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Teacher Perceptions of Sociocultural Competence in Dual Language Education

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ABSTRACT OF THE DISSERTATION

Teacher Perceptions of Sociocultural Competence in Dual Language Education

by

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This exploratory qualitative study explored the perceptions of sociocultural competence held by K-8th dual language immersion (DLI) teachers. Twenty-one K-8th dual language immersion teachers from California were recruited to participate in this study, which sought to understand how K-8th DLI teachers a) perceive and define sociocultural competence, b) explain the implementation strategies and practices that they utilize when addressing sociocultural competence in their classrooms, c) explain the barriers that they face when attempting to address sociocultural competence in DLI settings, and d) describe the learning experiences in preservice and inservice dual language teacher education that contributed to their knowledge of sociocultural competence. The four research questions that guided this study were written utilizing some of the principles of Vygotsky's sociocultural theory, which reinforce the inextricable connection between language and culture in dual language education, the importance

of sociocultural competence as the foundation for language learning, as well as the foundation for the argument that sociocultural competence needs to be intentionally operationalized during instruction (Freire, 2019). Each of the research questions resulted in one key finding. The findings were used to develop three recommendations for DL educators that can be utilized to help address sociocultural competence in dual language education. This study offers a contribution to a knowledge base to further understand sociocultural competence as a multidimensional and complex construct, in order to further explore how to operationalize sociocultural competence DL classrooms. This research provides salient knowledge for language scholars and practitioners on sociocultural competence in dual language education. Further research on the operationalization of sociocultural competence in dual language settings is needed. Importantly, this study acts as a call to action to dual language educators to position critical consciousness at the forefront of the conversations around sociocultural competence, in order to address the inequities that continue to perpetuate systems of oppression, and the neoliberal, English-hegemonic policies that continue to marginalize language minoritized students and Communities of Color in dual language education.

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Dedication Page

I dedicate this dissertation to my father, Dr. Giocondo Palmieri, and my mother, Norma Bianchi Palmieri, whose unending love is the very essence of who I am. My dear parents, thank you. Thank you for showing me what *courage* looks like. I love you. Pa, you took a part of us with you when you left. We miss you.

I dedicate this dissertation to my sister, Chiquita. The little angel that God sent into my life so I would never feel alone. Thank you for the biggest loves of all, Anthony and Sebastian. I love you.

I dedicate this dissertation to all of my past, present, and future students, and to the profession that has had a hold of my heart since I was twenty-one years old. My life has had an inexpressible amount of joy because of you. And remember what I have always taught you, never, ever give up. Always keep going. *You can accomplish any dream that you set for your life.*

To all of my friends and family who have supported me throughout my doctoral journey, thank you for loving me through it all. Thank you for bringing joy into my life. I love you all. To my dog, Andy, my life became filled with light when I adopted you.

To my ancestors, thank you. Please continue to guide me when I lose my way.

Walking.
I am listening to a deeper way.
Suddenly all my ancestors are behind me.
Be still, they say. Watch and listen.
You are the result of the love of thousands.

Linda Hogan ***Forte e Gentile***

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Chapter One: *Introduction*

My language is my awakening, my language is the window to my soul.

Māori Proverb

Introduction

Dual language immersion (DLI) education is commonly defined as a type of bilingual education with 50–100% of the content taught in a non-English language that lasts at least five years, usually starting in kindergarten. DLI programs are a type of bilingual education that provide grade level, state curriculum content knowledge through English and a partner language to achieve high academic achievement, bilingualism/biliteracy, sociocultural competence, and critical or sociopolitical consciousness (Cervantes-Soon, Dorner, Palmer, Heiman, Schwerdtfeger, & Choi. 2017; Freire 2014, 2020). While dual language programs have existed in the United States for over fifty years, in the last thirty years they have experienced a growth of over 20,000%, resulting in the implementation of over 2,600 U.S. programs (Dual Language Schools, 2019).

Research on DL programs has consistently found them to result in superior academic outcomes for both the English speakers and speakers of other languages (Alfaro, Durán, Hunt, & Aragón, 2014; Callahan & Gándara, 2014; Lindholm-Leary & Hernández, 2011; Umansky & Reardon, 2014; Valentino & Reardon, 2014). The plethora of data on the benefits of DL programs has reached school district leaders across the nation (Callahan & Gándara, 2014). Given this, DLE programs have reached a record high of 2,208 nationwide DL programs, and in 507 DL programs in California (Dual Language Schools, 2019). At present, California holds one third of the nation's dual language programs, with the majority of programs identified serving

Latino English Learners in Spanish/English instruction (Alfaro, 2017, 2008; Alfaro & Bartolomé, 2017; Alfaro & Hernández, 2016; Bartolomé, 2004).

There are five general types of dual language programs most often implemented in the United States: 1) one-way foreign language immersion models (serving primarily monolingual English speakers), 2) one-way bilingual education models (serving ELs and heritage speakers of the target language), 3) two-way immersion (TWI) models of DLI (serving both populations of students), 4) heritage language programs, 5) indigenous/native language revitalization programs (Hamayan, Genesee, & Cloud, 2013). Existing evidence on the impact of dual language programs on academic outcomes for both language majority and language minority students (Slavin, Madden, Calderón, Chamberlain & Hennessy, 2011) and the evidence of the social, health, and economic benefits of bilingualism (Adesope, Lavin, Thompson, & Ungerleider, 2010; Bialystok, 2011; Callahan & Gándara, 2014), make a compelling argument for investment in high-quality dual language programs.

Dual language education is a comprehensive instructional approach that yields academic benefits as well as proficiency in multiple languages, while also benefiting cognition and academic performance (Steele et al., 2017; Esposito & Baker-Ward, 2013). DL immersion is an additive language model (Ruiz, 1984), which views bilingualism as a cognitive asset rather than as a hindrance (Hakuta & Gould, 1987). In their large-scale longitudinal study of K-8th students in Portland Public Schools, Steele et al. (2017) utilized lottery system data to control for unobserved differences between students randomly assigned to dual language immersion in kindergarten and students not selected for the program (Watzinger-Tharp, Swenson, & Mayne, 2018). The dual language immersion cohort in the study outperformed the non-immersion cohort in reading and English Language Arts, with their advantage equivalent to about seven months of

instruction in grade five, and roughly one academic year in grade eight (Steele et al., 2017). The positive effects on reading were observed for both native speakers of English and students classified as ELs, and across the different programs and languages (predominantly Mandarin and Japanese one-way, and Spanish two-way immersion) (Watzinger-Tharp, Swenson, Mayne, 2018). A meta-analysis undertaken by McField (2014) further confirms the consistent achievement advantages found for students in dual language programs. Callahan and Gándara (2014) also provide in-depth quantitative analyses in support of the positive links between bilingualism and subsequent social and economic mobility in the United States.

Dual language education has been shown to influence a number of student outcomes, which include both oral and written language development, rate of reclassification as fluent English proficient for English Language Learners, and academic course-taking patterns (Jepsen, 2010; Riches & Genesee, 2006; Saunders & O'Brien, 2006; Umansky, 2014; Umansky & Reardon, 2014). Research from cognitive psychology points to the cognitive benefits of bilingualism, such as improved working memory and attention control (Bialystok & Craik, 2010; Bialystok, Craik, & Luk, 2008). These functions appear to play a key role in solving mathematics problems and comprehending written material (Alloway, 2007; Gathercole, Alloway, Willis, & Adams, 2006).

Dual language education can be particularly effective at closing the educational achievement gap for English Learner students (Lindholm-Leary & Borsato, 2006; Rolstad, Mahoney, & Glass, 2005; Thomas & Collier, 2002). English Learners (ELs) in dual language immersion programs outperform ELs in English-only or transitional bilingual programs (Collier & Thomas, 2004; Lindholm-Leary & Block, 2010; Umansky & Reardon, 2014; Valentino & Reardon, 2015). Valentino and Reardon (2015) compared the academic performance of ELs

placed in monolingual English instruction, transitional bilingual education, developmental bilingual education, and dual language immersion programs. They found that the English language arts performance of English Language Learners in all of the programs grew as fast as or faster than their peers in monolingual English programs (Watzinger-Tharp, Swenson, & Mayne, 2018).

Peal and Lambert's (1962) seminal study showed that bilingual students were able to outperform monolingual peers on various verbal and nonverbal tests of intelligence. Since that time, many studies have demonstrated cognitive advantages of bilingualism, such as enhanced academic performance in math and reading (Bialystok, 1991; Bialystok & Majumder, 1998; Bialystok et al., 2009; Bialystok & Craik, 2010; Esposito & Baker-Ward, 2013; Foy & Mann, 2014). Adesope et al. (2010) conducted a meta-analysis of sixty-three studies that had reported on measures of cognitive benefits of bilingual education such as attentional control, working memory, metalinguistic awareness, and problem solving. Multilingual students demonstrate superior performance on measures of executive function, which is the ability to deploy cognitive resources effectively, (Miyake et al., 2000) and is a predictor for school success (Adesope, Lavin, Thompson, & Ungerleider, 2010). These benefits extend into nonlinguistic tasks, indicating domain-general advantages in managing executive functions that may be caused by the need to manage two language systems (Hilchey & Klein, 2011). Bialystok and Barac (2012) provided evidence that the benefits of second-language acquisition may not be limited to native bilinguals but could be acquired through a dual language immersion education model. Dual language programs have demonstrated excellent outcomes for linguistically and culturally diverse populations (Baker, 2011; Callahan & Gándara, 2014; Lindholm-Leary, 2001; Thomas & Collier, 2002; Valentino & Reardon, 2015).

Sociocultural Competence In Dual Language Education

Sociocultural competence is one of the three goals of dual language immersion (DLI) education, along with bilingualism and biliteracy, and academic achievement in two languages (Howard, Lindholm-Leary, Rogers, Olague, Medina, Kennedy, Sugarman, & Christian, 2018). Sociocultural competence is an abstract and complex phenomenon (Safina, 2014). Although there is lack of clarity around the definition for sociocultural competence in DLI education, some researchers have defined it as students understanding their identities and those of others "within particular histories of power, colonization, imperialism and difference" (Cervantes-Soon, Donner & Palmer, 2017, p. 419). Feinauer and Howard (2014) state that more work needs to be done, both empirically and theoretically, to build the knowledge and research base required to further the define and operationalize sociocultural competence within dual language programs. The authors also recommend that scholarly attention should continue to be paid to the ways that dual language programs support the development of strong positive, multilingual and multicultural identities (Skutnabb-Kangas & Garcia, 1995) in their students as an aspect of achieving sociocultural competence. Feinauer and Howard (2014) define sociocultural competence as an understanding of how students are coming to understand and view themselves within the socially and culturally diverse classrooms that dual language education provides. The students who attend dual language programs have varying levels of proficiency in the two languages of instruction, and frequently come from different socioeconomic, ethnic, racial and/or cultural groups as well. Thus, it is essential for practitioners and researchers to address cultural goals along with academic and linguistic ones (Feinauer & Howard, 2014). Cummins (2014) states that focusing on aspects of sociocultural competence, such as student identity development, will further academic and linguistic outcomes for students attending dual language programs.

Sociocultural competence must be implemented deliberately and explicitly, and needs to be intentionally accomplished during DLI instruction (Freire, 2019). Brown (2007) describes the interrelatedness of language and culture stating that one cannot separate the two without losing the significance of either language or culture. Sociocultural competence is the least addressed DLI goal, as dual language researchers and practitioners have yet to develop a unifying definition, as well as specific methodology to address it in the classroom (Freire, 2019). Sociocultural competence is the often overlooked third goal of dual language education (Feinauer & Howard, 2014; Palmer et al., 2017).

Dual language immersion teachers face a multitude of barriers when attempting to address sociocultural competence because of the multi-layered and complex nature of the term (Freire, 2020). Teachers' insights on barriers of sociocultural competence implementation can inform teacher educators, researchers, professional development facilitators, and others involved in the development of more socially just forms of DLI education (Freire & Valdez, 2017). Ensuring that the tenets of sociocultural competence are included in university preservice dual language teacher education and professional development for inservice dual language teachers plays a fundamental role in addressing the cultural component of language learning (Feinauer & Howard, 2014; Cervantes-Soon, 2017).

This exploratory qualitative research study sought to understand the perceptions of sociocultural competence amongst K-8th dual language immersion educators. This study was designed to produce a deep, detailed dataset through one mode of data collection- interviews. It was designed to explore a) how K-8th dual language teachers define and perceive sociocultural competence, b) the implementation strategies and practices that dual language teachers utilize to address sociocultural competence in their classrooms, c) the barriers that K-8th dual language

immersion teachers face when attempting to address sociocultural competence in DLI settings, and d) the learning experiences in preservice and inservice dual language teacher education that contribute to the K-8th dual language teachers' knowledge about sociocultural competence. This study contributes to a) the knowledge base to further understand sociocultural competence as a construct, representative of the multidimensional and complex nature of the term, b) the body of knowledge on the practices that dual language teachers utilize to address sociocultural competence, c) an understanding of the barriers that K-8th DLI teachers face when attempting to address sociocultural competence, and d) the recommendations for the integration of sociocultural competence in preservice dual language teacher education programs and in inservice professional development for dual language immersion teachers.

Statement of the Problem: Sociocultural Competence as the Forgotten Goal of Dual Language Education

Research on teaching culture has shown that language and culture are closely related (Brown, 2007; Kramsch, 1998; Kuang, 2007; Savignon & Sysoyev, 2005; Schulz, 2007; Tang, 1999) and are best acquired together (Schulz, 2007). Brown (2007) describes the interrelatedness of language and culture stating "that one cannot separate the two without losing the significance of either language or culture. The acquisition of a second language is also the acquisition of a second culture" (p. 189-190). Although much dual language immersion (DLI) research has focused on the linguistic goals, the cultural goal of dual language programs is still receiving little attention in the literature, with limited guidance available for teachers (Freire, 2019).

Freire (2019) states that along with bilingualism, biliteracy, and academic achievement, widely acknowledged as DLI education goals that must be implemented deliberately, the sociocultural competence goal of DLI education needs to be intentionally accomplished during

DLI instruction. Sociocultural competence is frequently referred to as "the third goal" of dual language immersion (DLI) education (Parkes, Ruth, Anberg-Espinoza & de Jong, 2009), implying that it is the least important of the three. Despite its importance, the third goal of dual language education, sociocultural competence, has received less scholarly attention than the other two goals (Feinauer & Howard, 2014). While research on DLI education has increased in proportion to the rise of this educational program, there remains limited research on how the cultural goal of DLI education is implemented (Block, 2011). Dual language programs are not held accountable to sociocultural competence outcomes in the same way that they are for both academic achievement and language and literacy attainment because of the inherent difficulty in measuring and defining the cultural outcomes of a dual language program. It is essential for dual language immersion (DLI) practitioners and researchers to address cultural goals along with academic and linguistic ones (Freire & Delavan, 2016). Core goals for dual language students, who may be dominant in either "target" language or already have some bilingual/multilingual capacities, include high academic achievement and linguistic fluency in the standardized registers of both languages, as well as cross-cultural or multicultural competence (Christian, 2016; de Jong, 2016). Dual language immersion programs require considerable planning in order to equitably meet the goals of all students (Howard, et. al., 2018).

History of Bilingual Education

Bilingual education in the United States has strong historical roots in immigrant, traditionally marginalized communities (Flores, 2016). In conjunction with larger Civil Rights movements in the 1960s, the Bilingual Education Act (BEA) (1967) was created explicitly to serve the needs of children who came to school speaking languages other than English, highlighting language rights and providing additional funding for schools with such students (de

Jong, 2002). The original version of the Bilingual Education Act lacked a definition of bilingual education and did not necessarily require schools to use a child's home language other than English (Baker & Wright, 2017). However, the 1974 reauthorization of the BEA, the Elementary and Secondary Education Act, provided a stronger definition of bilingual education and required schools receiving Title VII grants to teach a curriculum in students' home language to enable non-English-speaking students to progress successfully through the education system (Wiese & Garcia, 2001). During the Civil Rights Movement, the nation experienced the beginning of bilingual education, as reflected in the 1974 U.S. Supreme Court decision *Lau v. Nichols*, which guaranteed children an opportunity to receive a "meaningful education" regardless of their language background; the decision was codified into federal law via the Equal Educational Opportunities Act of 1974 (Baker, 2011; Baker & Wright, 2017). It was also around this time that institutes of higher education began to mobilize across the nation to establish bilingual teacher education programs in states with large bilingual learner populations. The Civil Rights Act of 1964, the Bilingual Education Act of 1968, the 1974 *Lau v. Nichols* decision, and other federal legal mandates in support of bilingual education (e.g., *Castañeda v. Pickard*, 1981) created strong momentum for the development of bilingual teacher education programs (Baker, 2011; Baker & Wright, 2017). .

Over time, legal and political actions, including the reauthorization of the federal Elementary and Secondary Education Act No Child Left Behind (2002) and several state initiatives, dismantled the Bilingual Education Act's original focus on bilingualism. Such moves increased funding and support for "English-only" and "English immersion" and enhanced English monolingualism (English-only) and assimilationist ideologies (Flores, 2016). Over time,

mainstream English-dominant families developed interest in bilingual programs (Dorner, 2011). These developments led to widespread expansion of dual language programs (Flores, 2016).

Dual language immersion has moved bilingual education beyond the aim of English monolingualism; students' academic achievement/growth (Lindholm-Leary, 2005; Thomas & Collier, 2002) and metacognitive and metalinguistic development (Bialystok, Peets, & Moreno, 2014) are noteworthy. However, highlighting only such "rich promise" (Lindholm-Leary, 2005) and "astounding" effects (Collier & Thomas, 2004) ignores the hegemonic forces and inequalities that continue to shape bilingual education and the experiences of transnational youth in this country (Flores, 2016).

Bilingual Education in California

In California, voters overwhelmingly passed Proposition 58, also known as the Multilingual Education for a 21st Century Economy Act, in 2016. Proposition 58 is a state ballot initiative that creates more opportunities for students to become bilingual and biliterate. It passed with 73.5% of the vote and was supported across all fifty-eight counties.This wide support reflects the high regard that families, business leaders and the public at large hold for the educational, cognitive and economic advantages of bilingualism for its citizenry (Learning Policy Institute, 2017). Due to the recent passage of Proposition 58, the number of dual language education programs in the state is growing exponentially. California currently has one-third of the nation's dual language programs (Center for Applied Linguistics, 2017). However, California saw a massive decline in teachers with bilingual authorizations since the passage of Proposition 227, a 1998 state ballot initiative that enacted major restrictions on bilingual education and severely curtailed its availability across the state. This shortage needs to be remedied expediently to ensure the education system can catch up to and align with the strong evidence about the

powerful impacts of bilingual education on student outcomes (Learning Policy Institute, 2017). California is home to the nation's largest population of children learning English in addition to their home language (English Learners): about 1.5 million in the K-12 system, which includes 32% of kindergartners and nearly 60% of children ages birth to five.

Prior to the passage of Proposition 227, roughly 30% of English Learners were served in bilingual classrooms, and a decade later, participation declined to under 5% (Parrish et al., 2006) Over time, this decline led to an acute reduction of teachers with bilingual authorizations, from 1,200 to 1,800 teachers annually in the mid to late 1990s to just 700 teachers in 2015 (Parrish et al., 2006). Consequently, today only thirty-six of eighty teacher preparation institutions offer programs for bilingual authorizations (California Commission on Teacher Credentialing, 2020). In May 2018, California State Superintendent of Public Instruction Tom Torlakson announced the Global California 2030 Initiative (Global CA 2030). This initiative is a call to action, urging parents, educators, and legislators to support a multilingual California, where students are proficient in more than one language. Global CA 2030 has set two main goals: (1) By 2030, half of all K–12 students will participate in programs leading to proficiency in two or more languages, either through a class, a program, or an experience, and (2) By 2040, three out of four students will be proficient in two or more languages and earn a State Seal of Biliteracy. The initiative also calls for greater numbers of both dual language programs and bilingual educator programs (California Commission on Teacher Credentialing. 2020).

The Shift from Bilingual Education to Dual Language Education and the *The Gentrification of Dual Language Education*

While bilingual programs in the United States were originally developed to support the education of language-minoritized students, research suggests that many dual language programs

are being shaped by neoliberal ideologies (Cervantes-Soon, 2014) and gentrification (Heiman, 2017; Valdez, Freire, Delavan, 2016) that can shift programs' foci away from these students (Valdés, 1997). Many dual language programs emphasize developing higher-income (often White) students' multilingual competencies to compete in the global economy (Palmer, 2009) rather than maintaining minoritized students' home languages. Guadalupe Valdés (1997) described this risk in her germinal "cautionary note," and more recently, scholars have written about the potential neoliberal assault (Cervantes-Soon, 2014; Petrovic, 2005) and reconfiguration of bilingual education by "hegemonic Whiteness" (Flores, 2016). Valdés' cautionary note is a response to gentrification in dual language education: students with privilege (usually white, monolingual) replacing language minoritized students in bilingual education policies and spaces (Heiman & Murakami, 2019; Henderson, 2019; Valdez et al., 2016). As bilingual education is rebranded (Katznelson & Bernstein, 2017) as dual language education and viewed as an urban amenity (Flores & Chaparro, 2017; Cucchiara, 2013), the potential for these gentrification processes is exacerbated. Dual language programs often modify and marginalize emergent bilingual speakers' and their communities' linguistic resources, which can lead to inequalities for transnational youth that are too often obscured by programs' laudable goals of integration, bilingualism, biliteracy, and sociocultural competence for all (Flores, 2016).

Research has made it increasingly clear that not all students in dual language programs reap the same benefits due to issues of inequality found across educational contexts: within state policy development (Valdez, Freire, & Delavan, 2016), school district decision making (Dorner, 2011a), the school community (Heiman, 2017; Palmer & Henderson, 2016), and dual language classrooms (Amrein & Peña, 2000). An increasing body of research illuminates the lack of equitable access and opportunities for linguistically and racially minoritized students (Flores &

García, 2017; Valdés, 1997) in dual language education. Some researchers use the term ‘‘gentrification’’ to describe trends in DL that have pushed out ELs and other non-privileged students from having equitable access to dual language programs (Valdez, Delavan, & Freire 2013). Flores (2015) refers to the gentrification of dual language programs as ‘‘the Columbusing of DLI,’’ due to the appropriation of dual language education, as one-way foreign language immersion models of DLI grow at the expense of other types of DLI programs that include non-privileged, language-minoritized students.

Cervantes-Soon (2014) suggests that when dual language programs become gentrified, attention gets diverted away from equity and heritage concerns for language minoritized and historically marginalized student populations (Petrovic, 2005), while allowing existing educational inequalities to remain uncontested (Macedo et al., 2003). Dual language education has become susceptible to whitening (Flores & García, 2017) and gentrification processes (Valdez et al., 2016). Many dual language immersion programs in the United States are predominantly dominated by the voices of the language-majority, more privileged group (Palmer, 2009). The recent extension by some dual language researchers of the original goals of DLI-academic achievement, bilingualism and biliteracy, and sociocultural competence to include critical consciousness, provides generative opportunities to challenge inequalities that have been continuously documented in dual language spaces (Cervantes-Soon et al. 2017).

Unfortunately, a strong focus on sociocultural competence for minoritized students is not present in many dual language programs or teacher professional development efforts (Freire, 2019). Similarly, the goal of sociopolitical consciousness has been largely excluded. Meeting the sociopolitical needs of dual language immersion students with conscientization and activism purposes is imperative for all children, especially for language minoritized students (Freire,

2019). Scholars have put DLI in a sociopolitical context, critiquing recent instances of DLI implementation for furthering a neoliberal agenda and the maintenance of white supremacy (Cervantes-Soon, 2014; Flores, 2016; Valdez, Delavan, & Freire, 2016; Varghese & Park, 2010). Critical scholars of bilingual education argue that when language diversity in the form of dual language education is promoted primarily for economic benefit or language-as-resource rather than language-as-right (Ruiz, 1984), we risk commodifying the linguistic resources of minoritized students of color for the benefit of monolingual White English speakers (Cervantes-Soon, 2014; Petrovic, 2005; Ricento, 2005; Valdés, 1997).

The gentrification of dual language programs centers the interests of the dominant group, while silencing the interests and needs of minoritized groups (Flores, 2016; Valdez et al., 2016). However, as DLI education expands, scholars concerned with equity have examined who these programs are serving and with what purpose. When not implemented thoughtfully and carefully, DLI can disproportionately serve and represent the interests of white, English speakers at a policy-level and classroom-level, and it can reproduce the social and linguistic disparities it is intended to disrupt (Cervantes-Soon et al., 2017; Valdés, 1997). In other words, and in line with other research on DLI (Cervantes-Soon, 2014; Flores & García, 2017; Valdez, Delavan et al., 2016), the programs that were originally intended for language minoritized students were appropriated by white English speakers to secure privilege in the global economy. Beyond bilingualism and high academic achievement, DLI programs promise to support students' development of sociocultural competence. This last goal is rarely mentioned or given any priority at all in the media (Cervantes-Soon, 2014; Flores & García, 2017; Valdez, Delavan et al., 2016).

