, and even school counselors saw good scores as the equivalent of good learning and doing well--but all of them spoke about how scores were irrelevant, it was a shame that so much emphasis was put on scores, that what really mattered was the child, the teacher, the class, the school, etc. The perfect word picture is when native Americans described the white man as speaking with a forked tongue, or the adage of "speaking from both sides of the mouth".

I persevered, perseverated, and persisted in teaching. I found ways to disrupt in small areas--I preached the gospel of "I teach in spite of standardized testing". I played ball. I learned to be diplomatic and I learned when and how to speak. I learned to not openly brag about an exciting achievement in my classroom, as this would mean test-related scrutiny. I also learned to avoid broadcasting poor scores or students with academic challenges, as they would immediately be subject to fast-tracking to help them get through standardized testing (for example, "If we can get him to qualify for speech, then he can take the test that is modified and he will pass..."). What a byzantine world of politics I found in public education!

CODING SPREADSHEET SAMPLE SCREENSHOTS

Synthesized Data	Codes	Observations
Week 3 - January 18, 2022 - Meeting with Respondent A The respondent is feeling the 1 crunch of this time of year's responsibilities, 2 as well as the challenge of working with their students in gaining reading comprehensions skills. 3 Respondent A discusses how her reading and writing is going okay, she is 4 focusing on "I do, you do", but that even with the 5 use of many exemplars in both languages, it is 6 taking longer than she expected for them to explore and find character traits from text. However, she says that most of them 7 are able to do the work. When I press about 8 how deep they are going, she does 9 say that they are going to a medium depth of understanding. She 10 says that "nice" is a word often used. They have a	1 Time of schoolyear 2 Challenge of students 3 Reading/writing going ok 4 I do, you do 5 Language choice exemplars 6 Taking longer 7 Students able to work 8 How deep? 9 Medium student depth 10 Students use "nice" 11 Simple POV 12 Character: in/out 13 Confident will help students 14 She knows it takes time	The pandemic has had some many impacts on how education is car these particular dates, the student AND teacher absence rate was ve fact, one neighboring district suspended classes for two weeks in he staff and students to get healthier and avoid staffing issues.

Beliefs	Roles	Interactive Processes	Notes
My Beliefs	My Roles	Interactive Processes	May 1, 2022
Careful, continual analysis de Reality has to be involved in c Community has to be built Offer Support, even if teacher	Analyst/Consultant Real life advisor Community builder Listener/supporter	Listener/processor with students ar Life/pedagogy reflection Character analysis=reality Community needs/feedback Support given even if on different p	Week 5 shows a significant distancing or "coldne Respondent B. I sense a trend to mentioning hov her past school over the last years... and how dif good way) it is here. As I move to offer support a suggestions, I get the impression that I am being
*Participant Beliefs	*Participant Roles	*Conversation/dialogue	listened to, and that my support is not wanted. A realize the necessity to take the high road and n
Professional opportunities sho Personal growth is necessary Schedule/time is mine to cont TELPAS is difficult to deal wit Dialogue/analysis crucial Language is hard to process Students are liked and enjoye Past experience is guide Distancing of team and suppo	Ambitious risk-taker Professional self-educator Academic/language evaluat Conversation analyzer/brok Language broker Content educator Reflexive of past Independent ("lone wolf")	Ambitious, big-picture seer Sees the need for self-improvemen Communication with students Focus on where each student is ac Introspective, guarded, thoughtful Reticent to take advice/distant Relies on past experience/years Recognizes students	of this. It is interesting that Respondent B. also is distant with the rest of her team. I wonder if it is situational.In the meantime, Respondent A. has an opportunity for a new position for a DLL teach Reading Recovery) on Central's campus and she interviewing. While we chat, she mentions the im building a bilingual community and I sense an av something I would call vision. She was also very
*Outside Pressure/Influence	*Outside Pressure/Influence	*Response to Me	conversation with me about the curriculum in ter like, "Is this character in their story realistic?" An
Current openings guides deci TELPAS factored Student need globally (not jus Real life vs. curriculum Current students are enjoyabl	Ambitious opportunity-taker Caring socioemotional/acad Curriculum analyst Awareness of good class-tir Reflexive analyzer	Soundboard for future/vision Conversational, but not dependent Need to meet students' needs Monitor and analyze I am dwelling on my past job/situati	a soundboard in looking to help her new student