In efforts to disconnect new DLI programs from this complicated history of racial struggle (DiAngelo, 2011), DLI programs are often positioned as serving upper- middle class, mostly White families, as opposed to language-minoritized, BIPOC youth (Cervantes-Soon, 2014; Delavan et al., 2017; Flores & García, 2017). As dual language programs continue to proliferate, and as this rapid growth contributes to their whitening (Flores & García, 2017) and gentrification (Valdez et al., 2016), there is an urgency to document hopeful and critical pedagogical projects that center the realities of language minoritized students and families (Heiman & Yanes, 2018). Palmer, Cervantes-Soon, and Dorner & Heiman (2019) argue that if sociocultural competence and critical consciousness for students, teachers, parents, and leaders is infused in the curriculum, pedagogy, policies, and leadership of dual language programs, all these stakeholders will better maintain a focus on equity and fulfill their potential to support a more integrated and socially just society.

The Three Goals of Dual Language Education

Dual language immersion programs share three core goals for all their participating students: academic achievement, bilingualism and biliteracy, and sociocultural competence (Howard, Lindholm-Leary, Rogers, Olague, Medina, Kennedy, Sugarman, & Christian, 2018). These three core goals, also known as the "pillars of dual language education," are highlighted and explained in an important text used as a resource by dual language educators across the United States, the *Guiding Principles for Dual Language Education* (2018). The *Guiding Principles for Dual Language Education* (2018) offers a comprehensive tool to guide and support both school and district-level staff to create and sustain effective dual language immersion (DLI) programs. The Guiding Principles (2018) is a seminal resource for the research base for dual language education published by the Center for Applied Linguistics (CAL) and

Dual Language Education of New Mexico (DLeNM), that has been used for over ten years to develop, support, and guide dual language programs across the United States.

Sociocultural Competence in the *Guiding Principles of Dual Language Education (2018)*

The *Guiding Principles for Dual Language Education (2018)*, is a guiding document written to help dual language programs with planning and ongoing implementation. Based on the *New Mexico Dual Language Program Standards* and grounded in research on effective dual language programs, the publication was developed by the Center for Applied Linguistics in 2005 with an expert panel of dual language researchers and practitioners from across the United States, and revised in 2018 (Howard, et. al., 2018). The third edition of the *Guiding Principles of Dual Language Education* (2018) defines sociocultural competence as a term encompassing identity development, cross-cultural competence, and multicultural appreciation. The authors include key descriptors in the third edition that provide guidance to dual language educators about how to systematically support the cultural and linguistic diversity of English learners while concurrently providing content instruction in both languages (Howard, et. al., 2018). Educators seeking to reach what the third edition denotes as "exemplary practice" in sociocultural competence must embed a variety of sociocultural strategies (e.g., identity development, cross-cultural awareness, conflict resolution, perspective taking, empathy development) into content learning at all grade levels, in all subjects, and in both languages. To support sociocultural competence, the third edition also affirms the first goal of dual-language education—biliteracy and bilingualism (Howard, et. al., 2018).

Placing Culture as the Core of Dual Language Programs

Dual language education programs provide academic content and language instruction in

two languages to promote bilingualism and biliteracy, mastery of academic content, and cross-cultural awareness (U.S. Department of Education, 2015). Soltero (2016) defined dual language education as "a long-term additive bilingual and cross-cultural program model that consistently uses two languages for content instruction, learning, and communication, where students develop high levels of bilingual, biliterate, academic, and cross-cultural competencies" (p. 3). Likewise, Parkes and Ruth (2011) stated that dual language programs address three goals: 1) high academic achievement in and through two languages; 2) full bilingualism and biliteracy; and 3) student understanding and appreciation of multiple cultures. The aim of these programs is therefore to incorporate academic, linguistic, and multicultural goals. Due to the multi-faceted nature of these programs, dual language immersion teachers need to be prepared and credentialed in terms of linguistic and intercultural competence, as well as theoretical and methodological frameworks and pedagogies (Perez-Cañado, 2014).

The language learning experience becomes more real, more purposeful and more authentic for learners when they are taught and immersed in the cultural contexts of the language itself (Peterson & Coltrane, 2003). Language and culture are so greatly intertwined that it is often hard to conceive of one without the other (Fielding & Harbon, 2013; Grosjean, 2015; Heinz, 2001; Luna, Ringberg, & Peracchio, 2008). Some scholars imply that being bilingual in two different languages means having knowledge of two separate cultures (Ringberg, Luna, Reihlen, & Peracchio, 2010). Some define biculturalism as being fluent in two different cultures by having two distinct and complete sets of knowledge, one for each culture (Luna et al., 2008). Others focus more on the use of two cultures and define biculturalism as an individual capable of living seamlessly in two different cultures, adapting their behaviors, norms, and ways of viewing the world to each culture, and combining elements of the two cultures (Grosjean, 2015; Nguyen

& Benet-Martínez, 2007). Biculturalism has superficially been applied in dual language education to the dominant culture and the culture attached to the partner language, but it is extended with this study to emphasize the importance of focusing on meeting the particular needs of all students, especially those that are language-minoritized, regardless of their language background, to assist in navigating the various cultures and dimensions of their sociocultural environment along with the dominant culture (Darder, 2012).

Enrollment in a dual language program does not automatically guarantee that students will come to appreciate the target culture (Bateman, 2002; Lessard-Clouston, 1997), although for language teachers, one of the goals of language instruction is to instil a cultural awareness and acceptance in students (Bateman, 2002). However, if language students are taught about the target culture while simultaneously acquiring the language, the potential exists to affect students' perceptions and attitudes toward the target language speakers and their culture in a positive way (Bateman, 2002; Kramsch, 1996; Robinson, Stuart & Nocon, 1996; Savignon & Sysoyev, 2002; Sellami, 2000). Bateman (2002) calls this "the most compelling reason for culture learning" (p.3). Questions posed by dual language educators point to a host of issues that need to be addressed in order for these programs to "realize the vision" (Howard & Sugarman, 2007) and fulfill "the rich promise" (Lindholm-Leary, 2012) of dual language immersion. Given the importance of equity concerns in programs that serve English learners and other students from diverse sociocultural backgrounds, for example, questions about how well dual language education can reach its goals in educational settings that may reproduce the social and linguistic stratification of groups in the larger society need to be addressed (de Jong & Howard, 2009; Scanlan & Palmer, 2009).

Despite a vast body of literature devoted to the teaching of culture, however, there is no agreement on how culture can or should be defined operationally in the context of language learning (Schulz, 2007). Defining, influencing the development of, and measuring this psychological construct represent a complex empirical undertaking (Feinauer & Howard, 2014). Paige, Jorstad, Siaya, Klein, and Colby (2003) see culture as the core of language instruction and state that sociocultural competence should be explicitly addressed in dual language programs.

Research Design

This exploratory qualitative research study investigated how K-8th dual language immersion teachers a) perceive and define sociocultural competence, b) describe the pedagogical practices and implementation strategies they utilize to address sociocultural competence in their classrooms, c) describe the barriers that they face when attempting to address sociocultural competence in dual language settings, and d) explain the learning experiences in preservice and inservice dual language teacher education that contributed to their knowledge about sociocultural competence. The results from this study were used to make recommendations that impact two important areas of dual language education: a) preservice dual language teacher preparation and b) inservice professional development for dual language teachers. The findings contribute to the development of a comprehensive definition and model for sociocultural competence in dual language education.

Research Questions

The research questions that guided this exploratory qualitative study are the following:

1. How do K-8th dual language teachers perceive and define sociocultural competence?

2. What self-reported pedagogical practices do K-8th dual language teachers utilize when attempting to address sociocultural competence in their classrooms?
3. What barriers do K-8th dual language immersion teachers face when attempting to address sociocultural competence in their classrooms?
4. What preservice and inservice learning experiences do K-8th dual language immersion teachers identify as having contributed to their knowledge of sociocultural competence?

Methodology

To address the four research questions, I conducted 21 sixty-minute interviews with K-8th dual language immersion teachers in California. The interviews provided an in-depth understanding of K-8th dual language immersion teacher perceptions of sociocultural competence. The interview participants were representative of a varied range of a) dual language grade spans (i.e. K-1, 2-3, 4-5, 6, 7-8), b) dual language program models (i.e. 90/10, 50/50, one-way immersion, two-way immersion), c) language of instruction (i.e. Spanish, Mandarin, Japanese, Italian), d) districts in California, e) cultural backgrounds, f) years of experience in dual language education, and g) diverse preservice and inservice dual language education and professional development experiences. The study participants were recruited utilizing the snowball sampling method, as well as through bilingual education social media groups (i.e. Facebook).

The interviews provided qualitative data to explore the preservice and inservice dual language teacher education learning situations that have contributed to the dual language immersion teachers' understanding of sociocultural competence, and how dual language teachers address sociocultural competence. The data also provided insight on the barriers that dual

language immersion teachers face when attempting to address sociocultural competence in their classrooms. How dual language immersion teachers define and perceive sociocultural competence, and the strategies and practices they utilize when attempting to address sociocultural competence in their classrooms are the primary foci of this research study.

Site and Population

Twenty-one K-8th dual language immersion teachers in California were the interview participants in this study. The participants represented: eleven different school districts in both Northern and Southern California that offer dual language immersion programs, as well as dual language programs in four languages: a) Spanish, b) Mandarin Chinese, c) Italian, and d) Japanese. Three of the participants represented one-way dual language immersion programs, and eighteen represented two-way dual language immersion programs. Six of the participants represented 50/50 DLI immersion programs, and fifteen represented 90/10 DLI immersion programs. All participants were K-8th dual language immersion teachers in California public school districts.

Significance of the Research: Contributions of this Study

This study contributes original research to the bilingual education field by a) adding to the body of knowledge about sociocultural competence in dual language education, b) providing insight into how K-8th dual language teachers define and operationalize sociocultural competence, and c) giving potential recommendations for the integration of sociocultural competence in dual language preservice dual language teacher education programs and in professional development for dual language teachers. This study contributes original research on the sociocultural competence component of dual language immersion programs by

identifying salient knowledge and skills that practicing dual language teachers need to fulfill the goals of biculturalism and sociocultural competence in dual language immersion programs.

Summary

This dissertation investigates the perceptions of sociocultural competence held by twenty-one K-8th dual language immersion teachers from school districts throughout California. In chapter two, I provide an in depth review of the literature on sociocultural competence in dual language education. In chapter three, I report on the research design of this exploratory qualitative study. In chapter four, I report and analyze the findings, and, in chapter five I consider the significance of those findings and report on next steps.

Chapter Two: *Literature Review*

Language is my identity, language is my uniqueness, language is my life.

Māori Proverb

Introduction

Dual language immersion (DLI) education is a growing form of bilingual education in the United States offering academic literacy and content instruction in English and at least half the time in another language (Freire, 2020). The aim of dual language immersion education is to foster three goals: academic achievement, bilingualism and biliteracy, and sociocultural competence (Baker, 2011). DLI programs can start as early as prekindergarten, and run through elementary and secondary schools (Kim, Hutchison, & Winsler, 2013). Since its establishment, researchers and educators have considered DLI education as a very promising model that serves the needs of both language majority and minoritized students (Lindholm-Leary, 2012; Thomas & Collier, 2002).

In recent years, there has been a massive expansion of dual language programs across the United States due to the effectiveness of these programs in improving student academic achievement (Rolstad, Mahoney, & Glass, 2005; Steele et al., 2017; Umansky & Reardon, 2014). Another factor that has contributed to the expansion of DL programs is the increasing number of students officially classified as English Learners (ELs) (National Center for Education Statistics, 2019). Increasingly, school districts and states are developing dual language education policies to support these children who speak languages other than English; studies show that such models lead to comparatively higher academic achievement (Steele et al., 2017). While DL programs are often lauded for their positive impact on the academic achievement of both language minority and language majority students, scholars have also pointed to the challenges of bringing together

two groups with starkly different social positions in the broader society (Cervantes-Soon et al., 2017; Palmer, 2009), and the ways that such a move may shift the focus of bilingual education away from the needs of racialized bilingual communities and toward the needs of more powerful affluent white communities (Petrovic, 2005; Valdes, 1997). Some scholars have even pointed to how this shift toward the needs of affluent white communities has led to the gentrification of dual language education, with racialized bilingual students being systematically excluded from many of these programs (Valdez, Freire, & Delavan, 2016).

Pearson et al. (2015) documented a Spanish dual language program in Colorado that experienced a shift in community perception due to agentic voices from the mostly-white English dominant community. They were catalysts in framing a typically low performing, high POC population dual language school as a beacon of hope and, in turn, a shift in the school's perception into a promising, mostly non-POC school of additive bilingualism (Heiman, 2018). Muro's (2016) study of a gentrifying Spanish DL school in Los Angeles revealed a process of symbolic integration; superficial relationships that encouraged white parents to feel good about nice, comfortable interactions with Latino parents, while erasing the realities and contributions of the Latino community at the school (Heiman, 2020). Bilingualism was also positioned as a useful tool for the dominant group, as the interactions with "live specimens" (Petrovic, 2005, p. 7) in the form of Latino youth (Heiman, 2018). Burns (2017) looked into a gentrifying Spanish DLI program in a large urban district in the western United States where white parents, in their plight to "maintain what they perceived as their rightful property" (p. 345), engaged in intentional efforts to recruit Latino families in order to have more "bodies to support their own children's bilingualism" (Heiman, 2018, p. 3). In spite of an intentional effort by administrators to interrogate power and center the realities of Latino families, these same white parents embodied

the “white intellectual alibi” (Leonardo & Zemblays, 2013) through displays of feeling good about increased diversity and cultural experiences for their individual children. This “alibi” led them to believe they were doing “good”; nonetheless it prevented them from engaging in anti-racist actions and education (Heiman, 2018). An increasing body of research illuminates significant challenges, especially the lack of equitable access and opportunities for linguistically and racially minoritized students in dual language programs (Flores & García, 2017; Valdés, 1997).

Although DL education has shown the potential to provide minority-language learners with the opportunity for access to quality schooling that can mediate the powerful impact of socioeconomic and language status (Lindholm-Leary & Hernández, 2011; Thomas & Collier, 2011), turning that potential into a reality for all students is not an easy task and requires continuous reflection and critical action (Howard & Sugarman, 2007; Reyes & Vallone, 2007). Dual language educators, students, and community members negotiate complex social, cultural, and multilingual realities (Freeman, 1998), including power asymmetries and status differences among teachers and students within the program (Cervantes-Soon et al., 2017). Concerns have been raised about the potential incompatibility of the foreign language agenda for English-dominant students and the bilingual education agenda for emergent bilinguals in the program (Valdés, 1996). Others have noted the negotiation power of language majority parents in the program and the potential marginalization of the needs of emergent bilinguals and their families (Flores & García, 2017).

Some researchers have raised concerns regarding dual language settings and the social reproduction of unequal dynamics and symbolic power (Flores, 2016; Meshulam & Apple, 2014; Palmer, 2008; Valdés, 1997, 2018; Valdéz, Freire, & Delavan, 2016). Other scholars have found

that intergroup dynamics and external pressures associated with DLI classrooms, lead language-minoritized bilinguals to internalize negative societal attitudes toward their native language, bilingualism, and toward their ethnic groups, a pressure unknown to majoritized bilinguals (Moll & Dworin, 1996; McCollum, 1999). Researchers such as Meshulam and Apple (2014), Juarez (2008), and Palmer (2010) have highlighted issues of race and power differences between socioeconomically, racially, and culturally different groups of students in DLI programs and their families. In addition, Carrigo (2000), Frieson (2021), Krause (1999), and Parchia (2000) have documented the minimal success of African-American students participating in DLI programs. Flores (2016) has criticized raciolinguistic ideologies in DLI classrooms, such as the assumption that the native English speakers are to be White. Flores (2016) expresses that the uncritical equating of native English speakers with the dominant culture erases the anti-blackness experienced by Black native English speakers both inside and outside of school. Flores (2016) also states that it is critical to promote DLI models for high-quality programs that are responsive to the many different student demographics that exist across U.S. schools. Nieto and Bode (2012) suggest that, by positioning critical consciousness and sociocultural competence as the foundation of dual language programs, DL educators can develop political and ideological clarity about the purpose of schooling, interrogate the status quo, disrupt deficit thinking about minoritized groups, and consider alternative explanations for student underachievement, which will allow them to be better equipped to critically analyze dual language curriculum, instruction, policies, relationships, and school practices to foster social justice in bilingual education (Heiman, 2018, Flores, 2016, Flores & Garcia, 2017).

Sociocultural Competence and Dual Language Education

Sociocultural competence is one of the three goals of dual language immersion (DLI) education, and because researchers and dual language practitioners have yet to develop a unifying definition of sociocultural competence, as well as specific methodology to address it in the dual language immersion classroom, it continues to be the least implemented of the three goals (Feinauer & Howard, 2014). Sociocultural competence is the often overlooked third goal of dual language education (Feinauer & Howard, 2014; Cervantes-Soon et al., 2017). While research on DLI education has increased in proportion to the rise of this educational program, there remains limited research on how the cultural goal of DLI education is implemented (Block, 2011), and on what DLI teachers have to say about their journey toward improving their culturally relevant practices (Cervantes-Soon et al., 2017). Curriculum and instruction of dual language education must be strengthened in treating sociocultural competence and sociopolitical consciousness (Freire & Valdez, 2017). To strengthen practice, more current research must be pursued and published on how dual language teachers actually integrate and develop the elements of sociocultural competence and sociopolitical consciousness in their teaching practices (Freire, 2020). The dual language literature does not provide a strong approach to sociocultural competence and sociopolitical consciousness in everyday teaching (Freire, 2020). The importance of sociocultural competence in dual language education cannot be understated, as it is the precursor to creating language programs built on critical consciousness, social justice, equity, and sociopolitical consciousness (Freire, 2019).

Dual language immersion programs have often overlooked the sociocultural competence goal and particularly the sociopolitical consciousness aspects of this DLI goal (Freire & Valdez, 2017). This has only perpetuated the asymmetrical power dimensions around Whiteness in dual language programs (Palmer, 2007; Valdés, 1997). Unless issues of power and privilege are

questioned, DLI programs will only serve to propagate "foreign language curriculum, providing language majority students an opportunity to view live specimens of the second language" (Petrovic, 2005, p. 406) and be the main beneficiaries of DLI education. Dual language immersion teachers face a multitude of barriers when attempting to address sociocultural competence (Freire, 2020). Teachers' insights on barriers of sociocultural competence implementation can inform teacher educators, researchers, professional development facilitators, and others involved in the development of more socially just forms of DLI education (Freire & Valdez, 2017).

Ensuring that the tenets of sociocultural competence are included in university preservice dual language teacher education and inservice professional development for dual language teachers plays a fundamental role in addressing the cultural component of second language learning (Cervantes-Soon, 2017). In spite of their efforts to address cultural diversity (Dee & Henkin, 2002; Gorski, 2012; Jennings, 2007; Villegas, 2007) and to equip their students with the skills and attitudes required to teach children living in disenfranchised communities (Garmon, 2004; Gorski, 2012), dual language teacher preparation programs face criticism for inadequately preparing preservice teachers to meet the sociocultural needs of children in twenty-first century American classrooms (Gajda & Cravedi, 2006; Latham & Vogt, 2007).

Studies highlight the concerned voices of preservice dual language teacher candidates worried about possessing inadequate cultural competence skills (Benton-Borghi & Chang, 2012) as well as highlighting their lack of awareness about how their limited cultural knowledge and experience will impact their teaching (Malewski et al., 2012; Sleeter, 2008). A critical need for well‐prepared dual language teachers exists across the United States (Lopez & Santibañez, 2018), particularly at the secondary level (Lyons, 2018). The most pressing challenge is finding

teachers who have both the high level of language proficiency required to teach subject matter in the target language, along with the required complex pedagogical skills (Fortune, 2012). Faltis and Valdés (2016) claimed that more and better research is needed if teacher educators are to be better informed about how to most effectively prepare preservice and inservice dual language teachers for teaching in linguistically and culturally diverse classrooms.

Institutions of higher education, in particular colleges of education, find themselves at the center of a transformative era, in both theory and practice, with respect to dual language teacher preparation (Alfaro, 2019). Currently, dual language teacher educators' conversations revolve around the challenges in identifying, naming, and confronting pressing issues related to the preparation of dual language teachers and their readiness to meet the demands created by the proliferation of dual language schools across the nation (Alfaro, 2019). This extremely rapid growth has elevated dual language teacher educators' preoccupation with the unyielding need for effective preparation of ideologically clear and critically conscious dual language teachers (Alfaro & Bartolomé, 2018).

Overview of the Study

In order to research sociocultural competence in dual language education, twenty-one K-8th dual language teachers in California were recruited as participants for this study. This exploratory qualitative study was designed to explore the definitions and perceptions of sociocultural competence held by dual language teachers. An integral goal of this study was to explore the pedagogical practices that dual language teachers utilize when addressing sociocultural competence, as well as the barriers that they face when implementing sociocultural competence in their classrooms. Another important goal of this study was to understand the learning experiences in preservice and inservice dual language teacher education that contribute

to K-8th dual language teachers' knowledge about sociocultural competence in order to develop recommendations for both inservice and preservice dual language educators.

In this chapter, first, I review various definitions of culture through an educational perspective, and I discuss the connection between language and culture in dual language education. Second, I explain the theoretical framework that acts as the foundation for teaching culture in dual language programs as well as the framework for this study: *Vygotsky's sociocultural theory*. Next, I discuss the connection between language and culture, as well as the role of culture in language classrooms, as explained by the *World-Readiness Standards for Learning Languages* (1996, 1999, 2006). Importantly, I explain the significance of having culture as the core of dual language immersion programs, and I position critical consciousness as the driving force of sociocultural competence in dual language programs, including as a way to address gentrification in dual language education. In addition, I review the sociocultural competence component in three important documents that guide dual language education: the *World Readiness Standards for Learning Languages* (1996, 1999, 2006) previously known as *The Standards for Foreign Language Learning in the 21st Century* (National Standards, 1999), the *Guiding Principles for Dual Language Education* (2018), and the *National Dual Language Education Teacher Preparation Standards (NDLETPS,* 2018*).* Also, I discuss the importance of deliberate and explicit implementation of sociocultural competence in dual language education, and I explain how Culturally Responsive Pedagogy (CRP) can be utilized as a pedagogical practice to address sociocultural competence. Next, I review teacher and student identity development and how it relates to sociocultural competence, as well as empathy development and cultural awareness as important aspects of sociocultural competence; and I discuss target language and culture development as integral aspects of sociocultural competence. Importantly, I

discuss Freire and Valdez's (2017) study, where they explain the barriers that dual language immersion teachers face when attempting to address sociocultural competence in their classrooms. Finally, I discuss the importance and integration of sociocultural competence in preservice dual language teacher education, as well as inservice professional development for dual language teachers.

Definitions of Culture from an Educational Perspective

All facets of human conduct are mediated by culture (Rogoff, 2003). Culture is a complex combination of values, mores, norms, customs, ways of being, ways of knowing, and traditions that provides a general design for living, is passed from generation to generation, and serves as a pattern for interpreting reality (Kroeber & Kluckhohn, 1952). Bullivant (1993) describes culture as the way a social group survives and adapts to its environment, and as a defense mechanism in interpreting its reality. Erickson (1986) defines culture as a social science concept that consists of "learned and shared standards for thinking, feeling, and acting" (p. 117). Culture is a misunderstood and misinterpreted construct (Howard, 2010). Culture in the anthropological context has relevance for human development, but it is the historical and sociocultural construction of culture that is most relevant for educators as they seek ways to improve outcomes for students who have perennially underperformed (K. Gutierrez & Rogoff, 2003). Many educators fail to incorporate theories of learning that take into consideration the influence of culture, historical group experiences, and the role of environment on thinking and learning (Artiles, Trent, & Palmer, 2004; K. Gutierrez & Rogoff, 2003). A more comprehensive, complex account of culture must recognize that culturally diverse groups frequently bring cultural and social capital to the classroom that is not mediated exclusively by ethnicity (C.D. Lee, 2004). Culture is not bound exclusively by one's race, ethnicity, or place of origin, but is

shaped by a myriad of factors (Howard, 2010). A narrow view of culture fails to recognize how geography, immigration status, generation, social class, gender, family history, migration patterns, language, and religious affiliations all have major influences on how culture is developed (Howard, 2010).

A further complicating factor is that many individuals from dominant groups mistakenly believe that culture is something possessed only by people of color, and this view it as tied to the ethnic customs, rituals, and celebrations of "minority groups," reducing it to a static concept that is directly tied to one's ethnic and racial group membership (Howard, 2010). This is the most widely held view of culture in schools today, and it poses many problems (Howard, 2010). Where conflicts occur, outcomes for students' experiences in schools may be compromised because of the cultural disconnect or discontinuity that students may encounter in the different cultural contexts that they participate at home and in school (Heath, 1983). Some scholars assert that this cultural discontinuity from home to school is one explanation for lower educational outcomes for students from culturally diverse groups (Howard, 2010).

One of the most insightful and useful paradigms of culture and human development is Rogoff's (2003) work on cultural repertoires of practice (Howard, 2010). Rogoff (2003) states that human development is a cultural process and people develop as participants in cultural communities. Moreover, the processes of human development in cultural communities are guided by what Rogoff (2003) calls "orienting concepts" that influence cultural activities. these concepts are: 1) culture is not what other people do, but culture processes occur through everyday activities, 2) understanding one's own cultural heritage requires taking the perspective of people of contrasting backgrounds, 3) cultural processes are multifaceted relations among numerous aspects of community functioning, 4) culture changes, because culture and the

communities that shape it are in a state of continual transformation, 5) there is not likely to be one best way to engage in human behavior and cultural practices do not entail having to identify "the right way to do things" (Howard, 2010, p. 60). A number of theorists have discussed how culture shapes student thinking, learning, situated cognition, and the social context of cognition (K. Gutierrez & Rogoff, 2003). These approaches to culture are important for all educators to understand and incorporate into their knowledge bases (Howard, 2010). They attempt to move teachers beyond traditional methods of conceptualizing learning, and beyond superficial, essentialized notions of student and group culture, both of which have important implications for learning in today's classrooms (Howard, 2010).

Inextricable Connection Between Language and Culture

Mitchell and Myles (2004) state that researchers in the language socialization tradition believe that language and culture are not separable, but are acquired together, with each providing support for the development of the other. Several scholars have argued for the integration of cultural knowledge and intercultural competence into the foreign language curriculum (Berhardt & Berman, 1999; Kramsch, 1993; Peters, 2003; Weiss, 1971) and numerous approaches for integrating culture in language teaching have been proposed (Byram & Zarate, 1997; Crawford-Language & Lange, 1984; DeCapua & Wintergerst, 2004; Kramsch, 1993). When it comes to the realm of teaching and learning, as Gao (2006) presents it, the interdependence of language learning and cultural learning is so evident that one can conclude that "language learning is culture learning and consequently, language teaching is cultural teaching" (p.59). Gao (2006) further states that foreign language teachers should be aware of the place of cultural studies in foreign language classrooms and attempt to enhance students' cultural awareness and improve their communication competence. Wang (2008) asserts that foreign

language teaching is foreign culture teaching, and foreign language teachers are foreign culture teachers.

Tomalin (2008) argues that teaching of culture in dual language classrooms should include cultural knowledge, cultural values, cultural behavior , and cultural skills. Educators involved in language teaching have reinforced the importance of the intertwined relation between culture and language (Pulverness, 2003). Bada (2000) states that "the need for cultural literacy in language learning arises mainly from the fact that most language learners, not exposed to cultural elements of the society in question, seem to encounter significant hardship in communicating meaning to native speakers" (p. 101). Sapir (1921) argued that language, race, and culture are not necessarily correlated, adding that "language and our thought-grooves are inextricably interrelated, are, in a sense, one and the same" (p. 25). Stainer (1971) stated that studying culture gives language learners a reason to study the target language as well as rendering the study of a second language meaningful. In addition to providing access to cultural aspects of language, learning culture helps language learners relate the abstract sounds and forms of a language to real people and places (Chastain, 1971).

Kramsch (1993) states that a foreign culture and one's own culture should be placed together in order for learners to understand a foreign culture. Kramsch refers to this as establishing a *sphere of interculturality*. Moreover, what educators should always have in mind when teaching culture is the need to raise their students' awareness of their own culture (Straub, 1999) and culture of the target language (Wei, 2005), in order to cultivate a degree of intellectual objectivity essential in cross-cultural analyses (Straub, 1999). Creating an openness for cultural groups to share and/or teach their cultural practices has an empowering effect as well as supporting the self-esteem and cultural identity of the students in the dual language program

(Montague, 1999). Vygotsky's sociocultural theory places culture at the forefront of learning a second language, and explains that all language learning occurs in a cultural context. Sociocultural theory acts as the theoretical framework for the teaching of culture in second language programs and is the foundation for this study on sociocultural competence in dual language education.

Theoretical Framework: *Sociocultural Theory*, The Foundation for Language & Culture Learning

Sociocultural theory has its origins in cultural‑historical psychology, an area of psychology founded by L.S. Vygotsky in his work from 1924 to 1934, and collaboratively developed by his students and colleagues in the Soviet Union (van der Veer & Yasnitsky, 2011). Sociocultural theory serves as a fundamental lens for understanding how culture contributes to learning and human behavior (Howard, 2010). Vygotskian sociocultural theory (SCT) has informed the field of language education for several decades (Liera, 2010; Vygotsky, 1978). This theory provides a lens for cultural identity development in dual language programs (Vygotsky, 1978). Vygotsky's approach to understanding cognition was developmental, rooted in an understanding of the human brain as developmentally formed via social and cultural processes (Newman & Holzman, 1993). Children are viewed as cultural novices who appropriate patterns of thinking and communicating experience in joint activity with more expert members of their cultures (Rogoff, 1990). Sociocultural theory seeks to move culture away from an individual construct that resides in a person's mind, to one that is also influenced by the external or outer factors that shape human cognition (Cole, 1996). Sociocultural theorists recommend examining culture as a construct that influences not only cognition but also motivation, language, modes of

interaction, everyday practices, and ways of viewing the world and navigating one's place within it (Cole, 1996; K. Gutierrez & Rogoff, 2003; Lee, 2004, Nasir & Cobb, 2002).

An integral element in sociocultural theory is the notion that language is developed through cultural interaction; and a foundational principle of sociocultural theory is that psychological tools mediate all human experience and learning (Nasir & Cobb, 2002). Key among these psychological tools is language, which mediates experiences through social interactions within a specific cultural context. Critical to the sociocultural perspective is the concept of mediation (Hawkins, 2004). A mediator is a "mental tool" (Bodrova & Leong, 1996, p. 69) encountered in social interaction and appropriated for individual use. Interactions with people, objects, and ideas are always experienced and understood through interactions with mediators. Language learning is, thus, mediated by language ideologies. Linguistic interactions shape our view of the world, including our view of ourselves. It is this socially-mediated, meaning-making function of language that provides the basis for investigating bicultural identity formation within a sociocultural framework. Sociocultural theory reinforces the notion that teaching culture with language is based on the belief that language and culture are interconnected (Cruz, Bonissone & Baff, 1995; Heileman & Kaplan, 1985; Lessard-Clouston, 1997; Kramsch, 1998; Peck, 1998; Savignon & Sysoyev, 2002; Sellami, 2000; Singhal, 1997; Stern, 1983; Thanasoulas, 2001). Research on teaching culture has shown that language and culture are closely related (e.g., Brown, 2007; Kramsch, 1998; Kuang, 2007; Savignon & Sysoyev, 2005; Schulz, 2007; Tang, 1999) and are best acquired together (Schulz, 2007).

Approaches to sociocultural theory have increasingly been used to understand students' learning and development in a way that takes culture as a core concern (Cole, 1996b; Rogoff, 1990; Saxe, 1999; Wertsch, 1998). These approaches assume that social and cultural processes

are central to learning and argue for the importance of local activity settings in children's learning. From this perspective, understanding learning requires a focus on how individuals participate in particular activities, and how they draw on artifacts, tools, and social others to solve problems. While sociocultural theories offer frameworks for the conceptualization of multiple factors, processes, and levels of analysis, they have not tended to include the pointed discussion about race and power that is required to understand race, culture, and learning in America's schools (Ladson-Billings & Tate, 2005).

Sociocultural theory acts as the foundation for this study; it is the anchor for the argument that sociocultural competence is the core of dual language education and that it should be deliberately and explicitly embedded into all facets of the language program, as well as preservice dual language teacher education and inservice dual language teacher professional development. Sociocultural theory reinforces the notion that culture cannot be taught without language and similarly, language cannot be taught without culture (Schulz, 2007). Therefore, sociocultural theory is the theoretical framework for this study, which addresses the concern that sociocultural competence is often omitted from the curricula of dual language immersion programs, as well as preservice and inservice dual language teacher education. Sociocultural theory acts as the foundation for the development of the research questions and data collection methods of this study. Sociocultural theory reinforces the inextricable connection of language and culture and that one cannot be taught without the other (Schulz, 2007).

Language Teaching is Culture Teaching

Peck (1998) states that without the study of culture, foreign language instruction is "inaccurate and incomplete" (p.1). Sellami (2000) refers to teaching language without culture as "a lifeless endeavour" (p.4). According to Lessard-Clouston (1997) language teaching is culture

teaching. It is posited that teaching culture as part of the language syllabus is instrumental in enhancing communicative competence (Canale, 1983; Canale & Swain, 1979; Hammerly, 1982; Savignon, 2002; Savignon & Sysoyev, 2002; Stern, 1983). Peterson and Coltrane (2003) assert that in order for communication to be successful, language use must be associated with other culturally appropriate behavior or else students will learn only utterances and not the cultural appropriateness connected to these utterances (Hendon, 1980). Hendon's (1980) belief is that unless culture is a central focus in language teaching, students will not communicate to "the fullest extent" (p.198). Language is not only the product of culture, but also is the symbol of culture (Gleason, 1961). Culture must be incorporated outright as an essential component of second language learning and teaching (Kuo & Lai, 2006). Language cannot exist in a vacuum and there is an inevitable kind of "transfusion" at work between language and culture (Fairclough, 1989). Samovar, Porter, and Jain (1981) stated that culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, but also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted. Culture is the foundation for communication (Kuo & Lai, 2006).

Brown (2007) describes the interrelatedness of language and culture stating that one cannot separate the two without losing the significance of either language or culture. The acquisition of a second language is also the acquisition of a second culture. Research has demonstrated a relationship between the acquisition of intercultural competence and language learning (Brecht, Davidson and Ginsberg, 1993). The ability to communicate in a second language is a fundamental component of intercultural communicative competence (Byram, 1997;

Garrett-Rucks, 2014; Fantini, 2012). As noted by Fantini and Garrett-Rucks (2016), communicating in a new language with a native speaker helps to foster learners' intercultural competence, even if the learner has a minimal level of proficiency. Based on these claims, it is clear that language and culture learning are inextricably linked, but what role does sociocultural competence play in language teaching and how is it being taught in dual language education? The *Standards for Foreign Language Learning in the 21st Century* (National Standards in Foreign Language Education Project, 1999) was one of the first documents in the bilingual education field that highlighted the importance of including culture in the second language learning process.

Culture in Language Classrooms: *Explained by the World-Readiness Standards for Learning Languages*

The *World-Readiness Standards for Learning Languages*, previously known as the *Standards for Foreign Language Learning* (1996, 1999, 2006) puts forth what foreign language learners should know and be able to do in the language classroom. This document is seen as a guide for foreign language curriculum, unit, and lesson design and for accountability at the local and state levels. Language teaching over the past decade has moved from a traditional focus on preparing students for higher academic pursuits to that of honing valuable skills for everyday use (American Academy of Arts and Sciences, 2017). To this end, the American Council on the Teaching of Foreign Languages (ACTFL) conceptualized its *World-Readiness Standards for Learning Languages* (ACTFL, 2015) via a taxonomy of actionable learning outcomes. For example, a learner's ability to use, interact, understand, interpret, reflect, relate, investigate, present, and explain is embedded within five goals: effective and appropriate communication, embracing the perspectives of different cultures, forming cross-disciplinary connections, drawing

linguistic and cultural comparisons, and participating in multilingual and multicultural communities. The expressed purpose of this approach is to expose learners at all levels to a "curriculum with richness and depth and provide a broad range of communicative experiences and content knowledge" (p. 11) to support the development of communication strategies and "the knowledge, skills, and attitudes they will need as citizens and workers in a rapidly changing and globalized world" (Green & Schoenberg, 2006, p. 3).

The document presents five domains as goals for language learning (known as the 5Cs): Communication, Cultures, Connections, Comparisons, and Communities. Each goal area is articulated by content standards, eleven in all. The five interlocking concepts, each one representing a domain of knowledge associated with language and expression, are: a) Communication: Communicate effectively in more than one language in order to function in a variety of situations and for multiple purposes, b) Cultures: Interact with cultural competence and understanding, c) Connections: Connect with other disciplines and acquire information and diverse perspectives in order to use the language to function in academic and career related situations, d) Comparisons: Develop insight into the nature of language and culture in order to interact with cultural competence, and e) Communities: Communicate and interact with cultural competence in order to participate in multilingual communities at home and around the world.

While second language teachers have recognized the need to incorporate more cultural activities in order to promote students' cultural and intercultural understanding to "help combat the ethnocentrism that often dominates the thinking of our young people" (National Standards in Foreign Language Education Project, 1999, p. 47), the question lingers as to how such cultural teaching should and could most effectively occur at the classroom level (Dema & Moeller, 2012). Lafayette (1988) noted that foreign language teachers spent the greatest amount of time

and effort on teaching grammatical and lexical components of the language, leaving the culture as the weakest component in the curriculum. The Standards thus helped the profession integrate cultural study as part of learning a language and culture became the locus of learning (Kern, 2008). Increasingly in recent years, however, educators (Byrnes, 2002) have cautioned that the *Cultures* component of the Standards do not take on the definition of culture and have not led the profession beyond an additive to a truly integrative view of culture (Magnan, 2017).

Although dual language teachers have begun to incorporate more sociocultural competence in their lessons, one of the major concerns that remains is finding effective ways for integrating culture and language that prepare the learners to communicate and collaborate effectively in the 21st century (Dema & Moeller, 2012). It is also important to note that there is no one particular type of student in a dual language program. The larger school and community demographics directly impact the types of students who attend the program. However, across programs, it is always the case that students go to school and interact with students who, at the very least, have varying levels of proficiency in the two languages of instruction, and frequently come from different socioeconomic, ethnic, racial and/or cultural groups as well. Thus, it is essential for dual language immersion practitioners and researchers to address cultural goals along with academic and linguistic ones (Magnan, 2017).

Culture as the Core of Language Instruction

The language learning experience becomes more real, more purposeful and more authentic for learners when they are taught the cultural contexts of the language itself (Peterson & Coltrane, 2003). Enrollment in a dual language program does not automatically guarantee that students will come to appreciate or be tolerant of the target culture (Bateman, 2002; Lessard-Clouston, 1997), although for language teachers, one of the goals of language

instruction is to instill a cultural awareness and acceptance in students (Bateman, 2002). However, if language students are taught about the target culture while simultaneously acquiring the language, the potential exists to affect students' perceptions and attitudes toward the target language speakers and their culture in a positive way (Bateman, 2002; Kramsch, 1996; Robinson, Stuart & Nocon, 1996; Savignon & Sysoyev, 2002; Sellami, 2000). Bateman (2002) calls this "the most compelling reason for culture learning" (p.3).

Language teachers believe that culture teaching has value (Thanasoulas, 2001). It has long been the view of language theorists and researchers that a cultural component is essential in creating a complete and comprehensive language syllabus (Canale, 1983; Canale & Swain, 1979; Cruz, et. al, 1995; Peck, 1998; Savignon, 2002; Stern, 1983). For example, Stern's (1983) multidimensional curriculum has a distinct and separate cultural syllabus which has as its basic tenet, "the acquisition of cultural awareness, understanding, knowledge, and to a certain extent, cultural 'proficiency'" (p.127). Kristmanson (2000) notes that language teachers have the daunting task of creating a positive atmosphere and attitude towards the target language and culture, while at the same time in no way compromising the integrity and importance of the first language or culture of the language students. Clark (1990) states that, "teachers must possess the skills necessary to validate the culture of their students and help them develop a positive sense of self" (p.7). Despite a vast body of literature devoted to the teaching of culture, however, there is no agreement on how culture can or should be defined operationally in the context of foreign language learning (Schulz, 2007). Defining, influencing the development of, and measuring this psychological construct represents a complex empirical undertaking (Feinauer & Howard, 2014). Paige, Jorstad, Siaya, Klein, and Colby (2003) see culture as the core of language instruction and state that sociocultural competence should be explicitly taught in language programs.

Sociocultural Competence: As Discussed in Three Guiding Documents of Dual Language Education

Sociocultural competence is addressed in three guiding documents of dual language education: The *World-Readiness Standards for Learning Languages*, previously known as the *Standards for Foreign Language Learning* (1996, 1999, 2006), the *Guiding Principles for Dual Language Education* (2018), and the *National Dual Language Education Teacher Preparation Standards (NDLETPS*). These three documents offer a springboard for the necessary in-depth discussion amongst dual language researchers and practitioners regarding sociocultural competence and how it is to be integrated into not only the mission and vision of every dual language program, and in daily classroom implementation, but also in preservice dual language teacher education programs, as well as professional development for inservice dual language immersion teachers.

The *World-Readiness Standards for Learning Languages (ACTFL)*

The *World-Readiness Standards for Learning Languages*, previously known as the *Standards for Foreign Language Learning* (1996, 1999, 2006) have given cultural learning a prominent place in U.S. foreign language education (Schulz, 2007). It is essential to agree on foundational objectives for all language learners in the area of culture and to decide what foreign language teachers can and should be accountable for (Schulz, 2007). Valero (2017) points out that the dual language educator must be aware that curriculum may well be monocultural and offer few meaningful opportunities for emergent bilingual children to learn, and calls for dual language educators to create a more equitable, socially just, culturally sensitive and linguistically enriching student-centered environment. Howard et al. (2018) state that DLI teachers must be prepared to understand both the need for conscious programmatic planning and the use of

specific instructional strategies to promote the development of sociocultural competence. The authors recommend that dual language teachers should consistently use a variety of strategies (e.g., conflict resolution, perspective taking, empathy development, cross-grade buddies) to promote the sociocultural competence of all students during instructional time in both program languages.

The Standards were created by groups of language teaching professionals, including the American Council on the Teaching of Foreign Languages (ACTFL) and several language-specific organizations. They represent the largest effort to date to set goals for language learning across PK-16 instructional levels and to establish what students should know and be able to do as a result of foreign language study. Over forty states that have foreign language learning standards have created or revised them in line with these national standards. The Standards are used as a basis for the National Board for Professional Teaching Standards, the Council for the Accreditation of Educator Preparation (CAEP) standards for teacher preparation programs, the Interstate New Teacher Assessment and Support Consortium (InTASC), the Model Standards for Licensing Beginning Foreign Language Teachers (2002), and the ACTFL/NCATE Program Standards for the Preparation of Foreign Language Teachers (2002). In addition, ACTFL has crafted an alignment document to show how the language Standards connect with the Common Core State Standards for English Language Arts and Literacy (Anchor Standards) (ACTFL, 2012).

It is important to remember that the United States has never had a national language education policy or a top-down curriculum that specifies language learning goals. Phillips (2007) suggested that the Standards provide a "de facto definition of foreign language education" (p. 268) for the country. Indeed, the Standards were created under the influence of the 1994 *Goals*

2000 Act and instrumentalized through the No Child Left Behind Act (NCLB, 2001). World languages were not initially included in Goals 2000, which served as a wake-up call to the profession (Tucker, 2000). ACTFL and the Joint National Committee for Languages (JNCL) responded vigorously to this omission and languages became the seventh and final discipline. Languages never became an assessed discipline as part of NCLB, however, which provided substantial challenges to the Standards' implementation. Nonetheless, the Standards were diffused quickly to PK-12 teachers, who readily embraced their principles (Magnan, 2017).

Through now four editions, the Standards document has had a major impact on how instructors are prepared and how languages are taught, more at the elementary and secondary than at the university levels. The Standards have also been influential in the development of instructional materials for both commonly taught and less commonly taught languages. They also drew attention to the vital role of culture in language classrooms and defined culture as a fundamental part of the second language learning process (Polinsky & Kagan, 2007). The Standards promote cultural learning as an instructional objective equally as important as communication (Moore, 2006).

While the *World-Readiness Standards for Learning Languages* explain what foreign language learners should know and be able to do in the language classroom, the *Guiding Principles for Dual Language Education* (2018) set the foundation for the development and sustainment of successful dual language immersion programs. The Principles serve as a guide for teachers, principals, district leaders, and other stakeholders in K-8th dual language programs. Both documents are essential for dual language educators, but they serve different purposes in dual language education.

The *Guiding Principles for Dual Language Education*

The *Guiding Principles for Dual Language Education* (2018) offers a comprehensive tool to guide and support both school and district-level staff to create and sustain effective dual language immersion (DLI) programs. The Principles introduced the "three pillars" of dual language education: bilingualism and biliteracy, high academic achievement, and sociocultural competence to dual language researchers and practitioners, as a foundation for dual language programs (Howard, Lindholm-Leary, Rogers, Olague, Medina, Kennedy, Sugarman, & Christian, 2018). The Guiding Principles (2018) is a seminal resource for the research base for dual language education published by CAL (the Center for Applied Linguistics) and Dual Language Education of New Mexico (DLeNM), that has been used for over ten years to develop, support, and guide dual language programs across the United States (Howard et al, 2018).

The third edition of the *Guiding Principles of Dual Language Education* (2018) defines sociocultural competence as a term encompassing identity development, cross-cultural competence, and multicultural appreciation. The authors include key descriptors in the third edition that provide more guidance to dual-language educators about how to systematically support the cultural and linguistic diversity of English learners while concurrently providing content instruction in both languages (Howard et al, 2018). Educators seeking to reach what the third edition denotes as "exemplary practice" in sociocultural competence must embed a variety of sociocultural strategies (e.g., identity development, cross-cultural awareness, conflict resolution, perspective taking, empathy development) into content learning at all grade levels, in all subjects, and in both languages. To support sociocultural competence, the third edition also affirms the first pillar of dual-language education—biliteracy and bilingualism (Howard et al, 2018).

The Principles are useful to dual language educators already working in the bilingual education field because they offer a rubric-based rating document that explains, in detail, the effective features of successful dual language programs. The rating documents allow districts and schools to rate their DLI programs according to the rubrics. According to the Principles, the seven strands of successful dual language programs are a) Assessment and Accountability, b) Curriculum, c) Instruction, d) Staff Quality and Professional Development, e) Program Structure, f) Family and Community, and g) Support and Resources. The Principles are perhaps the most important document to guide the development of a dual language immersion (DLI) program because it synthesizes all of the research on dual language education and it provides reflection rubrics that can be used to guide the program development for new programs and to support the strengthening of existing programs (Howard et al, 2018).

Although the Principles can be used by preservice dual language teacher credential programs to train teacher candidates, the document that is currently being utilized to guide preservice dual language teacher credential programs at the higher education level are the *National Dual Language Education Teacher Preparation Standards* (NDLETPS). These Standards were written to facilitate the preparation of dual language preservice teacher candidates to work in dual language settings.

The *National Dual Language Education Teacher Preparation Standards (NDLETPS)*

In 2018, Lachance and Guerrero of University of Texas at Rio Grande Valley, authored the first *National Dual Language Education Teacher Preparation Standards (NDLETPS*); the standards were released by Dual Language Education of New Mexico (DLeNM) as part of the annual La Cosecha Dual Language Conference. The National Dual Language Education Teacher Preparation Standards (NDLETPS) aim to support federal, state, and local stakeholders who

prepare dual language educators for the linguistic, cultural, and ideological depth of working in K-12 and potentially K-16 dual language programs. These standards were developed through on‐going conversations with experts in the bilingual education field beginning in 2015 in New Mexico and published for scholarly feedback. The six standards are a) Bilingualism and Biliteracy, b) Sociocultural Competence, c) Dual Language Instructional Practices and Pedagogy, d) Authentic Assessment in Dual Language, e) Professionalism, Advocacy, and Agency, and f) Program Design and Curricular Leadership (Guerrero & Lachance, 2018). Each standard is divided into components, competencies, and crosswalks (see Table A, below) with the *Guiding Principles for Dual Language Education* (Howard et al., 2018), along with the Interstate New Teacher Assessment and Support Consortium (inTASC), Teachers of English to Speakers of Other Languages (TESOL), and American Council on the Teaching of Foreign Languages (ACTFL) standards. The knowledge, skills, and dispositions needed by effective dual language teachers expose the complexity of cultivating bilingual and bicultural citizens in the United States (Hood, 2020).

Table A: ***Cross Walks***

DL Guiding Principles: Strand 2, Strand 3, Strand 6, Strand 7
InTASC: Standard 2, Standard 3, Standard 7, Standard 10
TESOL Standards: Domain 2
ACTFL Standards: Cultures, Connections

Standard Two of the NDLETPS explain the qualities that a teacher candidate should possess or develop in order to address sociocultural competence in a dual language classroom. Guerrero and Lachance (2018) summarize Standard Two at the beginning of the sociocultural competence section of the NDLETPS, which states:

> "Teacher candidates are prepared to design and deliver engaging, student-centered, standards based dual language lessons that transcend cross-cultural competence and foment the transformation of student identities with the goal of promoting social justice and global understanding. The candidate regularly reflects on his or her own cultural positioning and is informed by a keen sense of sociohistorical knowledge as well as current knowledge of the students' cultural practices and experiences. The candidate is able to critically examine the cultural content embedded in the curriculum, act on any discrepancies and design learning experiences that promote sociocultural competence. The candidate is also aware of the difficulty associated with assessing the development of such a complex yet crucial construct" (p. 34).

The four components under the sociocultural competence standard (Standard Two) are:

- Component 1: The candidate has a thorough understanding of the socio-historical backgrounds of the learners and understands matters of power relations between and among groups and how these might influence academic achievement (p. 34).
- Component 2: The candidate is critically aware of his or her sociocultural positioning in society in general and in relation to the local communities, the school, the program, and the learners and their families (p.35).
- Component 3: The candidate understands that curriculum is a sociocultural construction and cultural content is embedded within the curriculum including content associated with language and literacy (p. 35).
- Component 4: The candidate is able to promote the development of sociocultural competence at the classroom, program, family, and community levels (p. 35).

Dual language researchers and practitioners contend that effective dual language educators must encounter a unique set of competencies and body of knowledge within their education coursework (Achugar & Pessoa, 2009). The Standards may serve in many fashions as the basis for dual language teacher preparation curriculum and benchmark assessments aligned to national accreditation standards, as well as providing extended options for teacher licensure in the field of dual language (Darling-Hammond, 2012; Herrera, Cabral, & Murry, 2013; Lachance,

2017). Prior to the development of the NDLEPTS, an equivalent level of national standards representation for dual language education did not exist (Guerrero & Lachance, 2018). This absence of national dual language education teaching standards left an incomplete pathway for programmatic accreditation processes, creating a barrier to states' options in dual language professional teaching licensure (Guerrero & Lachance, 2018). The NDLETPS provide much needed guidance in the field of dual language teacher preparation that can also inform inservice professional development (Guerrero & Lachance, 2018). The *National Dual Language Education Teacher Preparation Standards (NDLETPS*) include crucial information about the importance of training preservice dual language teacher candidates to address complex cultural and social justice-based realities that impact dual language programs.

Integrating Sociocultural Competence in Preservice Dual Language Teacher Education

The vast majority of teachers feel under-prepared to meet the needs of students who speak languages other than English at home (Ballantyne, Sanderman, & Levy, 2008; Faltis & Valdés, 2016). Preservice teachers often enter classrooms culturally, racially, and ethnically unprepared (Larke, 1990). Banks and Banks (2001) state that an important aim of teacher education is to help preservice teachers acquire the knowledge, values, and behaviors needed to work effectively with students from diverse groups. Preservice teachers also need to acquire the knowledge and skills necessary to help students from mainstream groups to develop cross-cultural knowledge, values, and cultural competencies (Banks & Banks, 2001). Teacher education, therefore, is a matter of developing not only technical competence and solid knowledge of subject matter but also sociocultural competence in working with the diversity of students that characterize contemporary schooling (Moll & Arnot-Hopffer, 2005).

Currently, dual language teacher educators' conversations revolve around the challenges in identifying, naming, and confronting pressing issues related to the preparation of dual language teachers and their readiness to meet the demands created by the proliferation of dual language schools across the nation, particularly in California, which is home to one-third of the nation's programs (Center for Applied Linguistics, 2017). This extremely rapid growth has elevated dual language teacher educators' preoccupation with the unyielding need for effective preparation of ideologically clear and critically conscious dual language teachers (Alfaro & Bartolomé, 2018). A focus on sociocultural practices in teacher education creates spaces for preservice dual language teachers to develop justice-oriented pedagogies from the ground up (Gutierrez & Rogoff, 2003; Torres, 2017). Many scholars suggest the process of building effective cross-cultural teacher/student relationships begins in teacher education programs (Athanases & de Oliveira, 2011; Darling-Hammond, 2006; Lucas & Villegas, 2013; Marx, 2006). Marx and others believe that all teacher candidates should be prepared for diverse communities of learners, and teacher educators should become the very model of the outcomes hoped to be developed in preservice teachers (Lucas & Villegas, 2013). Teacher education programs across the country are working to take significant steps to prepare teachers to be culturally and linguistically responsive (Lucas & Villegas, 2013).

There is much scholarly discussion about the importance of developing dual language teachers' critical consciousness, and providing opportunities for their self‐examination of linguistic ideologies both during preservice and inservice teacher education (Alfaro, 2019, 2018; Briceño, Rodriguez‐Mojica & Muñoz‐Muñoz, 2018; Cervantes‐ Soon et al., 2017; Faltis & Valdés; 2016; Palmer, 2018; Palmer, Cervantes‐ Soon, Dorner & Heiman, 2019; Varghese & Snyder, 2018). Advocating for linguistic diversity is a part of the aim, as well as investigating

one's own cultural identity (Alfaro, 2019). Palmer et al. (2019) argued that developing critical consciousness and sociocultural competence should be a goal of preservice dual language teacher preparation.

It is recommended that preservice dual language teacher programs take on a sociocultural approach that encourages future teachers to tap into their cultural and linguistic backgrounds as they prepare to develop their own pedagogies centered on agency and identity (Cibils & Marlatt, 2019). Students and teachers come to school having acquired different attitudes, outlooks, and familiarity with certain social practices which constitute their cultural identities. A sociocultural approach to their development as educators helps preservice teachers make connections between disciplinary content and their own cultural backgrounds (Gutiérrez & Rogoff, 2003; Nieto, 2010). In turn this perspective contributes to their awareness of the significance of facilitating the establishment of these connections between cultural background and learning for their students in the future (Graff, 1982).

Developing sociocultural competence in preservice dual language teacher education requires an understanding of culture and identity as dynamic social constructs, which are in flux, redefined and negotiated through time and across contexts (Gutiérrez & Rogoff, 2003; Nieto, 2010). Researchers recommend that preservice dual language teacher programs should foster agency in future teachers, while embracing a culturally and linguistically sustaining pedagogy that builds and expands on its precursors, the approaches of sociocultural competence, cultural responsiveness, and relevance (Gay, 2010; Ladson-Billings, 2014; Paris, 2012; Paris & Alim, 2014). Integrating sociocultural competence in preservice teacher education helps dual language educators frame and understand DLI education from an equity perspective. Conscious efforts

from DLI teachers and teacher educators are necessary if the sociocultural competence goals are to be met via instruction. (Freire, 2019).

Critical Consciousness as the Foundation and *Driving Force* for Sociocultural Competence in Dual Language Education

Critical consciousness has conceptual roots in the critical theory of the Frankfurt School (Darder, 1991, 2012) and originated from the work of the Brazilian educator and philosopher Paulo Freire (1970) (Palmer, Cervantes-Soon, Dorner, Heiman, 2019). Its foundational premise is that oppression is a human reality, but individuals are thinking subjects with the capacity to reflect on such oppressions and recreate their situations (Palmer, Cervantes-Soon, Dorner, Heiman, 2019). Ultimately, we are working toward liberation for both the oppressed and the oppressor, educators, and students (Salazar, 2013). Scholars have discussed critical consciousness as being sociocultural, involving an awareness of self and others as cultural beings embedded in the power structures of society (Nieto & Bode, 2012). Focusing on educators, Bartolomé and Balderrama (2001) described it as an "understanding of the possible linkages between macro-level political, economic, and social variables and subordinated groups' academic performance at the micro-level classroom" (p. 48). In other words, critical consciousness enables educators and other members of school communities to develop political and ideological clarity about the purpose of schooling, interrogate the status quo, disrupt deficit thinking about minoritized groups, and consider alternative explanations for student underachievement in dual language immersion education (Palmer, Cervantes-Soon, Dorner & Heiman, 2019).

Research has made it increasingly clear that not all students in dual language immersion programs reap the same benefits due to inequalities found across educational contexts: within

state policy development (Valdez, Freire, & Delavan, 2016), school district decision making (Dorner, 2011a), the school community (Heiman, 2017; Palmer & Henderson, 2016), and dual language classrooms (Amrein & Peña, 2000). While bilingual programs in the United States were originally developed to support the education of language-minoritized students, dual language programs are being shaped by neoliberal ideologies (Cervantes-Soon, 2014) and gentrification (Heiman, 2017; Valdez, Freire, Delavan, 2016) that can shift programs' foci away from these students (Valdés, 1997). Students of color in DL programs are often not only underserved (Palmer, 2009), but positioned as resources for the benefit of White students (Cervantes-Soon, 2014). Valdés (1997) explained that the acquisition of English is expected for language minoritized children, while learning a new language tends to be enthusiastically celebrated for English-dominant White students (McCollum, 1999; Muro, 2016). Therefore, while language minoritized students may experience heritage language loss as they grow older, White English-speaking children maintain their linguistic privilege, all while adding just enough bilingualism to distinguish themselves as gifted or competitive for college and the job market (Bearse & de Jong, 2008; L. M. López & Tápanes, 2011; Muro, 2016). The gentrification of dual language programs, as a "specific social force" of neoliberalism, centers the interests of the dominant group, while silencing the interests and needs of minoritized groups (Flores, 2015; Valdez et al., 2016). Steele et al. (2017) state that although Valdés (1997) cautioned that integrating native speakers of English with native speakers of the partner language may reinforce existing patterns of social inequality, studies that have specifically compared ELs attending dual language immersion to those attending subtractive monolingual English or transitional bilingual programs have generally found outperformance among EL students in additive DL immersion

programs (Collier & Thomas, 2004; Lindholm-Leary & Block, 2010; Marian et al., 2013; Thomas & Collier, 2012).

By positioning critical consciousness as the foundation of the sociocultural competence component of DLI education, dual language educators are better equipped to critically analyze curriculum, instruction, policies, relationships, and school practices to foster social justice (Palmer, Cervantes-Soon, Dorner & Heiman, 2019). Without examining the global inequities and gentrification within dual language education, the simple celebration of plurilingualism is at risk of becoming a "new, institutionalized form of colonization as plurilingual elites take advantage of the commodification of language to position themselves as ideal neoliberal subjects" (Flores, 2013, p. 516). At the same time, such framing continues to perpetuate the inequitable linguistic status quo as well as the dehumanization of the already minoritized communities (Cervantes-Soon, 2014). Williams (2017) pointed out that the interests from middle-class and English dominant families are the driving forces of DLI programs' expansion; these programs are at risk of shifting away from focusing on the educational equity for language-minoritized students and only serving to privilege the already privileged students because of White middle-class families' dominance (Williams, 2017).

All three of the goals of dual language education, bilingualism and biliteracy, academic achievement, and sociocultural competence, are enhanced in a program that centers critical consciousness for all (Palmer, Cervantes- Soon, Dorner & Heiman, 2019). We must make critical consciousness a primary goal in dual language programs, so they can bring excellence and empowerment to immigrant and language minoritized learners, because there is increasing evidence that if they are not, they will not (Cervantes-Soon et al., 2017). De Lissovoy (2015) stresses the need for courageous pedagogical work to teach against systems of power and

neoliberalism. One of the greatest challenges of dual language immersion is how educators can skillfully integrate students from diverging social class, cultural, and linguistic realities (Palmer, Cervantes-Soon, & Heiman, 2017; Palmer & Martínez, 2013) while simultaneously addressing the three official goals of DLI education. These unique complexities require teachers who are bilingual in social and academic registers, have a deep understanding of curriculum and instruction, and possess critical orientations about serving students from these diverging realities (Palmer & Martínez, 2013). Feinauer and Howard (2014) argue that in working to combat inequalities in dual language spaces, teachers need to demonstrate those crucial skills and integrate critical pedagogy into their work, and requires dual language teachers to be deliberate in fomenting the development of critical consciousness.

Importance of Explicit Implementation of Sociocultural Competence in Dual Language Programs

Sociocultural competence outcomes have received little attention from scholars and practitioners in the field, and as such are frequently referred to as "the third goal" of DLI education (Parkes, Ruth, Anberg-Espinoza & de Jong, 2009), implying that it is the least important of the three. Dual language programs are not held accountable to cross-cultural outcomes in the same way that they are for both academic achievement and language and literacy attainment (Parkes, Ruth, Anberg-Espinoza & de Jong, 2009). Feinauer and Howard (2014) called for attention to the cultural goal of DLI education by focusing on students' identities, which they reviewed from developmental, sociocultural, and post-structural perspectives. Stolte (2017) turned to teacher and student discourses on cultural, linguistic, racial, and socioeconomic differences, to examine cross-cultural attitudes and behaviors, in two schools with DLI programs. Although Thomas and Collier's (2002) nationwide longitudinal study

focused on the academic achievement of DLI students, they also found that DLI teachers implemented varied cultural practices, which included using multicultural literature, incorporating bicultural knowledge into the curriculum, connecting the curriculum to students' experiences and community knowledge, and employing critical pedagogy involving curricular explorations with students.

As Cummins (2014) points out, focusing on aspects of cross-cultural competence will also further academic and linguistic outcomes. Another likely reason for the comparatively limited attention is that the "third goal" is also the most elusive of DLI program goals and has been operationalized in a number of ways. References to date have included positive cross-cultural attitudes and high self-esteem (Lindholm, 1990), positive cross-cultural attitudes and behaviors (Christian, 1996; Howard, Sugarman & Christian, 2003), biculturalism (Bearse & de Jong, 2008; Gort, 2008; de Jong & Bearse, 2011), cross-cultural awareness (Genesee & Gándara, 1999), cross-cultural understanding (Gort, 2008), and cross-cultural (and/or multicultural) competence (Bearse & de Jong, 2008; Christian, 2011; Christian, Howard, & Loeb, 2000; Lindholm-Leary, 2011). These labels are typically used without definitions or theoretical antecedents, highlighting one of the major issues with this goal — the lack of clarity and consensus regarding what the goal is, what it should be called, and how it should be operationalized (Parkes, Ruth, Anberg-Espinoza & de Jong, 2009).

Although much DLI research has focused on the linguistic goals, the bicultural goal of DLI programs is still receiving little attention in the current literature, with limited guidance available for teachers (Freire, 2019). Unfortunately, a strong focus on how to address sociocultural competence is not present in many DLI programs or teacher professional development efforts, and existing inclusion lacks depth. Freire (2019) states that along with

bilingualism, biliteracy, and academic achievement, widely acknowledged as DL education goals that must be implemented deliberately and explicitly, the bicultural goal of DLI education needs also to be intentionally accomplished during DLI instruction. This goal is not automatically met when teachers focus only on well publicized goals or when they are teaching balanced numbers of two linguistic groups of students (Feinauer & Howard, 2014). Typically in dual language education, the sociocultural competence goal is addressed superficially or reduced to merely becoming acquainted and getting along with the "other" (Ferinauer & Howard, 2014). Incorporating sociocultural competence in everyday instruction requires that preservice and inservice teachers understand historical and current social inequities, including social justice issues as well as impacts of oppression affecting communities of color. Conscious efforts from teachers and teacher educators are necessary if the sociocultural competence goals are to be met via instruction. Professional development and preservice teacher preparation can provide valuable support for dual language immersion teachers in this direction (Freire, 2014). These principles need to be integrated in the curriculum, school culture, and DLI policy. A lack of commitment to these principles can be problematic (Valdez, Delavan, & Freire, 2016). Despite the equity origins of bilingual education, the needs of language minoritized students continue to not be met in DLI programs which has influenced increasing literature in DLI education pointing to the need of intentionally incorporating sociopolitical and critical consciousness in DLI programs (Cervantes-Soon, 2014; Cervantes-Soon et al., 2017; Freire, 2014, 2016).

Six aspects of sociocultural competence that dual language researchers have identified as being integral in the implementation of the cultural component of DLI education are a) critical consciousness (Palmer, et al., 2019; Freire, 2019, 2020; De Lissovoy, 2015); b) Culturally Responsive Pedagogy (Ladson-Billings, 2009; Freire & Valdez, 2017; Nieto, 2000; Sleeter &

Grant, 2008; Villegas & Lucas, 2002); c) teacher cultural identity development (Chong, Ling & Chuan, 2011; Danielewicz, 2001; Varghese et al. 2016), d) student cultural identity development (Feinauer & Howard, 2014; Cervantes-Soon, Donner & Palmer, 2017); e) student empathy development and cross-cultural awareness (Howard, Sugarman, & Christian, 2003; Winkelman, 2005; Carstens, 2015); and f) target culture/s development (Knutson, 2006; Fantini, 1999; Corbett, 2003; Kramsch, 1993; Moran, 2001).

Critical Consciousness

Educators and students must understand schools' social practices within their historical realities (Darder, 1991, 2012). Freire (2007) argues that teachers have an ethical responsibility to stand with oppressed populations and integrate a social justice pedagogy to resist social forces like neoliberalism. A foundational pillar of critical pedagogy and sociocultural competence is the development of critical consciousness, which is centered around overcoming dominant narratives through gaining a deeper understanding of power's role in the formation of oppressive situations (Freire, 2007). Critical consciousness helps students read the word and the world (Freire, 2005), as well as understand and transform the nature and contradictions of sociopolitical realities affecting their lives and their communities in order to take "action against the oppressive elements of reality" (Freire, 2005, p. 35) in activist forms. Its social justice purposes help DLI students "identify and interpret social inequities, such as racism, classism or other dominant ideologies and macrostructures that affect their lives and their communities, resist them, and be able to fight against them" (Freire, 2014, pp. 36–37). This can be accomplished through dialogue, reflection, and action (Freire, 2005).

Palmer, Cervantes- Soon, Dorner, and Heiman's (2019) definition of critical consciousness confronts and dismantles cultural dominance and oppression. The authors state

that dismantling oppression involves a process of “awakening from the slumber of hegemony, and the realization that action has to occur" (Smith, 2012, p. 201). In this area, critical consciousness includes sociopolitical and historical analyses of the current conditions of society to recognize the legacies of colonialism that continue to subjugate indigenous and non-White people (Palmer, et al., 2019). Critical consciousness involves overcoming pervasive myths through an understanding of the role of power in the formation of oppressive conditions (Freire, 2007). DLI teachers, students, and parents can take part and take action only to the extent that they problematize the history, culture, and societal configurations that brought them together (Palmer, et al., 2019). Dual language students, parents, teachers, and school leaders must work toward critical consciousness in order for the programs’ integrated groups to result in cross-cultural understanding and greater equality; each stakeholder must interrogate his or her own position, privilege, and power (Bartolomé, 2004; Darder, 2012 P. Freire, 1970; Ladson-Billings & Tate IV, 1995). By reframing DLI spaces as problem-posing (Freire, 2007), we can raise critical consciousness around the discourses, macro-level inequalities, and power relations that shape DLI practice, pedagogy, and policies (Palmer, et al., 2019) .

De Lissovoy (2015) reveals that there is no formula, best practice, or teacher-proof curriculum that dictates how to teach for critical consciousness, as he urges teachers to integrate a pedagogy of “love, imagination, and fury.” Freire’s (1997) conceptualization of “generative themes” offers teachers a starting point that exposes students to themes of injustice, which offer hopeful possibilities for curricular explorations, dialogue, and the awakening of students’ critical consciousness. Freire (1997) describes them as key historical processes, important ideas, and hopes around which teaching, learning, and struggle can be brought together and used as platforms for inquiry and dialogue. It is through processes of dialogue, struggle, and praxis that

students begin to see themselves and their everyday social realities as part of generative themes such as globalization, colonization, and gentrification (Heiman & Yanes, 2018).

Palmer, Cervantes-Soon, Dorner, and Heiman (2019) highlight four elements central to critical consciousness in dual language education: (a) continuously interrogating power, (b) historicizing schools, (c) critical listening, and (4) engaging with discomfort. For dual language programs to support equity, educators must make ongoing efforts to interrogate and transform existing power structures, especially considering that U.S. schools operate within and are shaped by a context defined by English hegemony and middle class norms. It is imperative to interrogate power at every level—district, school, and classroom (Palmer, Cervantes- Soon, Dorner & Heiman, 2019). Importantly, dual language educators must acknowledge that the racially charged civil rights history of bilingual education led to the development of educational programs like dual language immersion and that these programs were originally intended to provide home language instruction and equity for im/migrant youth (Wiley, 2013). Recently, as dual language education has increased in popularity, bilingual education has experienced a "whitening" that seems to have disconnected dual language programs from this history of bilingual education (Flores & García, 2017). Educator and leadership preparation programs must support critical consciousness pedagogy so that DLI educators in dual language programs have the background they need to address inequities in dual language programs (Brooks, Adams, & Morita-Mullaney, 2010).

Along with continuously interrogating power and historicizing schools, critical listening is a fundamental component of critical consciousness, in order to develop trusting relationships amongst dual language stakeholders. Dual language schools and their districts must create contexts that underscore the interests and voices of nondominant communities (Palmer,

Cervantes- Soon, Dorner & Heiman, 2019). Critical listening seeks to engage students, educators, and families with others for meaningful and transformative connection, and it embodies a relation of curiosity and attention, sharing, caring, reciprocity, and responsivity toward others (Nancy, 2007). Critical listening plays a crucial role in breaking the culture of silence; it allows and pays attention to how the oppressed "name the world, to change it" (Freire, 1970, p. 88). The practice of critical listening also involves attending to discursive patterns in classrooms, acknowledging privilege, recognizing subjugated voices, and relinquishing power (Palmer, 2009). If efforts are to be made in dual language communities to raise critical consciousness and hence disrupt taken-for-granted views and the emotions that come with them, then some discomfort is unavoidable and even necessary (Berlak, 2004). To achieve equity, dual language programs must apply continuous attention to it, but research demonstrates that this is exceedingly challenging in U.S. schools (Cervantes-Soon et al., 2017). Palmer, Cervantes-Soon, Dorner, and Heiman (2019) propose not only centering equity as an organizing principle in dual language education, but actually taking the additional step to add critical consciousness as an additional goal of DLI education, which they state will help stakeholders keep equity in the forefront of their minds (Palmer, et al., 2019).

Freire and Valdez (2017) suggest that an important pedagogical practice to address critical consciousness is the use of Culturally Responsive Pedagogy (CRP), which is one way that equity efforts in the DLI classroom curriculum can be advanced, by developing teachers' understanding and implementation of all tenets of CRP for their students, particularly for language minoritized students (Freire & Valdez, 2017).

Culturally Responsive Pedagogy

Culturally Responsive Pedagogy (CRP) is a theoretical framework that supports classroom instruction based on students' cultural background and experiences (Gay, 2010). It consists of meaningful instructional strategies and curricula that make significant connections between students' home and school lives (Ladson-Billings, 2009). It also challenges the notion that students from culturally and linguistically diverse backgrounds lack the capacity to excel academically if they do not conform to Eurocentric values, ideals, and ways of being. Rather, culturally responsive teaching suggests that students of color possess deeply rooted funds of knowledge that when effectively activated can add a rich depthness to the content and curricula being presented in the classroom (Moll et al., 1992). From this knowledge base, culturally responsive teaching serves to increase student motivation, enthusiasm for learning, and academic achievement. Culturally Responsive Pedagogy refers to instruction that a) links academic instruction to students' cultural backgrounds (Ladson-Billings, 2009; Sleeter, 2012); b) rejects dominant narratives that neglect or ignore diverse perspectives (Nieto, 2000; Sleeter & Grant, 2008; Villegas & Lucas, 2002); and c) promotes cultural awareness and appreciation for students from culturally and linguistically diverse backgrounds (Ladson-Billings, 2009; Paris, 2012).

Culturally Responsive Pedagogy requires that teachers genuinely care about their students (Ladson-Billings, 1995). In Ladson-Billings' (1995) formulation, academic achievement consists of the intellectual gains that result from classroom-based instruction and other learning experiences. To increase academic achievement, Ladson-Billings (2014) calls for the development of students' sociopolitical consciousness, defined as "the ability to take learning beyond the confines of the classroom using school knowledge and skills to identify, analyze, and solve real-world problems," (p. 75). Students' cultural competence must be fostered to enable them to honor their own cultures of origin, while also gaining the knowledge and abilities needed

to analyze social and political systems. Many preservice and inservice teachers do not have an awareness of their own sociopolitical consciousness and, therefore, are ill-positioned to help young learners develop their own (Ladson-Billings, 2006). Ladson-Billings (2014) has also stated that just as culture is always changing, our conceptualization of pedagogy that is culturally responsive must also change.

Ladson-Billings (2006) articulates three tenets of Culturally Responsive Pedagogy. The first tenet, academic achievement, focuses on holding high expectations for students through a challenging curriculum implemented by "skilled teachers" that builds on student strengths (p. 34). The second CRP tenet, cultural competence, centers on helping students navigate two or more sociocultural environments by providing a curriculum that reflects and affirms their cultural and linguistic identities, beliefs, and practices and builds on their family and community funds of knowledge while also providing "access to the wider culture" (Ladson-Billings, 2006, p. 36; Morrison, Robbins, & Rose, 2008). The third CRP tenet, sociopolitical consciousness, focuses on the development of critical perspectives that help students "understand and critique their social position and context" through critical literacy, critical questioning, and reflective work on issues of power, inequality, and injustice (Ladson-Billings, 2006, p. 37; Morrison et al., 2008). Based on this definition of CRP, it is understood that a culturally responsive curriculum, materials and books, and classroom conversations need to reflect these tenets. CRP specifically responds to the need for implementing approaches to the cultural elements of the DLI curriculum that address social justice issues (Palmer, 2007).

Due to a variety of reasons, many teachers struggle with and resist the complex task of adopting Culturally Responsive Pedagogy in the classroom (Coffey and Farinde-Wu, 2016; Gay, 2013). For some teachers, the lack of knowledge of students' backgrounds serves as a barrier to

Culturally Responsive Pedagogy (Banks & Banks, 2009). Others experience a cultural mismatch between their students' background and their own socio-cultural history (Villegas & Lucas, 2002). For a majority of practicing teachers, lack of preparation in and exposure to fundamentally sound culturally responsive practices within their teacher preparation programs or inservice professional development endeavors have left them ill-equipped with a conceptual understanding of this essential framework (Gay, 2010; Kea & Trent, 2013). Despite the challenges surrounding the implementation of Culturally Responsive Pedagogy, teachers who successfully implement the framework experience exponential rewards (Sleeter, 2012). Freire & Valdez (2017) show that the goal of sociocultural competence, which they understand to include intercultural awareness, positive cross-cultural behaviors, and sociopolitical consciousness, can be addressed through CRP due to its clear focus on cultural competence and sociopolitical consciousness for all students (Ladson-Billings, 2006).

Teacher Cultural Identity Development

Teacher cultural identity development, which is broadly defined as "the way we make sense of ourselves and the image of ourselves that we present to others" (Day, 2011, p. 48), has attracted great interest in preservice teacher education over the past decades (Beauchamp & Thomas, 2009). Identity can be described as "who or what someone is, the various meanings people can attach to themselves, or the meanings attributed by others" (Beijaard, 1995, p. 282). Although holistic in nature, the concept is applied in diverse contexts which enables consideration of cultural identity (Vagan, 2011). The development of teacher cultural identity has been shown to be a complex and culturally-based process, occurring over time and in a range of contexts (Chong, Ling & Chuan, 2011; Danielewicz, 2001). Throughout their careers, teachers construct and reconstruct a conceptual sense of who they are culturally, and this is manifested

through their professional role identity (Duff & Uchida, 1997). A growing body of literature has recognized that language teachers' identity work is crucial and indispensable -"who teachers are and what they bring with them, individually and collectively, matters in what and how they teach and thus, to students, families, communities, and institutions" (Varghese et al. 2016, p. 548).

Farrell (2011) has suggested that reflecting on teacher role identity gives language educators a useful lens with which to view the who of the teacher and how teachers construct and reconstruct their views of their roles as language teachers in relation to their peers and their context. Farrell's case study identified sixteen main role identities divided into three major role identity clusters: teacher as manager, teacher as professional, and teacher as "acculturator." This last cluster may be unique to dual language immersion teachers, and it supports Duff and Uchida's (1997) findings about language teachers as cultural workers: "Whether they are aware of it or not, language teachers are very much involved in the transmission of culture, and each selection of videos, newspaper clippings, seating plans, activities, and so on has social, cultural, and educational significance" (p. 476).

Researchers in these fields have also noted the importance of understanding one's own identity and culture prior to being able to understand and conceptualize the culture and identities of others (Hays, 2008; Sue, 1991, 2001). Specifically, scholars in multicultural counseling have presented a three-stage sequence for becoming multiculturally competent that includes the development of self-awareness, the acquisition of knowledge, and the development of appropriate skills (Constantine, Hage, Kindaichi, & Bryant, 2007). These scholars assert that it is difficult, if not impossible, to interact competently with people from other cultures until one has effectively come to an awareness of himself/herself within his or her own culture (Feinauer & Howard, 2014).

Teacher Identity Development in Preservice Dual Language Teacher Education

Around the onset of the twenty-first century, research on cultural identities of teachers started to proliferate because their roles were found to be crucial in shaping pedagogy and thus learning experiences and outcomes in dual language education (Varghese et al., 2005). A growing body of recent research recognizes a serious hiatus between language teacher education courses and the lived experiences of teachers (Duff & Uchida, 1997; Tsui, 2003). The empirical and conceptual work around agency and the agentive selves of language teachers is a relatively new area of study (Kayi-Aydar, Gao, Miller, Varghese, & Vitanova, 2018). The understanding of how these teachers' identities and agency, or how "the socioculturally mediated capacity to act" (Ahearn, 2001, p. 112), is developed is even more limited (Palmer & Martínez, 2013; Varghese, 2006).

Preservice dual language teacher educators need a space and a structured forum for engaging in dialogue on issues of race and Whiteness in order to address the needs of the contemporary schools, educational communities, which too continue to deny that race matters (Roberts, Bell, & Murphy, 2008). Helping preservice dual language teacher candidates to come to terms with their individual racial and cultural identity development, and its impact on their teaching pedagogy may be one way of providing an opportunity for such dialogue in order to promote anti-racist consciousness among teacher candidates in their school communities (Groff & Peters, 2012). Previous research recognizes that "encouraging preservice teachers to connect abstract concepts, such as racism or equity, to contemporary and personal issues is the most effective approach for multicultural educators…" (Aggrey, 2007, p. 8) and that teachers play a critical role not only in maintaining but also in undoing racism (Bringelson, 1997; Helms, 1992). Ladson-Billings (2006) states that we can enhance preservice teachers' ability to be culturally

responsive in the classroom by actively focusing on their own understanding of sociopolitical issues as well as their knowledge of themselves, other people, and the world.

The nature of identity means that it is continuously co-constructed in situ, using many resources including personal biography, interactional skills, knowledge, attitudes, and social capital. That is, preservice teachers have a repertoire of resources they can deploy and "test" as they negotiate and build their professional and cultural identities in social and institutional contexts (Morgan, 2004). The previous definitions indicate that identity itself needs to be viewed as a resource in process. However the negotiation of teachers' professional and cultural identities is also powerfully influenced by contextual factors outside of the teachers themselves and their preservice education courses (Tsui, 2003). These include workplace conditions (Flores, 2001), curriculum policy (Cross & Gearon, 2007), bilingual language policy (Varghese, 2006), cultural differences (Johnson, 2003), racism (Miller, 2007), social demographics of the school and students, institutional practices, curriculum, teaching resources, access to professional development, and many other things (Flores, 2011). Many dual language teachers express feeling ill-prepared to work across languages and cultures, and researchers have found that DLI teachers need better training in this area (Fillmore & Snow, 2000).

The implication is that the identity resources of the teachers may be tested against conditions that challenge and conflict with their backgrounds, skills, social memberships, use of language, beliefs, values, knowledge, attitudes, and so on (Norton, 2006). Negotiating these challenges forms part of the dynamic of cultural identity development (Norton, 2006). Norton (2006) argues that transition is "a recurring theme throughout much research on identity and language learning" (p. 24). Clearly we must acknowledge that this also applies to language teaching and teacher education. Critical sociocultural studies draw attention to the fact that

identity also involves an often problematic positioning by the "Other," while learning to work in "a complex sociopolitical and cultural political space" (Pennycook, 2004. p. 333). This means that all language teachers are subject to mainstream discourses around languages, teachers, and teaching, which implicate them in power relationships (Flores, 2011).

Pewewardy (2005), based on his research on teacher candidates taking his multicultural education course, argued that, "many teachers are faced with limited understanding of diverse cultures and linguistic patterns other than their own, and the possibility exists that this limitation will negatively affect their students' abilities to become successful learners" (p. 41). Ullucci (2010) observed that discussing issues of race and difference continues to be a sensitive topic for preservice teachers. It is essential that teacher educators engage preservice teacher candidates in continuous conversations and dialogue about their emerging experiences resulting from self-reflection, in order to help them uncover their making meaning of their individualized life experiences and to support them in their coming to "a deeper level of understanding about their own racial and cultural identities and the ways in which these had been constructed, developed, resisted and manipulated" (Austin & Hickey, 2007, p. 84). Preservice teacher candidates' exploration of their own individual cultural identities can go hand in hand with exploration of other cultures as well as how others perceive their culture and subcultures. This exploration will allow for a broader and deeper understanding of the self and the others, which are the foundation for developing sociocultural competence in dual language education (Collins, 2012; Kibler & Valdés, 2016; Morales & Razfar, 2016).

Ellerbrock, Cruz, and Vasquez & Howes (2016) advocate for teacher educators to be cognizant of how preservice teachers think about personal identity development, cultural diversity, and pedagogical development as it relates to cultural diversity. Importantly, they state

that teachers who seek to nurture student identity development need to focus on their own identity development and cultural competence and be personally committed to fostering students' cultural identities. Focusing on identity development and infusing Culturally Responsive Pedagogy into preservice teacher education is critical in preparing the next generation of teachers who are culturally responsive (Ellerbrock, Cruz, Vasquez & Howes, 2016).

Student Cultural Identity Development

The idea that language is inextricably tied to identity has garnered tremendous attention in recent years (Cortazzi & Jin, 2002; Holland et al.,1998; Lee & Anderson, 2009). In particular, the process of identity construction appears to be intricately connected to individuals' language acquisition (Norton, 2000; Potowski, 2004) and academic success (Cummins, 2001; Wortham, 2006). It has been suggested that the successes attributed to dual language education programs may be related to the powerful identities students are invited to take up within these programs (Palmer, 2008; Reyes & Vallone, 2007). Recently researchers have built on long‐established theory and data exploring the close link between language and identity to argue that both self‐identification and community support are necessary for young bilinguals to fully develop a connection to multiple languages and cultures (Fought, 2006; Norton, 2000, 2006).

Dual language teachers play a key role in providing the support required to foster students' connection to their background languages and cultures and to make explicit links to their learning of and in new language(s) in the classroom. For dual language students to develop a bilingual identity, there is a complex process of social interaction and negotiation needed between the child and the other people with whom they come into contact—their peers,parents, siblings, teachers, and members of the community at large (Cummins, 2000; Lave & Wenger,

1991; Schieffelin & Ochs, 1986). Kanno (2003) described the interrelatedness of bilingualism and biculturalism as intertwined elements of identity: "by bilingual and bicultural identity I mean where bilingual individuals position themselves between two languages and two (or more) cultures, and how they incorporate these languages and cultures into their sense of who they are" (p. 3).

When DLI educators provide students a space in school where they can draw on their everyday language practices, we dignify who they are as multilingual beings and support bilingual identity construction (Reyes & Vallone, 2007). This is especially important for dominant or heritage speakers of non-English languages, given the potential for a positive bilingual identity to support these students' academic and linguistic success (Cummins, 2001).

Recent work focusing on bilingualism in education emphasizes the need to better understand the process of student identity development (Block, 2007; Bucholtz & Hall, 2005). Teachers need to understand students' developing identity, whether in formal bilingual programs, foreign and second language classrooms, or regular classrooms that serve a multilingual cohort of students (Block, 2011; Bucholtz & Hall, 2005). Feinauer and Howard (2014) called for attention to the cultural goal of DL education by focusing on students' identities, which they reviewed from developmental, sociocultural, and post-structural perspectives. The authors state that a strong sense of one's own cultural identity is a first important step in developing intercultural sensitivities and cross-cultural competencies (Feinauer & Howard, 2014). Reyes and Vallone (2007) have similarly noted the distinction between identity and cross-cultural competency, and assert that identity refers to feelings about oneself, while cross-cultural competence refers to feelings about others. They further argue that student identity construction in DLI programs should be considered apart from sociocultural competence (Feinauer &

Howard, 2014). Given the important role of classrooms and schools as significant sites for identity development (Bronfenbrenner, 1979; Cooper, García-Coll, Bartko, Davis, & Chatman, 2005), social experiences within the classroom and school community no doubt factor into how students come to see themselves as part of their ethnic and social group. DLI programs often serve a diverse group of students, in terms of home language, ethnic and racial background, and socioeconomic status, as well as a myriad of other demographic dimensions (Whiting, Feinauer, & VanDerwerken, 2012).

Based on field research in a two-way bilingual immersion classroom, Reyes and Vallone (2007) postulate that students in dual language immersion programs may develop a "metacultural awareness," a heightened awareness of one's own culture in relation to the culture of others. Although, some studies bear out that students in DLI programs do have more favorable attitudes and higher levels of self-esteem (Christian, 1996), the belief that understanding one's own culture is critical to the development of cross-cultural competencies emerged later as another important consideration of sociocultural competence (Feinauer & Howard, 2014). The definition of sociocultural competence in DLI education has continued to evolve to mean students understanding their identities and those of others "within particular histories of power, colonization, imperialism and difference" (Cervantes-Soon, Donner & Palmer, 2017, p. 419). Echoing the increased awareness of inequality in society, an important aspect of sociocultural competence is the development of students' cultural identities in DLI programs, which focuses especially on the identity development of linguistic minority students, especially those with a socially subordinated ethnic background (Hruska, 2000).

Gee's research (2001) provides a lens through which to interpret how identities are constructed and maintained for individuals within various social contexts. He specifically asserts

that people negotiate these identities through linguistic interactions with others in which they make choices about which identity to forefront, depending on the affordances and constraints of their environment (Feinauer & Howard, 2014). Thus, students in DLI programs may be afforded different identity choices than students in mainstream classrooms, as they are given opportunities to perform linguistically in ways not offered outside their classroom. This is especially true for language minority and other minoritized students (Feinauer & Howard, 2014). These dual language immersion students may have more options in terms of contesting and negotiating their identities as they choose which aspects to forefront to their classmates (Feinauer & Howard, 2014).

Language is assumed to be central to human cognition and condition, identity construction and self-development (Edwards, 2009). Norton (1997) argued that language both shapes and is shaped by one's identity. In addition, it is commonly acknowledged that language learning and identity reconstruction are closely linked (Edwards, 2009; Johnson & Johnson, 1999; Norton, 1997) although discussions of identity theory seldom fall directly under the rubric of research in second language acquisition (SLA) (Ortega, 2008). The link to children's bilingual/bicultural attitudes and hence identity construction may well be found in the third theoretical pillar of dual language programs: sociocultural competence. This is because language is an integral aspect of culture, and some studies suggest that by the age of six children have already begun to develop cultural identities (Hamers & Blanc, 1992). Although the home environment is the primary source of cultural identity in children, the school can play an important secondary role (Ortega, 2008). To fully understand the process of bilingual identity development, we also need to understand the role and range of emotions that can be present in students' cultural identity development (Duff, 2012; Norton, 2012). Researchers have recognized

student identity development as important for language learning, empathy development (Pavlenko, 2006) and cultural awareness (Golombek & Johnson, 2004).

Student Empathy Development and Cross-Cultural Awareness

Dual language immersion students tend to have positive cross-cultural attitudes as well as positive attitudes towards bilingualism, biculturalism, and school (Howard, Sugarman, & Christian, 2003). According to J. M. Bennett (2014), in order to develop sociocultural and intercultural competence, a bilingual learner needs to focus on three competencies: cognitive competency such (i.e. cultural awareness), affective competency (i.e. curiosity), and behavioral competency (i.e. empathy).

Cultural awareness involves being cognizant, observant, and conscious of similarities and differences among and between cultural groups, and it is an important step towards developing sociocultural competence (Winkelman, 2005). Feinauer and Howard (2014), in a review of research on DL students' social and cross-cultural attitudes and cultural awareness, reported three key findings in this research: a) DLI students enjoy having classmates from different linguistic and cultural backgrounds, b) DLI students tend to have more positive social and cross-cultural attitudes than non-DLI students, and c) these positive attitudes extend into secondary school.

Empathy is a multidimensional and complex phenomenon and can not be seen only as a characteristic of individual constructions. It is a complex process that takes place in the interaction between people and is constantly being renegotiated (Herlin & Visapaa, 2016). Empathy refers to the ability "to tune into how someone else is feeling, or what they might be thinking" (Baron-Cohen & Wheelwright, 2004, p. 193). Empathy plays a crucial role in social interactions as it allows us "to understand the intentions of others, predict their behavior, and

experience an emotion triggered by their emotion" (p. 193). Empathy is difficult to define because of its multidimensional nature. It has been conceptualized by social psychologists as having two main strands: 1) cognitive empathy ''the intellectual/imaginative apprehension of another's mental state'' and 2) emotional empathy ''an emotional response to ... emotional responses of others'' (Lawrence, Shaw, Baker, Baron-Cohen, & David, 2004, p. 911). Empathy has also been mentioned as a psychological variable that might be relevant in second or foreign language acquisition. Guiora et al. (1975, p. 48) suggest that empathy is essential to success in second language learning: "To speak a second language authentically is to take on a new identity. As with empathy, it is to step into a new and perhaps unfamiliar pair of shoes."

Hall (1976) suggested that the primary goal of language and culture study "is not to understand foreign culture, but to understand our own" (p. 53). And, as Damen (1987) argued, awareness of self is a necessary corollary to awareness of others: cross-cultural awareness involves uncovering and understanding one's own culturally conditioned behavior and thinking, as well as the patterns of others (Knutson, 2006). Thus, the process involves not only perceiving the similarities and differences in other cultures but also recognizing the givens of the native culture (Knutson, 2006). Among the general objectives of culture learning is the broadening of students' cultural horizons, defined as openness to cultural difference and altered awareness of one's own culture (LeBlanc & Courtel, 1990, p. 86). Students "recognize that cultures use different patterns of interaction and can apply this knowledge to their own culture" (ACTFL Standards, 1996, p. 216); students reaching this objective are said to understand their home culture as distinct and to develop some understanding of the concept of cultural specificity and cultural systems, continually discovering "perspectives, practices, and products that are similar and different from their own culture" (p. 216). In addition to identifying the learner's position as

a cultural subject, the development of cross-cultural awareness requires recognizing the internal diversity and conflict that typically characterize the home culture (Galloway, 2005, p. 164). Cross-cultural understanding is not an automatic by-product of language study (Brière, 1986, p. 205), and it is therefore important to accord it more emphasis in bilingual education programs.

The integration of cross cultural awareness and empathy development into dual language immersion curriculum unfortunately continues to be largely overlooked by practitioners and researchers in the field (Carstens, 2015). Lyster (2007) observes that while younger students in immersion programs "tend to develop positive attitudes towards the second language and its native speakers," (p. 13) this trend decreases as students mature. Lyster (2007) suggests that this might be due to the academic style of classroom language that is less useful for personal communication, but fails to acknowledge the presence or absence of cultural instruction and understanding as a potential factor. Several researchers list "positive cross-cultural attitudes" as a program goal but then describe this as "an incidental outcome" of dual language programs, which is rarely a priority (Hamayan, Genesee, & Cloud, 2013, p. 62).

Target or Partner Culture/s Development

Culture-specific content in dual language immersion programs includes knowledge about societal values, practices, and products (Knutson, 2006) relating to the target or partner culture/s. The terms “target culture/s” or “partner culture/s” refers to the culture or cultures that are commonly seen as being representative of the target language being taught through dual language immersion (i.e. the Japanese culture/s, Japanese dual language program) (Knutson, 2006). These goals relate to the recognition and comprehension of distinctive cultural viewpoints on various issues and patterns of behavior and interaction, as well as to familiarization with cultural products of many kinds, ranging from implements of daily life to paintings or literature

(Knutson, 2006). Culture-specific content includes aspects of culture commonly found in textbook material, such as practical aspects of daily life, and civilization topics such as social and political institutions, economic trends, or the arts (Knutson, 2006). As Fantini (1999) suggested, the heterogeneity of the target culture/s "raises questions about what cultural aspects to teach without overgeneralizing" (p. 186). Instructional materials and programs inevitably reflect conscious or unconscious choices about the social situations and participants to be represented and described, but the question of what exactly constitutes the target culture/s (Knutson, 2006). In many cases, bilingual teachers may not have first-hand experience with one or more of the target cultures, or, if they do, it may not be recent or in depth (Damen, 1987, p. 56; Allen, 2000, p. 52).

Intercultural theorists have claimed that modern language education should provide learners with opportunities to familiarize themselves with the culture of a particular country or of a group of countries depending on the target language taught (Byram 1989). In her analysis of the learner's cultural third place – the space between home and target cultures – Kramsch (1993) has alluded to the perennial struggle between the instructor, who seeks to foster understanding and appreciation of the target culture's/cultures' behaviors and values, and the learners, who use cultural knowledge for their own purposes and 'insist on making their own meanings and […] relevances' (p. 239). The opportunity to interact in a particular language, particularly with more knowledgeable users who scaffold the language learning experience, plays a critical role in the dual language classroom (Fielding & Harbon, 2013). Teachers can potentially act as both gatekeepers and guides, determining what language is used when and by whom; what topics and experiences, including experiences outside the classroom, are considered appropriate; and what

levels of proficiency are expected, or even required, of different learners (Fielding & Harbon, 2013).

Indeed, the large body of research into intercultural language education indicates the inseparability of language and culture (Corbett, 2003; Kramsch, 1993; Moran, 2001). Other theories were developed to support emphasis on culture as an integral part of language learning (Zhu, 2012). Researchers and language teachers have become increasingly aware that language cannot be learned without considering the culture of the community in which it is used (Wu, 2006). According to Byram (1989), the integration of language and culture learning develops students' cultural competence. Kramsch (1993) stated culture is created and enacted through the dialogue between students and between teacher and students in the foreign language classroom. Zhu (2012) defined culture learning as "a dynamic process in the language instruction context that both elicits instances of language use and also serves as a site for constructing cultural knowledge and understanding through language use" (p. 77).

While considerable research shows that students in dual language (DL) programs develop proficiency in two languages (e.g., Lindholm-Leary & Genesee, 2014), there is little understanding of students' own perceptions of their bilingualism or other attitudinal dimensions (Feinauer & Howard, 2014). In the few articles on attitudes of students in dual language programs, results consistently show that most students at all the grades studied have positive attitudes toward the target languages they have studied and toward the dual language program (Cazabon, Nicoladis, & Lambert, 1998; de Jong & Bearse, 2011).

Incorporating culture in teaching language content prepares students to interact with people in the target culture appropriately. Cultures carry specific, and sometimes unique,

behavioral patterns and interaction protocols (Zhu, 2012). As Zhu (2012) stated, “given that culture should be an integral part of second language education, the main challenge language educators face is the comprehensive implementation of the culture standard into their language education curricula” (p. 3). Although there are many discussions on culture instruction in foreign language classrooms, educators are still searching for effective approaches that allow language teachers to impart culture in ways that promote communication (Dema & Moeller, 2012). According to Huang (2003), language and cultural content must be integrated. The language and content goals should be clearly integrated in a content-based classroom. The opportunities for both cultural learning and language development learning should be provided (Huang, 2003).

Huang (2003) found organizing foreign language teaching around content supports students’ development of language proficiency and cultural knowledge. Byram (1989) recognized the inseparable relationship between language and culture learning and proposed a four-sector circular model for language and culture teaching. The four sectors include the following elements: “a) language learning, b) language awareness, c) cultural awareness, and d) cultural experience” (Du, 2008, p. 69). Language learning focuses on students' skill development in the target language. With language awareness, students could be conscious of language use within its social context (Huang, 2003). The major purpose of cultural awareness is to encourage students to develop intercultural competence. Cultural experience does not necessarily take place in the target language country; it could refer to any deliberate cultural experience available through different forms of resources from the target culture (Huang, 2003).

Scholars are increasingly moving toward the notion of language as a set of practices, fundamentally rethinking the notion of language as a preexisting entity (Blommaert, 2010; Blommaert & Backus, 2012; Jorgensen et al., 2008). Such a radical reframing of language

implies a need to rethink our notions of bilingualism, moving away from simply the "pluralization of monolingualism" (Makoni & Pennycook, 2005, p. 147). If languages are not bounded entities, then bilingualism must be more than simply the combination of two separate linguistic systems (Makoni & Pennycook, 2005). Garcia and Kleifgen (2010) propose a dynamic bilingualism, in which bilingualism is better understood as a repertoire of related language practices or ways of using language within particular sociocultural contexts. This reframing affords the exploration of everyday language practices such as translating or interpreting (Orellana, 2009; Orellana & Reynolds, 2008; Valdes, 2002), crossing (Rampton, 2009), language sharing (Paris, 2009), and hybrid language practices (Gutierrez, Baquedano–Lopez, & Tejeda, 1999) such as code switching or translanguaging (Garcia & Sylvan, 2011). Indeed, students' everyday engagement in such complex bilingual practices offers potential for cognitive and academic benefit on many levels (Martinez, 2010). Bilingual students need to be educated through positive or transformative pedagogies (Cummins, 1999) in which the target language and culture/s are valued and validated (Arce, 2004; Cohen, 2008).

Barriers that Dual Language Teachers Face When Addressing Sociocultural Competence Through Culturally Relevant Pedagogy: *An Insight Into Freire and Valdez's 2017 Study*

Studying DL teachers' beliefs about the perceived barriers to sociocultural competence is important because it influences teachers' behavior in the classroom (Hermans, Braak, & Keer, 2008; Kennedy, 1997). Teachers' insights into sociocultural competence implementation (and barriers) can inform teacher educators, researchers, professional development facilitators, and others involved in the development of more socially just forms of DLI education (Freire & Valdez, 2017). Freire & Valdez (2017) conducted a study where they analyzed eight dual

language teachers' stated barriers to the implementation of Culturally Relevant Pedagogy as a strategy to address the sociocultural competence goal of dual language education.

Freire and Valdez's (2017) qualitative study was conducted in 2012-2013 at an urban PreK–6 school in Utah. Utah became known nationally for its state-sponsored DLI education initiative that created a state-centralized DL program model implemented in over one hundred schools (Valdez et al., 2016). The school was a Title I school that, at the time, enrolled a high number of Latino (71%) and EL students (48%) and was located in a low-income, predominantly Latino neighborhood. In 2002, before the state DLI initiative, the school started a Spanish-English 50–50 two-way immersion (TWI) dual language program strand, to better serve their Latino student population (Valdez et al., 2016). Upon initiation of DLI at the school, a new influx of White, monolingual English Speaking students from outside the immediate neighborhood sought and gained enrollment in the school to participate in the DL strand (Valdez et al., 2016). In response to this trend and the resulting tensions around race and culture, teachers at this school worked on Adelante, a school university-community partnership that had helped teachers decentralize Whiteness in the curriculum and meet the needs of minoritized students through Culturally Relevant Pedagogy (CRP) (Alemán, Delgado Bernal, & Mendoza, 2013).

Culturally Relevant Pedagogy is a theoretical model that focuses on multiple aspects of student achievement and supports students to uphold their cultural identities (Ladson-Billings, 2006). Culturally Relevant Pedagogy also calls for students to develop critical perspectives that challenge societal inequalities (Alemán, Delgado Bernal, & Mendoza, 2013). Ladson-Billings (2006) proposed three main components of Culturally Relevant Pedagogy: a) a focus on student learning and academic success, b) developing students' cultural competence to assist students in developing positive ethnic and social identities, and c) supporting students' critical

consciousness or their ability to recognize and critique societal inequalities. All three components need to be utilized (Alemán, Delgado Bernal, & Mendoza, 2013).

The first tenet of CRP, academic achievement, focuses on holding high expectations for students through a challenging curriculum implemented by skilled DLI teachers that builds on student strengths (Freire & Valdez, 2017). The second CRP tenet of cultural competence centers on helping students navigate two or more sociocultural environments by providing a DLI curriculum (Freire & Valdez, 2017) that reflects and affirms their cultural and linguistic identities, beliefs, and practices and builds on their family and community funds of knowledge while also providing "access to the wider culture" (Ladson-Billings, 2006, p. 36; Morrison, Robbins, & Rose, 2008). The third CRP tenet of sociopolitical consciousness focuses on the development of critical perspectives (Freire & Valdez, 2017) that help students "understand and critique their social position and context" through critical literacy, critical questioning, and reflective work on issues of power, inequality, and injustice (Ladson-Billings, 2006, p. 37; Morrison et al., 2008). The tenets of sociocultural competence and sociopolitical consciousness, along with the notion of biculturalism (Freire & Valdez, 2017), that were the focus of teachers' CRP professional development in Freire and Valdez's (2017) study. CRP specifically responds to the need for implementing approaches to the cultural elements of the DL curriculum that address social justice issues (Palmer, 2007; Shannon, 2011).

The eight teachers who participated in the study were new to implementing CRP and had previously acknowledged that they did not know how to enact culturally relevant practices on a regular basis (Freire & Valdez, 2017). The teachers stated that they faced four barriers that they perceived as interfering with their ability to implement CRP: lack of time, lack of culturally

relevant materials, lack of knowledge about CRP, and the belief that social justice is inappropriate for children (Freire & Valdez, 2017).

Lack of Time

Three contextual factors were identified by teachers as contributing to their perception of this lack of time: the structure of the DL program, the heavy translation needs in DL, and sociocultural competence instructional planning and implementation constraints (Freire & Valdez, 2017). Some teachers believed that a lack of time to enact CRP was influenced by structural barriers embedded in the DLI program (Freire & Valdez, 2017). Thus, the barrier of lack of time requires an examination of structural planning and curricular elements of DLI programs that make it challenging for DLI teachers to implement CRP (Freire & Valdez, 2017).

Lack of Culturally Relevant Materials

The DLI teachers in the study stated they lacked culturally relevant materials, which they considered necessary for providing sociocultural competence to their diverse student population (Freire & Valdez, 2017). Culturally relevant materials draw on "events or information that are within children's experience, and . . . their background and culture" (Alanís, 2007, p. 29). For this cluster of beliefs, DLI teachers identified four system-level factors that reinforced their belief that there was a lack of culturally relevant materials that made implementing CRP challenging: limited content in the school library, lack of availability of materials in Spanish, limited representation of people of color in materials, and lack of cultural authenticity in materials (Freire & Valdez, 2017).

Lack of Knowledge of Culturally Relevant Pedagogy

In the study, the DLI teachers expressed their lack of knowledge of how to implement CRP (Freire & Valdez, 2017). Lack of CRP knowledge is a common problem present in the

literature that has typically been addressed within the professional development structure (Hyland, 2009; Leonard et al., 2009). Within this thematic cluster, there were six key individual and institutional factors that DLI teachers saw as contributing to their belief that they lacked the knowledge necessary to implement CRP: under preparation in their teacher education program, unfamiliarity with culturally relevant materials, difficulty finding cultural connections in content areas like math and science, no knowledge of how to manage sociopolitical issues, no background knowledge of students' cultures, and lack of Spanish linguistic knowledge (Freire & Valdez, 2017). This lack of knowledge produced fear induced by low or no confidence. Teachers in the study expressed wanting to have more professional development on sociocultural competence in DLI education and CRP, as they felt they came from university teacher training programs unprepared to teach minoritized students (Freire & Valdez, 2017).

Belief that Social Justice Topics are Inappropriate for Children

Despite evidence from scholars debunking the idea that social justice topics are inappropriate for children (Fennimore & Goodwin, 2011; Hyland, 2009), in Freire and Valdez's (2017) study, teachers DLI identified three factors that contributed to their belief that sociocultural competence and social justice topics in particular were inappropriate for children. These factors were the belief that children do not have the cognitive understanding to grasp social justice concepts, that children could be emotionally hurt by discussion of these topics, and that developmentally appropriate approaches were not possible when addressing sociocultural competence (Freire & Valdez, 2017) .

Teachers' Insights on Barriers of Culturally Relevant Pedagogy Implementation

Freire and Valdez (2017) show that the goal of biculturalism and sociocultural competence, which they understand to include intercultural awareness, positive cross-cultural

behaviors, and sociopolitical consciousness, is a goal that teachers in their study had for all their students. It is important to respect teachers' individual processes for learning to teach in culturally relevant ways because it is a challenging task for many teachers (Durden & Truscott, 2013; Hyland, 2009; Leonard et al., 2009). Darling-Hammond (2002) writes, "Learning to teach for social justice is a lifelong undertaking" (p. 201). Although teachers learning sociocultural competence will experience hardships along the way, with proper guidance and support from their school communities, they can overcome some of the barriers they perceive to be keeping them from implementing this important goal of dual language education (Hyland, 2009; Leonard et al., 2009). Teachers' insights on barriers of sociocultural competence implementation can inform teacher educators, researchers, professional development facilitators, and others involved in the development of more socially just forms of DLI education (Freire & Valdez, 2017).

Integrating Sociocultural Competence in Dual Language Teacher Professional Development

Professional development has been broadly defined, ranging from a single workshop to coaching to university graduate programs for teachers. PD also includes local and national conferences (Desimone, 2011). Most professional development that DLI teachers receive tends to be nonexistent or inadequate and ineffective (Garet, Porter, Desimone, Birman, & Yoon, 2001). PD for dual language teachers tends to be fragmented, superficial, and decontextualized (Borko, 2004). Activities most often consist of workshops or short training sessions that lack a follow-up. The majority of professional development continues "to focus on specific activities, processes, or programs in isolation from the complex teaching and learning environments in which teachers live" (Opfer & Pedder, 2011, p. 377). Furthemore, PD also ignores other

complexities such as issues of language and culture that are at the core of bilingual teachers' work (Ek & Chavez, 2015).

As a language policy and educational program, bilingual education has always existed at the nexus of the country's engagement with immigration, race, and language (Flores, 2016; Varghese, 2015) and has largely experienced a lack of support in terms of resources, lack of professional development, and political will (Varghese & Snyder, 2018). Research showed that bilingual teachers benefit from effective professional development (PD) (Pérez Cañado, 2016). An important factor in the professional development of bilingual teachers is the highly politicized nature of bilingual education (Téllez & Varghese, 2013). Because of this, PD for bilingual teachers "must be considered separately from all other teacher PD" (Téllez & Varghese, p. 129). Scholars argue that PD for bilingual education teachers must address key concerns, including the need to explore and understand how to prepare bilingual teachers for intellectual and advocacy roles (Téllez & Varghese, 2013). Bilingual teachers need PD that helps them promote policies and practices to empower language minorities and to ensure the survival of bilingual education. Hence, PD must consider how bilingual teachers can be agents for change (Ek & Chavez, 2015).

Language and literacy issues are at the center of PD for bilingual teachers (Ek & Chavez, 2015). Hornberger (2004) explores dilemmas confronting bilingual educators and the kinds of knowledge bilingual educators must have in today's multilingual/multicultural globalized world. These issues include: questions about the use of standard and nonstandard varieties of the target language and English and code switching; concerns about when to focus on language and when on content; and questions about the connections between language and culture and to what extent culture should be taught. Finally, Hornberger reminds us that bilingual educators are

simultaneously researchers, teachers, and language planners (Ek & Chavez, 2015). Thus, PD must take into account these interrelated roles when addressing the learning needs of bilingual teachers (Ek & Chavez, 2015).

Professional development can lead to changes in bilingual teachers' beliefs and practices, as well as changes in students (Opfer, Pedder, & Lavicza, 2011). Several empirical studies have reported that intensive teacher PD could significantly improve teachers' knowledge and instructional quality (Garet et al., 2008), teachers' preparation and attitudes in inquiry-based instruction (Supovitz, Mayer, & Kahle, 2000), and teachers' application of the strategies acquired through PD (Desimone, Porter, Garet, Yoon, & Birman, 2002). Many researchers have determined that the most important factor predicting student academic success is the well-prepared, exemplary teacher (Darling-Hammond, 2006; Duke, Cervetti, & Wise, 2017).

Scholars have concluded that having excellent, knowledgeable teachers is the prominent factor driving student achievement, graduation rates, and college entrance (Darling-Hammond, 2003). Research suggests that educators and dual language program developers must have a strong understanding of certain theoretical concepts in the field of second language acquisition to optimize school success for bilingual learners (Lindholm-Leary, 2005; Nieto, 2000). Knowledge about language acquisition and the linguistic concepts of language transfer, contrastive analysis (Lado, 1957), comprehensible input (Krashen, 1985), and language proficiency (Collier & Thomas, 2004; Cummins, 2000; Rolstad, Mahoney, & Glass, 2005) is essential to understanding the academic achievement of those students who are experiencing school with the knowledge of two languages.

Darling-Hammond and McLaughlin (1995) suggested that strong professional development a) engages teachers in concrete tasks of teaching, assessment, observation, and

reflection that illuminates learning and development; b) uses inquiry, reflection, and experimentation that are participant-driven; c) is collaborative, involving a sharing of knowledge among educators and a focus on teachers' communities of practice rather than on individual teachers; d) connects to and derives from teachers' work with their students; e) is sustained, ongoing, intensive, and supported by modeling, coaching, and the collective solving of problems of practice; and f) connects to other aspects of school change. Lindholm-Leary and Borsato (2006), in their research examining program factors related to effective schooling for bilingual learners, found that one of the primary characteristics of these schools was that educators in high quality bilingual programs "understood theories about bilingualism and second-language development as well as the goals and rationale for the model in which they were teaching" (p. 187). Researchers also maintained that more and broader experimentation with innovative practices and pedagogies was needed to effectively prepare mainstream teachers for teaching multilingual and multicultural learners (Athanases, Wahleithner, & Bennett, 2013; Baecher, Schieble, Rosalia, & Rorimer, 2013).

Teacher education and research on teacher education is characterized by what Sleeter (2001) refers to as "business as usual" (p. 96). Business as usual centers on White teachers and Whiteness (Sleeter, 2001), while scholarship on the professional development needs of Latina/o bilingual teachers is scarce (Ek & Chavez, 2015). Mirroring research on the topic, professional development itself overwhelmingly addresses the needs of White and monolingual female teachers. Whether novice or experienced, bilingual teachers need critical learning opportunities that can help them develop their pedagogies, identities, and agency (Ek & Chavez, 2015) .

According to Lucas and Grinberg (2008), DLI teachers should have language-related experience, linguistic knowledge, and opportunities to participate in programs that

collaboratively prepare teachers across disciplines to instruct dual language learners; they argued that effectively prepared teachers of DLI students need specialized training within these areas. Calderon's (2002) study reports the results from a national survey of one hundred bilingual teachers regarding their specific professional concerns. Among these, they noted that a) mainstream teachers developed misconceptions about the bilingual program; b) bilingual teachers are treated as second class citizens; c) the transition of students from bilingual to mainstream classrooms is too abrupt and detrimental; d) there are few opportunities for bilingual and mainstream teachers to discuss, plan, and address the needs of individual students after their transition; e) mainstream teachers always blame the bilingual teachers if a student does not do well after transition; and f) each year there are "silent and not so silent battles" over resources between bilingual and mainstream teachers (pp. 131–132). The study also found that the professional development specifically aimed at bilingual learners was not highly regarded by most bilingual teachers, who reported that the conferences they attended and the professional development offered by the school district were often redundant and failed to provide a forum for their genuine professional concerns (Tellez & Varghese, 2013). Calderon's (2002) work suggests that the general professional development emphasis on collective action cannot be directly brought to bear on professional development for bilingual teachers, who need two kinds of collective spaces: one for themselves and one with their non bilingual counterparts (Tellez & Varghese, 2013).

Summary

This exploratory study contributes to the body of knowledge on sociocultural competence in dual language education, and it adds an important perspective to the conversation around sociocultural competence because it asks dual language teachers how they perceive and define

sociocultural competence in their own words, how they address it in their classrooms, and what challenges and barriers they face when attempting to implement sociocultural competence in DLI settings. This study also explores the learning experiences that dual language teachers identify as having contributed to their knowledge of sociocultural competence. This study uses one qualitative method to answer the four research questions- one-on-one interviews. The next chapter discusses the qualitative methodology used in this study, as well as the steps taken to answer the four guiding research questions.

Chapter Three: *Methodology*

A special kind of beauty exists which is born in language, of language, and for language.

Gaston Bachelard

Introduction

This chapter reviews the qualitative methodology utilized in this exploratory study to gather sufficient data to answer the study's four guiding research questions. This study explored the perceptions of sociocultural competence held by twenty-one K-8th dual language teachers from California. An important focus of this study was to delve into the pedagogical practices that dual language teachers utilize when addressing sociocultural competence in their classrooms. Additionally, this study aimed to understand the barriers or obstacles that DLI teachers face when attempting to address sociocultural competence. Lastly, an integral goal of this study was to examine how and what dual language teachers learn about sociocultural competence in preservice and inservice teacher education. In this chapter, first I review the study's research questions through the lens of Vygotsky's sociocultural theory, and I explain the research design and rationale. Next, I discuss the study's research population as well as the site and sample selection criteria. Then, I review the data collection and data analysis methods used in the study. Importantly, I discuss the methods used to ensure credibility and trustworthiness, as well as the ethical considerations taken throughout this study.

Research Questions

This exploratory qualitative study was designed to reflect some of the guiding tenets of Vygotsky's sociocultural theory (1978), the framework that served as the theoretical foundation for the development of the study's four research questions. Sociocultural theory reinforces the

notion that teaching culture with language is based on the belief that language and culture are interconnected, and are best acquired simultaneously (Cruz, Bonissone & Baff, 1995; Heileman & Kaplan, 1985; Lessard-Clouston, 1997; Kramsch, 1998; Peck, 1998; Savignon & Sysoyev, 2002; Sellami, 2000; Singhal, 1997; Stern, 1983; Thanasoulas, 2001). Sociocultural theory is the anchor for the argument that sociocultural competence is the core of dual language education and that it should be deliberately and explicitly embedded into all facets of the language program. Each of this study's four research questions reflect the notion that sociocultural competence is a fundamental component of dual language education because they reiterate the importance of culture being the foundation of language learning. Sociocultural theory addresses the concern that sociocultural competence is often omitted from the curricula of dual language immersion programs, as well as preservice and inservice dual language teacher education.

The research questions that guided this exploratory qualitative study are the following:

1. How do K-8th dual language teachers perceive and define sociocultural competence?
2. What self-reported pedagogical practices do K-8th dual language teachers utilize when attempting to address sociocultural competence in their classrooms?
3. What barriers do K-8th dual language immersion teachers face when attempting to address sociocultural competence in their classrooms?
4. What preservice and inservice learning experiences do K-8th dual language immersion teachers identify as having contributed to their knowledge of sociocultural competence?

Research Design and Rationale

Exploratory qualitative research is research conducted for a problem that has not been clearly defined; it is flexible and provides the initial groundwork for future research (Merriam, 2009). Exploratory studies are a valuable means of understanding what is happening; to seek

new insights; to ask questions, to generate new hypotheses, and to assess phenomena in a new light (Yin, 1994). This exploratory study uses qualitative methods as a means to understand how a group of people makes sense of their perceptions and experiences (Merriam, 2009). Maxwell (2013) advocates that qualitative research works with the universe of meanings, motives, aspirations, beliefs, values and attitudes, which corresponds to a deeper space of relationships, processes and phenomena that cannot be reduced to the operationalization of variables.

Because this study focuses on the perceptions that the participants' have of sociocultural competence in DL education, qualitative research methodology lends itself precisely to be able to gather the data needed to answer the research questions posed in the study. Quantitative research would not allow for the same depth in data collection since it can be difficult to fully capture participants' perceptions through a survey or experiment. The qualitative approach provides a deeper understanding of a phenomenon within context (Guba & Lincoln, 1994). Qualitative research is exploratory in nature (Creswell & Crewell, 2018).

Research Population

Creswell & Creswell (2018) state that the idea behind qualitative research is to purposefully select participants or sites that will best help the researcher understand the problem and the research question. Twenty-one K-8th dual language immersion teachers in California made up the research population for this study. The interview participants were representative of various a) dual language grade spans (i.e. K-1, 2-3, 4-5, 6, 7-8), b) dual language program models (i.e. 90/10, 50/50, one-way immersion, two-way immersion), c) language of instruction (i.e. Spanish, Mandarin, Japanese, Italian), d) districts in California, e) cultural backgrounds, f) years of experience in dual language education, and g) diverse preservice and inservice dual

language education and professional development experiences that contributed to their knowledge of sociocultural competence. The demographic diversity amongst the participants allowed for varied points of view and a myriad of perspectives.

The table below gives information on each interview participant in this study. All participants were assigned pseudonyms to protect their identities. The table gives demographic information, which includes: 1) self-identified cultural identity, 2) languages of instruction, 3) grade span, 4) type of dual language immersion program, 5) type of school and location, and 6) years teaching in K-8th dual language education.

Table 3.1

Participant Demographics

Pseudonym	**Self-Identified Cultural Identity**	**Languages of Instruction**	**Grade Span**	**Type of DLI Program**	**Type of School**	**Years Teaching DLI Education**
Maria	Mexican-American	Spanish & English	4th-5th	Two-Way 90/10	Public, Southern California	4 years
Teresa	Filipina-American	Spanish & English	K-1st	Two-Way 50/50	Public, Southern California	4 years
Norma	Chinese	Mandarin Chinese & English	4th-5th	One-Way 50/50	Public, Southern California	5 years
Mireya	Mexican-American	Spanish & English	K-1st	Two-Way 90/10	Public, Northern California	5 years
Sabrina	Mexican-American	Spanish & English	4th-5th	One-Way 90/10	Public, Southern California	15 years
Diana	Mexican	Spanish & English	4th-5th	Two-Way 90/10	Public, Southern California	11 years

Melissa	Bolivian	Spanish & English	6th	Two-Way 90/10	Public, Southern California	11 years
Rafael	Spaniard-Catalan	Spanish & English	7th-8th	Two-Way 90/10	Public, Southern California	10 years
Leah	Latina (Mexican and Salvadorian)	Spanish & English	2nd-3rd	Two-Way 90/10	Public, Northern California	16 years
Shannon	Japanese-American	Japanese & English	K-1st	Two-Way 50/50	Public, Southern California	10 years
Veronica	Chicana	Spanish & English	K-1st	Two-Way 80/20	Public, Southern California	1 year
Cristina	Chilean	Spanish & English	K-1st	One-Way 50/50	Public, Southern California	8 years
Carmen	Spanish-American	Spanish & English	2nd-3rd	Two-Way 90/10	Public, Southern California	5 years
Cynthia	Chicana	Spanish & English	K-6th TOSA	Two-Way 90/10	Public, Southern California	11 years
Sylvia	Italian	Italian & English	6th	Two-Way 90/10	Public, Southern California	11 years
Tina	Chinese	Mandarin Chinese & English	4th-5th	Two-Way 50/50	Public, Southern California	3 years
Silvana	Italian	Italian & English	4th-5th	Two-Way 90/10	Public, Southern California	8 years
Ching	Chinese	Mandarin-Chinese & English	K-1st	Two-Way 90/10	Public, Southern California	8 years

Alejandro	Peruvian-American	Spanish & English	4th-5th	Two-Way 50/50	Public, Southern California	9 years
Vivian	Chinese	Mandarin Chinese & English	K-1st	Two-Way 90/10	Public, Southern California	2 years
Lisa	Latina (Salvadorian)	Spanish & English	2nd-3rd	Two-Way 90/10	Public, Southern California	15 years

The participants selected for this study represented dual language programs in four languages: a) Spanish, b) Mandarin Chinese, c) Italian, and d) Japanese. The breakdown of languages amongst the participants were a) fourteen Spanish, b) four Mandarin Chinese, c) two Italian, and d) one participant taught in a Japanese dual language immersion program. Three of the participants represented one-way dual language immersion programs, and eighteen represented two-way dual language immersion programs. Six of the participants represented 50/50 DLI immersion programs, and fifteen represented 90/10 DLI immersion programs.

Each participant provided their self-identified cultural identity, which are categorized as a) three Mexican-American, b) one Filipino American, b) one Peruvian American, c) four Chinese, d) one Mexican, e) one Bolivian, f) one Chilean, g) one Spaniard-Catalan, h) one Japanese, i) two Italian, j) two Chicana, k) two Latinas, and l) one Spanish American. The participants also gave demographic information about years of experience as a dual language teacher. Eight of the participants reported having 1-5 years of teaching experience in dual language education, six of the participants had 6-10 years of experience, five of the participants had 11-15 years of experience, and one of the participants had over 15 years of teaching experience in DLI education. The participants varied in grade level spans that they represented in

K-8th DLI education. The demographic information by dual language grade level spans is as follows: a) seven kindergarten through first grade teachers, b) three 2nd through 3rd grade teachers, c) seven 4th through 5th grade teachers, d) two 6th grade teachers, and e) one 7th through 8th grade teacher. One of the participants stated that her role had changed from a second grade dual language Spanish teacher to a district-based K-6th DLI teacher on special assignment prior to the interview, and therefore is not included in the count amongst the grade spans. The participants represented diverse perspectives, cultural backgrounds, and levels of experience as dual language education teachers. The heterogeneity of the research population in this study offered a multilayered understanding of sociocultural competence in dual language education.

Bilingual Authorization

All of the participants had acquired their bilingual authorization, formerly known as the BCLAD (Bilingual, Cross-Cultural, Language and Academic Development) in California. Out of the twenty-one teachers, fourteen got their bilingual authorizations solely by taking the exams, and seven took part in university programs, where they took course work that prepared them to pass the necessary bilingual authorization exams. To obtain a bilingual authorization in California, teachers must pass relevant sections of the California Subject Examinations for Teachers (CSET): Languages Other Than English (LOTE) test, which evaluates test-takers' ability to read, write, listen and speak in a language other than English, as well as proficiency in teaching bilingual students and an understanding of the culture and history of the language. Bilingual preservice teachers wanting to acquire a bilingual authorization can also complete a program at an approved institution, which leads to completion of the necessary state exams. These programs may be referred to as Bilingual Authorization certificate programs or BCLAD

certificate programs. The table below shows how each participant in this study acquired a bilingual authorization and the language they are authorized to teach.

Table 3.2

Participants' Demographic Information on Bilingual Authorization Acquisition

Participant Pseudonym	**How did they acquire a bilingual authorization in California?**	**Language**
"Maria"	CSET exams or state equivalent	Spanish
"Teresa"	CSET exams or state equivalent	Spanish
"Norma"	CSET exams or state equivalent	Mandarin-Chinese
"Mireya"	CSET exams or state equivalent	Spanish
"Sabrina"	Bilingual authorization university coursework & CSET exams or state equivalent	Spanish
"Diana"	Bilingual authorization university coursework & CSET exams or state equivalent	Spanish
"Melissa"	Bilingual authorization university coursework & CSET exams or state equivalent	Spanish
"Rafael"	CSET exams or state equivalent	Spanish
"Silvia"	CSET exams or state equivalent	Italian

“Silvana”	CSET exams or state equivalent	Italian
“Leah”	CSET exams or state equivalent	Spanish
“Lisa”	CSET exams or state equivalent	Spanish
“Shannon”	CSET exams or state equivalent	Japanese
“Vivian”	CSET exams or state equivalent	Mandarin-Chinese
“Ching”	CSET exams or state equivalent	Mandarin-Chinese
“Tina”	CSET exams or state equivalent	Mandarin-Chinese
“Alejandro”	Bilingual authorization university coursework & CSET exams or state equivalent	Spanish
“Cristina”	Bilingual authorization university coursework & CSET exams or state equivalent	Spanish
“Cynthia”	Bilingual authorization university coursework & CSET exams or state equivalent	Spanish
“Carmen”	CSET exams or state equivalent	Spanish
“Veronica”	Bilingual authorization university coursework & CSET exams or state equivalent	Spanish

Site Selection

California currently has one-third of the nation's dual language programs (Center for Applied Linguistics, 2017). According to Dual Language Schools (2021), there are approximately 510 schools in the state of California that offer dual language programs. The K-8th DLI teachers who participated in this study represented eleven different school districts in both Northern and Southern California that offer dual language immersion programs. Two participants worked in school districts in Northern California, and nineteen participants worked in districts in Southern California. All twenty-one participants were K-8th dual language immersion teachers in California public school districts.

Sample Selection

Weiss (1994) explained that qualitative interview participants are more like "panels" than samples because they are "people who are uniquely able to be informative because they are experts in an area or were privileged witnesses to an event" (p. 17). All of the participants in this study were recruited on social media, specifically on two bilingual education groups on Facebook. The recruitment Facebook posts included information about the study, a Google Forms participant questionnaire, contact information of the primary researcher, and statements letting eligible participants know why they should consider taking part in the study. In order to participate in this study, interested eligible participants were instructed to fill out the Google Forms questionnaire. The Google participant questionnaire allowed for uniformity in the demographic and contact information gathered from the participants which included a) the year and the method for acquiring a bilingual authorization (i.e. taking the exam, going through a bilingual authorization university program), b) the district and school name of current teaching position, c) grade level span, d) years of dual language classroom teaching experience, e) type of school (i.e. public, private), f) language of instruction, g) DLI program model, and h) contact

information. The questionnaire also included a consent statement for eligible participants, to let them know that their participation in the study was completely voluntary and that their identities would be kept private. Then, the participants who matched the criteria needed to participate in the study, being a K-8th dual language immersion teacher in California, were contacted to set up a time and data for a virtual interview. Twenty-one K-8th dual language teachers from California indicated that they were interested in participating in the study, and they received a $10 gift card at the end of the study as a token of gratitude for their participation.

Quantitative research requires standardization of procedures and random selection of participants to remove the potential influence of external variables and ensure generalizability of results (Sargeant, 2012). Subject selection in qualitative research is purposeful; participants are selected who can best inform the research questions and enhance understanding of the phenomenon under study (Sargeant, 2012). Hence, one of the most important tasks in the study design phase was to identify appropriate participants. The subjects sampled must inform important facets and perspectives related to the phenomenon being studied (Sargeant, 2012). The twenty-one K-8th dual language teachers who participated in this study represented diverse dual language school districts throughout California. The participants' varied backgrounds offered multiple perspectives that provided an in-depth understanding of sociocultural competence.

Data Collection Methods

Interviews are one of the most effective research methods utilized in exploratory qualitative research (Maxwell, 2013). DeMarrais (2004) defines an interview as a process in which a researcher and participant engage in a conversation focused on questions related to a research study. Dexter (1970) states that interviews can be defined as conversations with a

purpose, and that the main purpose of interviews is to obtain a special kind of information. The researcher wants to find out what is "in and on someone else's mind" (Patton, 2002, p. 34). The qualitative research interview seeks to describe the meanings of central themes in the life world of the subjects. The main task in interviewing is to understand the meaning of what the interviewees say (Kvale, 1996). Interviews are particularly useful for getting the story behind a participant's experiences. The interviewer can pursue in-depth information around the topic. Interviews are typically used as a research strategy to gather information about participants' experiences, views, and beliefs concerning a specific research question or phenomenon of interest (Lambert and Loiselle, 2007). Sandelowski (2002) purports that one-to-one interviews are the most commonly used data collection tools in qualitative research.

To address the four research questions, this study used one type of data collection method: interviews. The table below matches the research questions to the data collection method (interviews), and it also outlines the participants in the study.

Table 3.3

Research Questions and Data Collection Methods

Research Question	**Data Collection Method**	**Participants**
How do K-8th dual language teachers perceive and define sociocultural competence?	Interviews	K-8th dual language immersion teachers

What self-reported pedagogical practices do K-8th dual language teachers utilize when attempting to address sociocultural competence in their classrooms?	Interviews	K-8th dual language immersion teachers
What barriers do K-8th dual language immersion teachers face when attempting to address sociocultural competence in their classrooms?	Interviews	K-8th dual language immersion teachers
What preservice and inservice learning experiences do K-8th dual language immersion teachers identify as having contributed to their knowledge of sociocultural competence?	Interviews	K-8th dual language immersion teachers

The following table explains the timeline of the data collection process, the order of data collection, the methods used, and the sample population.

Table 3.4

Summary of Methods Used to Collect Data

Order of Data Collection	**Month and Year of Data Collection**	**Method**	**Sample**
First	September 2020	Recruitment on social media (two Facebook bilingual education groups)	K-8th dual language immersion teachers
Second	October and November 2020	Interviews	K-8th dual language immersion teachers

To address the research questions, I conducted 21 sixty-minute interviews with K-8th dual language immersion teachers in California. The interviews provided an in-depth understanding of K-8th dual language immersion teacher perceptions of sociocultural competence. I utilized semi-structured, open-ended questions to facilitate discussions with the teachers that allowed them to share in-depth about their expertise and knowledge of sociocultural competence. The interview protocol consisted of approximately fifteen questions, and was broken up into the following themes:1) background information of the participant, 2) cultural identity of participant, 3) experience teaching in dual language education, 3) implementation of sociocultural competence in dual language teacher education, 4) barriers that K-8th DLI teachers face when attempting to address sociocultural competence, and 5) preservice and inservice dual language teacher education experiences that contributed to participants' knowledge of sociocultural competence. The interview protocol consisted of fourteen questions.

The interviews were done virtually and were recorded utilizing the recording option on Zoom. Once recorded, I listened to the audio of the interviews twice. I then utilized Sonix, an online transcription service, to transcribe each interview. Once the interviews were transcribed, I read over the transcripts twice to begin to identify and analyze the themes that arose, as well as to make any corrections to the transcripts. Upon completion of the transcription phase, I began analyzing the interview data, primarily through coding, note-taking, and writing analytic memos.

Data Analysis

Qualitative data analysis is an iterative and reflexive process that begins as data are being collected rather than after data collection has ceased (Stake, 1995). Qualitative data analysis involves the identification, examination, and interpretation of patterns and themes in textual data

and determines how these patterns and themes help answer the research questions at hand (Stake, 1995). Data analysis in qualitative research is defined as the process of systematically searching and arranging the interview transcripts, observation notes, or other non-textual materials that the researcher accumulates to increase the understanding of the phenomenon (Merriam, 2009). The process of analyzing qualitative data predominantly involves coding or categorizing the data. It involves making sense of huge amounts of data by reducing the volume of raw information, followed by identifying significant patterns, and finally drawing meaning from data and subsequently building a logical chain of evidence (Stake, 1995).

Analysis of Interview Data

Maxwell (2013) suggests six steps to simultaneously gathering and analyzing interview data, which I used to guide me throughout the data analysis process. The steps that Maxwell (2013) suggests are 1) listen to and read through each interview transcript, whilst taking notes on potential themes that arise, 2) annotate the transcripts to identify important qualitative data types and patterns, 3) create categories and subcategories by grouping the codes created during annotation, 4) segment the data by positioning and connecting the categories, 5) analyze the categories, and 6) write the results of the category analysis. Krueger (1994) suggests that qualitative researchers follow a precise process to analyze interview data, which includes coding and rigorous note taking, continuous transcript analysis, researcher self-reflection, and writing analytic memos.

The table below details the data analysis process for this study, in chronological order. The stages match Maxwell's (2013) suggested six-step data analysis process.

Table 3.5

Data Analysis Process

Order	Month and Year	Stage
First	January 2021	Listened to and read interview transcripts. Wrote analytical memos for each interview. Annotated the transcripts to identify patterns.
Second	February 2021 **1st round of coding**	Created categories and subcategories by grouping codes. Segmented the data and connected categories.
Third	February 2021 **2nd round of coding**	Reviewed codes and categories. Added, deleted, and modified as necessary. **reviewed data with experienced bilingual education colleague*
Fourth	March 2021 **3rd round of coding**	Reviewed codes and categories. Added, deleted, and modified as necessary.
Fifth	April and May 2021	Identified themes and trends in data by analyzing the coding categories. Developed findings based on category analysis.

Coding

Coding in its most basic form is the simple operation of identifying segments of meaning in your data and labelling them with a code, which can be defined as "a word or short phrase that

symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (Saldaña 2015, p. 3). Three rounds of coding and simultaneous analytic memo writing were utilized during the data analysis process in this study.

The interview data collected from this study was coded using both deductive and inductive coding methods. Deductive coding means you start with a predefined set of codes, then assign those codes to the interview data. Generally, the codes in deductive coding are theoretical concepts or themes drawn from the existing literature (Graebner, Martin, & Roundy, 2012). Deductive approaches ensure structure and theoretical relevance from the start, while still enabling a closer inductive exploration of the deductive codes in later coding cycles (Graebner, Martin, & Roundy, 2012). Inductive coding ensures closeness or "giving voice" to the data, with the possibility of unfolding theory later. It is a data-driven approach in which "the research begins with an area of study and allows the theory to emerge from the data" (Strauss & Corbin, 1998, p.12). Inductive coding refers to a data analysis process whereby the researcher reads and interprets raw textual data to develop concepts, themes or a process model through interpretations based on data (Corbin & Strauss, 1990). In practice, a combination of inductive and deductive coding is the most commonly used approach (Alvesson & Kärreman, 2007).

The table below gives information about some of the literature that contributed to the development of the deductive codes for each of the four research questions in this study.

Table 3.6

Deductive Codes by Research Question

Research Question	**Deductive Codes** Deductive coding is a top down approach where you start by developing a codebook with an initial set of codes. These codes could be based on the research questions, a

	theoretical framework, or the literature (Thomas, 2006; Boyatzis, 1998; Corbin & Strauss, 1990).
How do K-8th dual language teachers perceive and define sociocultural competence?	Cross-cultural attitudes (Howard, Sugarman, & Christian, 2003) Target culture (Zhu, 2012) Inseparability of language and culture (Corbett, 2003; Kramsch, 1993; Moran, 2001) Student empathy development (Lawrence, Shaw, Baker, Baron-Cohen, & David, 2004) Critical consciousness and sociopolitical consciousness (Palmer, Cervantes-Soon, Dorner, Heiman, 2019) Culturally Responsive Pedagogy (Ladson-Billings, 2014; Freire & Valdez, 2017) Student identity development (Cortazzi & Jin, 2002; Holland et al.,1998; Lee & Anderson, 2009) Teacher identity development (Feinauer & Howard, 2014) The lack of clarity and consensus regarding what the goal is, what it should be called, and how it should be operationalized (Parkes, Ruth, Anberg-Espinoza & de Jong, 2009)
What self-reported pedagogical practices do K-8th dual language teachers utilize when attempting to address sociocultural competence in their classrooms?	Needs also to be intentionally accomplished (Freire, 2019) Positive or transformative pedagogies (Cummins, 1999) in which the target language and culture/s are valued and validated (Arce, 2004; Cohen, 2008). The learner's cultural third place – the space between home and target cultures – (Kramsch, 1993).

What barriers do K-8th dual language immersion teachers face when attempting to address sociocultural competence in their classrooms?	Lack of time (Freire & Valdez, 2017) Lack of culturally relevant materials (Freire & Valdez, 2017) Lack of knowledge about sociocultural competence (Freire & Valdez, 2017) The belief that social justice is inappropriate for children (Freire & Valdez, 2017)
What preservice and inservice learning experiences do K-8th dual language immersion teachers identify as having contributed to their knowledge of sociocultural competence?	Nonexistent, inadequate, ineffective, not helpful (Borko, 2004; Garet, Porter, Desimone, Birman, & Yoon, 2001; Putnam & Borko, 2000) Superficial, decontextualized, not pertaining to DLI (Borko, 2004) Unprepared to address sociocultural competence (Alfaro & Bartolomé, 2018) Self‑examination of linguistic ideologies both during preservice and inservice teacher education (Alfaro, 2019, 2018) Limited guidance available for teachers (Freire, 2019)

During the first coding cycle, I read through each interview transcript once, whilst annotating the transcriptions and writing analytical memos. I began highlighting and color coding the data based on predetermined literature-based deductive codes, as well highlighting any patterns that I saw arising in the data. Then, I began the process of categorizing the preliminary codes by research question. The second coding cycle began with thoroughly reading each interview transcript a second time, whilst highlighting new information in the texts, and taking notes and adding new insights on the interviews. I then began matching the deductive codes with the inductive codes for each research question, to find similarities between the prior

research and the trends arising in the interview data. I then continued the process of categorizing the codes, and reflecting on the terminology for each code. For the third coding cycle, I reread each interview transcript whilst watching the video of each interview, and took notes on the insights that arose. I also reread the analytic memos that I wrote during the first coding cycle, and added any additional information to each memo. I read through the coding categories, combined and omitted certain categories, and renamed some of the codes. Upon the final editing of the categories, I began to develop findings to answer each of the four research questions. Continuous researcher self reflection, journaling and analytic memo writing, and copious note taking were three strategies that I utilized throughout the coding process to ensure the most credible and thorough analysis of the data.

Credibility and Trustworthiness

Ensuring credibility in qualitative research involves conducting the investigation in an ethical manner (Merriam, 2009). Cavanagh (1997) suggests that qualitative researchers should strive to achieve reliable and valid results. Multiple methods were used to ensure credibility whilst conducting this study. These methods included 1) mitigating and addressing researcher bias, 2) data saturation, and 3) leaving an audit trail. Throughout the data collection and data analysis process, one of the most important goals that I had was to uphold an ethical stance and to hold my research to rigorous anti-bias screenings and reflections.

Mitigating Researcher Bias

Burnard (1991) maintains that when researchers are generating patterns or themes from qualitative data, they can enhance the validity of the categorization method and guard against researcher bias by enlisting the assistance of a colleague. Both individuals then produce

categories, independently of one another. Appleton (1995) suggests enlisting the assistance of an experienced colleague to verify the data categorization, preferably one who is an expert in the area investigated. The procedure of having an external auditor enhances the overall validity of a qualitative study (Creswell & Creswell, 2018). In order to mitigate bias, I collected rich interview data and I rigorously examined the data once independently, and then a second time with an experienced bilingual education colleague. This process occurred after the second coding round of the interview data for each of the four research questions.

Data Saturation

Another method that I used to address researcher bias was to conduct interviews until I reached a sufficient amount of knowledge and data saturation. Data saturation refers to the point in the research process when no new information is discovered in data analysis, and this redundancy signals to researchers that data collection may cease (Merriam, 2009). Saturation means that a researcher can be reasonably assured that further data collection would yield similar results and serve to confirm emerging themes and conclusions (Maxwell, 2013). After twenty-one interviews, I reached data saturation and decided to cease the interview process. I understood that no new information was being discovered by the interviews, and the data became redundant, and therefore I knew that I had reached data saturation. Data saturation is reached when there is enough information to replicate the study (O'Reilly & Parker, 2012; Walker, 2012), when the ability to obtain additional new information has been attained (Guest et al., 2006), and when further coding is no longer feasible (Guest et al., 2006). Interviews and focus groups are two methods by which one's study results reach data saturation (Brockman et al., 2010; Jayawardana & O'Donnell, 2009; Packer-Muti, 2010).

Leaving an Audit Trail

To achieve dependability, researchers can ensure the research process is logical, traceable, and clearly documented (Tobin & Begley, 2004). When readers are able to examine the research process, they are better able to judge the dependability of the research (Lincoln & Guba, 1985). One way that a research study may demonstrate dependability is for its process to be audited (Koch, 1994). Guba and Lincoln (1981, 1989) suggested leaving an audit trail in order to establish credibility for qualitative findings. They recommend that researchers leave an audit trail so that the pathway of decisions made in the data analysis can be checked by another researcher (Guba & Lincoln, 1981, 1989). An audit trail is a qualitative strategy to establish the confirmability of a research study's findings (Glaser & Straus, 1967). Confirmability involves establishing that the findings are based on participants' responses instead of the researcher's own preconceptions and biases. Audit trails are an in-depth approach to illustrating that the findings are based on the participants' narratives and involve describing how you collected and analyzed the data in a transparent manner (Glaser & Straus, 1967).

Keeping records of the raw data, field notes, transcripts, and a reflexive journal can help researchers systemize, relate, and cross reference data, as well as ease the reporting of the research process are all means of creating a clear audit trail (Halpren, 1983). Throughout the data analysis process, I kept a reflexive journal, which allowed me to document how I approached analyzing the data. It also allowed me to reflect on the decisions that I was making, or inferences that I was having about the data. Researchers are encouraged to keep a self-critical account of the research process, including their internal and external dialogue (Tobin & Begley, 2004). A reflexive journal can be used by researchers to record the daily logistics of the research,

methodological decisions, and rationales and to record the researcher's personal reflections of their values, interests, and insights information about self (Lincoln & Guba, 1985).

Qualitative researchers can demonstrate how data analysis has been conducted through audit trails, recording, systematizing, and disclosing the methods of analysis with enough detail to enable the reader to determine whether the process is credible (Attride-Stirling, 2001; Coˆt´e & Turgeon, 2005; Ryan, Coughlan, & Cronin, 2007). Some of the actions that I completed in order to develop an audit trail throughout the data analysis process for this study were 1) have examples of the coding process, 2) provide descriptions of how I worked from individual codes to themes, and 3) provide the rationale for what codes were clustered together to form the basis of a theme. I then utilized the audit trail process throughout the data analysis stage of the study in order to maintain a clean record of analysis strategies, observations, and techniques.

Ethical Considerations

Patton (2002, p. 552) identifies the credibility of the researcher, along with rigorous methods, and "a fundamental appreciation" of qualitative inquiry as three essential components to ensure the credibility of qualitative research. The validity and reliability of a study depend upon the ethics of the investigator (Merriam, 2009). In qualitative studies, ethical dilemmas are likely to emerge with regard to the collection of data and the dissemination of findings (Merriam, 2009). Ethical consideration was taken in this study by a) ensuring that participants understood that their participation was completely voluntary and they were not obligated to be involved, b) participants were provided with sufficient information about the study in order to make an informed choice, c) no identifying information was shared throughout the study and participants were be reminded of the confidentiality of their involvement in the study, d) all research sites

were kept confidential and I used pseudonyms for all participants, e) keeping all of the data on password-protected software, and f) upon completion of my dissertation, I provided all participants and sites with a copy. Ethical practice in research, qualitative or quantitative, is highly dependent on the researcher. It is an unfolding process that requires ongoing thought and attention (Punch, 1994). This exploratory qualitative study was conducted with integrity, honesty, and by adhering to strict ethical considerations.

Summary

The interviews used in this study to gather data gave an in-depth understanding of the complexities of defining and operationalizing sociocultural competence in dual language education. The interviews gave insight on dual language teacher perspectives on the third goal of dual language education-sociocultural competence. The data collected through interviews was transcribed, annotated, and analyzed through inductive and deductive coding, as well as through the use of analytic memos. Multiple methods were used to ensure credibility whilst conducting this study, such as: a) mitigating and addressing researcher bias, b) data saturation, and c) leaving an audit trail. This study was conducted with integrity, honesty, and by adhering to strict ethical considerations. The next chapter discusses the findings derived from the detailed analysis of the data.

Chapter Four: *Findings*

Language is the road map of a culture. It tells you where its people come from and where they are going.

Rita Mae Brown

Introduction

This study utilized interviews with twenty-one K-8th dual language teachers from California to explore the complex and multidimensional nature of sociocultural competence in dual language education (Safina, 2014). The primary aim of this study was to understand how dual language teachers perceive and define sociocultural competence in their own words in order to further examine the third goal of dual language education. The findings presented in this chapter seek to answer questions about sociocultural competence in dual language education. Each of this study's four research questions resulted in one finding. In the following sections, I examine the findings of the study and how they align with the study's overarching research questions. This chapter highlights common themes that emerged in the data amongst the twenty-one participants. Pseudonyms are used throughout this chapter in lieu of the interview participants' real names in order to protect the interviewees' identities.

Research Questions

This exploratory qualitative study addressed the following four research questions:

1. How do K-8th dual language teachers perceive and define sociocultural competence?
2. What self-reported pedagogical practices do K-8th dual language teachers utilize when attempting to address sociocultural competence in their classrooms?

3. What barriers do K-8th dual language immersion teachers face when attempting to address sociocultural competence in their classrooms?
4. What preservice and inservice learning experiences do K-8th dual language immersion teachers identify as having contributed to their knowledge of sociocultural competence?

To answer these questions, I collected and analyzed qualitative data, which included the transcripts and videos of twenty-one sixty minute interviews. Each interview was analyzed through three rounds of deductive and inductive coding, rigorous note taking, continuous journal reflections, and through the use of analytic memos. With each interview, I learned more about the complexities and multidimensional nature of sociocultural competence.

Findings by Research Question

Four research questions guided this exploratory qualitative study, which led to four key findings, shown in the table below.

Table 4.1

Research Questions & Findings

Research Question	Finding
1. How do K-8th dual language teachers perceive and define sociocultural competence?	**The K-8th dual language immersion teachers that I interviewed:** ● perceived sociocultural competence as a complex, difficult to define multidimensional phenomenon. ● There are six general patterns that explain how the participants defined sociocultural competence, which I labeled and drew from the literature. These ways of perceiving sociocultural can be summarized as follows: ● Sociocultural competence as: ○ critical consciousness, ○ Culturally Responsive Pedagogy (CRP),

	○ student identity development, ○ teacher identity development, ○ empathy development and cultural awareness, and ○ target culture/s development.
2. What self-reported pedagogical practices do K-8th dual language teachers utilize when attempting to address sociocultural competence in their classrooms?	**The K-8th dual language immersion teachers that I interviewed:** ● said that they address sociocultural competence in the classroom by a) immersing or exposing their students in aspects of the culture/s normally associated with the DL program's target language, which this study refers to as the "culture of emphasis," and/or the target, or partner, culture/s, and by b) developing their students' knowledge of the "culture of emphasis," or target/partner culture/s.
3. What barriers do K-8th dual language immersion teachers face when attempting to address sociocultural competence in their classrooms?	**The K-8th dual language immersion teachers that I interviewed:** ● identified seven barriers that they face when attempting to address sociocultural competence in their classrooms, which I summarized as follows: ○ a) lack of time, ○ b) lack of culturally relevant materials, ○ c) lack of professional development, ○ d) lack of understanding of sociocultural competence, ○ e) lack of district and administrator support, ○ f) lack of teacher collaboration, and ○ g) parent pushback and disapproval.
4. What preservice and inservice learning	**The K-8th dual language immersion**

experiences do K-8th dual language immersion teachers identify as having contributed to their knowledge of sociocultural competence?	**teachers that I interviewed:** ● stated that they received little or no preservice and inservice education on sociocultural competence and that they developed knowledge of sociocultural competence through by independently seeking out learning opportunities such as webinars, conferences, university courses, and other professional development experiences.

Overview of Key Findings

This exploratory qualitative study was designed with four goals in mind, which include a) to explore how dual language teachers explain sociocultural competence in their own words, b) to explore the pedagogical practices that K-8th dual language teachers utilize when they attempt to implement or operationalize sociocultural competence in their classrooms, c) to understand and identify the barriers that dual language teachers face when they attempt to address sociocultural competence, and d) to examine the knowledge that dual language educators acquire about sociocultural competence in preservice and inservice dual language teacher education.

The following four findings are organized by research question. These findings provide insight into sociocultural competence and how K-8th dual language immersion teachers conceptualize its meaning. The participants' responses were coded three times, and each time more refined categories arose from the coding. The participants' unique experiences, perspectives, and identities as K-8th dual language teachers in California offer interesting insights into the findings. One of the integral aspects of this study is that it positions the voices of dual language teachers at the center of the conversation around sociocultural competence, and it asks teachers to conceptualize and explain it in their own words.

Research Question #1:

How do K-8th dual language teachers perceive and define sociocultural competence?

Finding # 1: The K-8th dual language teachers that I interviewed: *perceived sociocultural competence as a multidimensional phenomenon. There are six general patterns that explain how K-8th dual language immersion teachers define sociocultural competence, which I labeled and drew from the literature, are summarized as follows:*

Sociocultural competence as: a) critical consciousness, b) Culturally Responsive Pedagogy, c) student identity development, d) teacher identity development, e) student empathy development and cultural awareness, and f) target culture/s development.

The first aim of this study was to explore the perceptions of sociocultural competence held by K-8th dual language immersion teachers, in order to contribute to the body of knowledge around sociocultural competence that can be utilized as a foundational launching pad by dual language practitioners and researchers, especially when it comes to operationalizing or implementing sociocultural competence in DLI classroom settings. Defining sociocultural competence was a complex task (Feinauer & Howard, 2014) for the study's participants because of the abstract and multidimensional nature of the term (Safina, 2014). Although it is expected that dual language immersion teachers address the third goal of DLI education in their classrooms via instruction (Freire, 2019), a lack of a definition (Feinauer & Howard, 2014) for sociocultural competence does not allow DLI teachers to anchor their pedagogy in a tangible understanding of the term. Therefore, if dual language teachers are to operationalize, or implement, sociocultural competence, then it is important that they have an in-depth understanding of the complex and multidimensional nature of the term.

Perceptions of Sociocultural Competence

The following finding provides an in-depth exploration of how dual language teachers perceive and define sociocultural competence. Each of the twenty-one teachers in this study had their own perception and their own definition of sociocultural competence. Although each of the participants' definitions of sociocultural competence had unique components, their responses overlapped with one another, which led to me grouping or labeling their responses into six categories, or ways of viewing sociocultural competence. This study asks dual language teachers how they conceptualize the definition of sociocultural competence, through the lens of their experiences and the knowledge they have acquired about the term. The participants in this study used their expertise as dual language teachers to define sociocultural competence, which provided important insight into the multiple layers that make up the meaning for the term.

Although there is some pedagogical overlap between the six categories, three rounds of deductive and inductive coding of the interview data allowed for a careful examination of the categories, and each of the teachers' responses were carefully reflected on and analyzed. Finding one of this study coincides with Freire's (2014) research which suggests that conscious efforts from dual language teachers and teacher educators are necessary if the sociocultural competence goals are to be met via instruction. Finding one reinforces the research highlighting one of the major issues with defining sociocultural competence, the lack of clarity and consensus regarding what the goal is, what it should be called, and how it should be operationalized (Feinauer & Howard, 2014; Parkes, Ruth, Anberg-Espinoza & de Jong, 2009). Feinauer and Howard (2014) describe sociocultural competence as a psychological construct, which this study asks dual language teachers to break down and define in their own words. This finding aligns with Schulz's (2007) work that states that there is no agreement on how culture should be defined operationally in foreign language learning, despite the fact that this study takes place almost

fifteen years after Schulz's research, the same problem of no agreement on the definition continues to this day, which is why one of the goals for this study was to contribute to the development of a definition for sociocultural competence. The lack of a definition for sociocultural competence has potentially contributed to it being known as the most elusive of DLI program goals (Feinauer & Howard, 2014).

Throughout the coding process for research question one, I identified six general patterns that described the ways of viewing that the K-8th dual language teachers in this study identified as their perceptions or definitions for sociocultural competence. The six categories that I created through the coding process reinforce the understanding that sociocultural competence is an abstract and complex phenomenon (Safina, 2014), which allowed for the term "multidimensional" to be used to describe the term. To further elaborate sociocultural competence cannot be defined by clear cut categories, but ones that have multiple overlapping commonalities. However, for the purpose of this study, I created six separate categories as I coded the data for this research question that would allow for a comprehensive perspective on the multidimensional components or layers of sociocultural competence, and one that integrated all of the twenty-one participants' definitions of the term.

The tables below display each of the twenty-one participants' responses on their definitions of sociocultural competence (4.2a), as well as how many times each of the dimensions was mentioned by the participants in their responses (4.2b). Some of the responses were "assigned" several categories during the coding process, but in many cases the decision to assign one category over another was based on researcher's discretion and experience.

Table 4.2a

Individual Participants' Definitions and Perceptions of Sociocultural Competence

#	Name	Language and Grade Level	Response	Dimension or Coding Category
1	"Tina"	Mandarin Chinese 4th-5th	*"Sociocultural competence is teaching students the background of Chinese culture and traditions. Teaching my students about the festivals, food, dances, and clothing. I embed sociocultural competence into language teaching and Reader's and Writer's Workshop. I don't know how to do lessons on culture, it's more immersed or embedded in my teaching."*	Target Culture/s Development
2	'Maria"	Spanish 4th-5th	*"Sociocultural competence is to embrace the languages that the students come with in the classroom. Most of my students come from different Spanish speaking countries and I incorporate their vocabulary words into my lessons."*	Culturally Responsive Pedagogy
3	"Teresa"	Spanish K-1st	*"I think sociocultural competence is awareness. An awareness that language and culture go hand in hand. We can't talk about 'popote' and 'paja' without talking about one comes from Spain and the other one from Mexico. And 'one is not the 'real' Spanish' and 'one is not better than the other.' Language is part of a person, like a soul. It's not a parlor trick or financial tool. You become someone else because you express yourself in a different way. Every year I choose a country to learn about and I always choose a country that I know represents my students' cultural backgrounds. I bring in their cultures and I acknowledge their backgrounds."*	Student Empathy Development and Cultural Awareness Culturally Responsive Pedagogy
4	"Norma"	Mandarin Chinese 4th-5th	*"Sociocultural competence is teaching my students about Chinese traditions and festivals. We do performances and we invite the Chinese community to participate. If I have students from other cultures I also invite them to talk about who they are so all of the students learn diverse perspectives. To me, that's sociocultural competence."*	Target culture/s development Student empathy development and cultural

				awareness
5	‘Mireya”	Spanish K-1st	*“To me sociocultural competence means understanding the different ways that the students were brought up, their cultural backgrounds. I think understanding where your students come from culturally plays a big role in them learning Spanish. I think valuing the students and giving them a bigger view of why learning another language is important.”*	Culturally Responsive Pedagogy
6	“Alejandro”	Spanish 4th-5th	*“I think sociocultural competence involves bringing my students’ identities into my lessons, developing their identities by having them see themselves in the books we read and the conversations we have. I think developing a bicultural identity for students is a big goal for my classroom.”*	Student identity development
7	“Silvana”	Italian 4th-6th	*“Sociocultural competence is not an easy thing to define because to me, it means not only knowing vocabulary and grammar of a language, but understanding the cultural meaning behind language. Sometimes it takes me 30-40 minutes to explain the cultural meaning behind the Italian language, the things we read. Everything in our curriculum has Italian culture in it because we get our materials directly from Italy, so the cultural piece is integrated in the curriculum.”*	Target culture/s development
8	“Vivian”	Mandarin Chinese K-1st	*“I think sociocultural competence is learning about other cultures, appreciating other cultures. Even though China is all the way around the world, they can learn about China here too. We can bring the culture into the classroom. Sociocultural competence is like a hidden curriculum, we don’t have a curriculum for it. It is more incorporating it into smaller moments in the classroom.”*	Target culture/s development Student empathy development and cultural awareness
9	“Sabrina”	Spanish 4th-5th	*“People don’t realize that sociocultural competence is not just about celebrating the holidays. I think what is important to*	Teacher identity development

			emphasize here is the word 'social.' Cultural awareness of the whole person. Understanding that students' cultures provide insight into how they perceive things. I think we can also talk about the teachers' own cultural identity and how that comes into play when it comes to how you understand your students. I've worked with different populations in the programs that I have worked for and I think that you still have to analyze your own identity because when you're dealing with White parents, you're going to have a different outlook than when you're dealing with Latino parents. So yeah, there's so much to understand about the cultural piece."	
10	"Rafael"	Spanish 7th-8th	*"There are many components to sociocultural competence. You can talk about self-awareness, identity development, cultural awareness, critical consciousness, social justice, social action, you can look at things through the equity lens. But those words are nothing if you don't actually implement it. How do you define sociocultural competence if you do not know what it looks like in action? Sociocultural competence is action. Taking action especially when it comes to identifying and addressing societal inequities."*	Critical consciousness
11	"Carmen"	Spanish 2nd-3rd	*"I think sociocultural competence in a Spanish dual language program really requires that we analyze the biases that exist against Latinos in the United States. I think we need to talk about how Spanish is seen as a 'less than' language in the United States. It's weird because I'm from Spain and we do not view Spanish like that in Europe. There is a bias in the U.S. against Latinos from Latin America. We need to have those discussions so we can fight against that."*	Critical consciousness
12	"Lisa"	Spanish	*"I think sociocultural competence*	Critical

		2nd-3rd	*is...students need to know critical pedagogy. They need to know 'I am, I think, I am a bilingual person.' I attended CABE in the early 2000s and they had high school students talking about Freire and how they were becoming "concientizados" in high school- They are not waiting until college to do that. They are not waiting until college to find out about Mecha or La Raza. Kids can become "concientizados" in second grade- we don't have to wait until they get older. So they aren't being shocked when they realize that everything they have learned in school is wrong when it comes to people of color. We need to make sure that we connect the critical consciousness piece to learning Spanish."*	consciousness
13	"Silvia"	Italian 4th-6th	*"I think sociocultural competence is when you teach in a dual language program, you have to recreate a situation where you can bring the culture because we are not living in the country where the target language is spoken. I call this 'a cultural bubble.' You have to create a 'cultural bubble' for the students, as if we were in Italy. For example, I teach Italian. We do not live in Italy, so I have to bring the Italian culture to my students. Now, how do I do that? That's a different story. We have to design the experiences so that the students feel immersed in the culture."*	Target culture/s development
14	"Cynthia"	K-6th Teacher on Special Assign-ment	*"I think there are two layers to sociocultural competence. One of them is the lens that the teacher brings to the classroom. The second is understanding the needs of the students, their families, and their socioeconomic backgrounds. Their cultural backgrounds and experiences. So the teacher has to have done the identity work to be able to understand those experiences, to incorporate them into the curriculum, and to be able to use those funds of knowledge and integrate them into the classroom. It also needs to be our goal*	Teacher identity development Culturally Responsive Pedagogy

			for the students to bridge and connect beyond the language."	
15	"Leah"	Spanish 2nd-3rd	*"I think it is a very interesting thing to define sociocultural competence. I think it starts with asking yourself who your students are, who is in front of you when you're teaching? Where are they from culturally? Really knowing the families, interviewing the families and reaching out to them to get to know them so that you can understand the needs of the students. Also asking myself, where in my classroom are my students represented? I make sure that I represent their cultures in everything we do in class. I also question my positionality and really reflect on my own cultural identity so that I can really feel comfortable to have the conversations with the students."*	Teacher identity development Culturally Responsive Pedagogy
16	"Cristina"	Spanish K-1st	*"Sociocultural competence is difficult for me to define, I don't really know but I think it has to do with students having flexibility in their thinking and seeing the similarities between Spanish and English. And that when you understand people that way, you become flexible in your thinking, so when you learn about yourself you also can learn from others. I actually bring in a lot of my own culture because I am from Chile and I teach them about my country and my culture. Then I have the students share about their cultures and families. I meet with each of the families at the beginning of the school year."*	Culturally Responsive Pedagogy Student empathy development and cultural awareness Student identity development
17	"Shannon'	Japanese K-1st	*"To be honest I had to look up the definition of sociocultural competence but I think it means, can the students have a conversation in Japanese? Do they know enough about Japanese culture so they can go to Japan and have conversations? I think a big part of the cultural piece is preparing them to actually travel to that country and communicate."*	Target culture/s development

18	"Veronica"	Spanish K-1st	*"Sociocultural competence is learning about your students' heritage, their cultures, and traditions, and they also learn about you. It's reciprocal and it's mostly about empathy and respect. It's also valuing each other's cultures and seeing how each child brings something positive to the classroom."*	Student empathy development and cultural awareness Culturally Responsive Pedagogy
19	"Melissa"	Spanish 6th	*"Sociocultural competence is giving students enough experience with one culture so that they can understand that culture beyond the stereotypical understandings of the culture. In a Spanish dual language program, we have to keep in mind that there are 21 countries where Spanish is spoken. It's teaching students that there are other cultures, that we need to honor different cultures and students need to understand that when you learn about different cultures, it gives you insight into your own culture too. Embracing other cultures is a big part of it. I also think that sociocultural competence is when dual language students develop a bicultural identity, to have students understand their own cultural identities. I think it's important for students to know themselves, where they come from."*	Student empathy development and cultural awareness Student identity development
20	"Diana"	Spanish 4th-5th	*"I think sociocultural competence is when you teach children to have the ability to relate to a different culture, to accept other people's cultures and to be mindful of one another's differences. It also has to do with teaching students to have empathy for other people, I think that's a big part of the cultural piece."*	Student empathy development and cultural awareness
21	"Ching"	Mandarin Chinese K-1st	*"I am not very familiar with sociocultural competence. I didn't even know about the third pillar. Nobody in my district has taught me about that and we are not asked to implement that part in our teaching. But in my class we do so much to learn about Chinese culture, we have performances*	Target culture/s development Critical consciousness

			every week from different classrooms in the morning assembly. The parents are very dedicated so the kids have a lot of cultural experiences like Chinese calligraphy classes, Lunar New Year shows, art projects, and we watch cartoons from China. The kids learn a lot about Chinese culture, dances, and food. I think that when you have many cultures together in a classroom, you have to teach the kids about justice and how to be conscious of the problems that exist in society, like racism."	

Although some of the categories were identified more often than others, I wanted to make sure that I captured all of the participants' attempts to define sociocultural competence, in order to fully understand the perspectives of all participants. There is also overlap between some of the categories, for example, critical consciousness and Culturally Responsive Pedagogy, which have similar tenets and pedagogical implications. In those cases, I either placed the participants' response in more than one category, or I chose the category that best matched what the participant was explaining in their response. Fundamentally, I wanted to make sure that all of the participants' perspectives were taken into consideration because the primary aim of this study was to explore how dual language teachers define sociocultural competence in their own words, and therefore I felt it was important to name and categorize each response to validate each of the teachers' points of views. Six general categories, or definitions for sociocultural competence, that arose in this finding are: a) critical consciousness, b) Culturally Responsive Pedagogy, c) student identity development, d) teacher identity development, e) empathy development and cultural awareness, and f) target culture/s development.

Table 4.2b

Six Categories of Sociocultural Competence

Number of Participants	Definitions of Sociocultural Competence
4/21	Critical consciousness
7/21	Culturally Responsive Pedagogy
3/21	Student identity development
3/21	Teacher identity development
7/21	Student Empathy development and cultural awareness
7/21	Target culture/s development

This next section is divided into six segments, each of which has a title that begins with the words "Sociocultural Competence As," and then is followed by a term that summarizes the overall meaning of that section. Each section represents one of the six categories, or dimensions of sociocultural competence that arose in the data analysis for this interview question. The following sections break down the six categories that I created to capture how K-8th dual language immersion teachers perceive and attempt to define sociocultural competence. Finding one is based on how the twenty-one K-8th dual language immersion teachers who participated in this study conceptualized a psychological construct that has not previously been uniformly defined by bilingual education researchers in the past: sociocultural competence.

Sociocultural Competence As: Critical Consciousness

Four out of twenty-one dual language teachers in this study emphasized critical consciousness when asked how they defined sociocultural competence. The four teachers either utilized the term "critical consciousness" in their definitions of sociocultural competence, used either the term "critical" or "consciousness" in their definitions, or they utilized terms that had similar meanings as the term "critical consciousness." The teachers defined sociocultural competence through a lens of critical consciousness, each one giving their unique perspective of

this complex term. Each participant's response was reflected upon using Freire's (1997) and De Lissovoy's (2015) descriptions and discussions of critical consciousness. De Lissovoy (2015) reveals that there is no formula, best practice, or teacher-proof curriculum that dictates how to teach for critical consciousness, as he urges teachers to integrate a pedagogy of "love, imagination, and fury." Freire's (1997) conceptualization of "generative themes" offers teachers a starting point that exposes students to themes of injustice, which offer hopeful possibilities for curricular explorations, dialogue, and the awakening of students' critical consciousness. Freire (1997) describes them as key historical processes, important ideas, and hopes around which teaching, learning, and struggle can be brought together and used as platforms for inquiry and dialogue. Freire (2005) stated that critical consciousness can be accomplished through dialogue, reflection, and action. The four teachers who spoke about critical consciousness when asked how they defined sociocultural competence all gave examples of their own teaching and dual language experiences.

For example, Lisa, a second grade Spanish dual language teacher, defined sociocultural competence by explaining the connection between critical consciousness and teaching accurate histories, especially when it pertains to historically marginalized communities. She explained that part of developing a critical consciousness in students is having them understand why they are enrolled in a bilingual program and why they are learning another language, in this case, Spanish. Lisa also spoke about the importance of students becoming critically conscious starting at a young age, and that they should not have to wait until high school or college to learn about critical pedagogy. Lisa stated that

> "I think our children need to be aware of what kind of program they're in and what it is, and that they are learning Spanish. They need to know that they are bilingual and that their Spanish helps their English and their English helps their Spanish. We want to begin there because many of the students do not even know why they are in a bilingual

> program. And I think they need to know critical pedagogy. They need to know 'I am, I think, I am a bilingual person.' I attended CABE in the early 2000s and they had high school students talking about Freire and how they were becoming "concientizados" in high school- They are not waiting until college to do that. They are not waiting until college to find out about Mecha or La Raza. Kids can become "concientizados" in second grade- we don't have to wait until they get older. So they aren't being shocked when they realize that everything they have learned in school is wrong when it comes to people of color. We need to make sure that we connect the critical consciousness piece to learning Spanish."

Lisa also stated that teaching accurate histories, especially from the perspectives of Communities of Color, plays an important role in defining sociocultural competence. Lisa mentioned that students can become "concientizados," or critically conscious, in elementary school, and that they can be taught truthful history, rather than a Europeanized, colonized version of history. Although her students are second graders, Lisa believed that they could learn the truthful version of history, such as how the California Missions were built, for example. She stated that:

> "Every year, when I teach my students about the California missions, I always make sure I teach them the truth about the history of what they are about to learn. What really went on there. I think second graders should know that the missions were built by indigenous people who were slaves, for example. Second graders can handle that information. Teaching them truthful history, not Europeanized, colonized history. That's how I define sociocultural competence."

Another example of a participant who spoke about critical consciousness is Rafael, a seventh and eight grade Spanish dual language teacher, stated that he believed sociocultural competence has many components, one of which is critical consciousness. He explained that attempting to define the term is important, but that the most important aspect to consider about sociocultural competence is understanding that it must be implemented, not just talked about. Rafael spoke specifically of the social justice component of sociocultural competence, and said that certain terms are insignificant if they are not backed by action. He stated that:

> "There are many components to sociocultural competence. You can talk about self-awareness, identity development, cultural awareness, critical consciousness, social justice, social action, you can look at things through the equity lens. But those words are nothing if you don't actually implement it. How do you define sociocultural competence if you do not know what it looks like in action? Sociocultural competence is action. Taking action especially when it comes to identifying and addressing societal inequities."

Similarly, Carmen, a second grade Spanish dual language teacher, explained that having conversations about historically disenfranchised communities, specifically the Latino community in the U.S., and addressing the inequities that the Latino community faces, is an important aspect of sociocultural competence. Carmen expressed that sociocultural competence, when it comes to Spanish DLI programs, can be defined by looking at the relationship between the needs of the Latino community and the inequities that Latinos face in DLI programs, and having the conversations with teachers, principals, district leaders, and parents about how to address those inequities. Carmen stated:

> "I think sociocultural competence to me reflects the idea of learning a whole new culture, which is the Spanish-speaking community of the United States. It's a whole umbrella of culture because all Spanish-speaking people in the U.S. come from different countries, they are here for a reason and most of them are here for the same reason. I think that part unites all the Latinos or Spanish-speaking people of the U.S. I think that's a unique situation, very unique to our country. I think that sociocultural competence in Spanish dual language programs has to do with understanding the bias that exists against the Latino community, against Spanish-speaking people, and having conversations with other teachers, principals, parents, and the students about that. It's something that should bring us together so we can fight against it. When you teach in a Spanish dual program, you have a responsibility to teach about the marginalization of Latino people in the United States. To me, that's a really big aspect of sociocultural competence. It's the social justice piece."

Along the same lines, Ching, a first grade Mandarin Chinese dual language teacher, defined sociocultural competence by saying that she teaches her students to be conscious of the inequities that exist in our society, and she encourages her students to have an elevated consciousness when it comes to understanding social problems, such as racism. She stated that

part of sociocultural competence is having a consciousness about society's inequities. Ching said:

> "I think that when you have many cultures together in a classroom, you have to teach the kids about justice and how to be conscious of the problems that exist in society, like racism. I think that is a big part of sociocultural competence, especially in the United States because of how diverse it is. When I think of sociocultural competence, this is what comes to my mind."

Each of the four dual language teachers who defined sociocultural competence as critical consciousness referred to the third goal of dual language education to be one that focuses on social justice and equity.

Sociocultural Competence As: Culturally Responsive Pedagogy

Seven out of twenty-one dual language teachers in this study emphasized sociocultural Culturally Responsive Pedagogy (CRP) when asked how they defined sociocultural competence. Two of the participants did not use the term "Culturally Responsive Pedagogy" and two of them did. For the ones who did not use the term, their responses fell under the umbrella of terms with similar meanings, and therefore I categorized the responses as CRP. I utilized the following definitions of Culturally Responsive Pedagogy to categorize the four participants' responses during the coding process. CRP refers to instruction that a) links academic instruction to students' cultural backgrounds (Ladson-Billings, 2009; Sleeter, 2012); b) rejects dominant narratives that neglect or ignore diverse perspectives (Nieto, 2000; Sleeter & Grant, 2008; Villegas & Lucas, 2002); and c) promotes cultural awareness and appreciation for students from culturally and linguistically diverse backgrounds (Ladson-Billings, 2009, 2013; Paris, 2012). Freire & Valdez (2017) show that the goal of sociocultural competence, which they understand to include intercultural awareness, positive cross-cultural behaviors, and sociopolitical consciousness, can be addressed through Culturally Responsive Pedagogy due to its clear focus

on cultural competence and sociopolitical consciousness for all students (Ladson-Billings, 2006). Each of the four teachers who defined sociocultural competence as Culturally Responsive Pedagogy gave specific examples from their own teaching practices.

For example, Rafael, a seventh and eight grade Spanish DLI teacher, defined sociocultural competence as Culturally Responsive Pedagogy. He explained that he has his students complete cultural projects as assignments, where they can express their cultural identities in diverse ways. He also said that he has students present on topics that matter to them, and that have cultural significance. He stated:

> "To me, sociocultural competence means validating students and teaching them to look at things through different lenses. Honoring their backgrounds. A lot of the projects the students do have to do with culture and having them demonstrate who they are. That way, the students can learn about one another's cultures as well. It is actually Culturally Responsive Pedagogy. I just had some students finish presenting on Black Lives Matter, the history of women's voting laws, and on undocumented immigrant rights. I let them talk about topics that matter to them."

Rafael also explained that he uses Culturally Responsive Pedagogy to address social justice issues in his middle school classes. He also stated that CRP is the action component to the term, sociocultural competence. He explained:

> "I think using Culturally Responsive Pedagogy is the best way to actually address sociocultural competence in dual language classrooms. It's the 'action' component to sociocultural competence that I was referring to earlier. To me, sociocultural competence is just the term and CRP is the action."

Comparably, Veronica, a first grade Spanish dual language teacher explained how she utilizes her students' cultures and integrates them into how she teaches. She stated that each child brings assets to the class and it is important for the students to learn about one another's cultures. She said:

> "I define sociocultural competence as learning about students' cultures, about their traditions, their heritage, and they also learn about you. Seeing each other's differences and valuing each other's differences, accepting that we are different and seeing it as an

asset and that each child brings in value. Students bring something valuable to the classroom and they learn about each other, they learn to respect each other's differences. I use my students' cultures and I integrate them into what I teach."

Veronica also spoke about understanding sociocultural competence as Culturally Relevant Pedagogy because that is how she learned about the term in her university teacher education program. She remembers her professors reinforcing the notion that CRP can be integrated in all of the content areas. She stated:

> "My program did not call it sociocultural competence. I think it was more around the lines of culturally relevant. And so every single time I remember all the professors, whether it was for science, how are you addressing culturally relevant pedagogy in science? How are you addressing it in math? How are you addressing it and all of your lessons? And so then I'm constantly reminded that this is an important piece. I became aware of that early on and they always searched for that in our lesson plans. And so even when I would take a day off. I still had that in my mind. How is a substitute going to address the culturally relevant pedagogy during the day? And when I would be observed, I use the same template that I did in my credential program. And all the principals have said 'I'm very impressed with the template that you've chosen.' And I said, this is the same one that I used in my credential program. And it has that section of how are you addressing culturally relevant pedagogy. How are you being culturally relevant? And so one of the things that I was taught was to search for authentic books that are written by authors that Latino authors, LGBTQIA+ authors, African-American authors that students want to hear and identify with and then having those conversations with the students."

Cynthia, a K-6th dual language teacher on special assignment who was once a second grade Spanish DLI teacher, defined sociocultural competence as Culturally Responsive Pedagogy, and she stated that she incorporated students' cultures and experiences into the curriculum and used students' funds of knowledge to bridge the curriculum with her students' home lives. Cynthia stated:

> "Sociocultural competence has two layers and two different parts to it. One of them is really the lens that the teacher brings into the classroom. And because a lot of our programs tend to be programs that really try to incorporate or integrate two different populations, really understanding the needs of the learners, their socioeconomics, their cultural background and their experiences. So I see it through the lens of the teacher having the lens to be able to understand those experiences, to incorporate them into the curriculum, to be able to use those funds of knowledge to support and bridge the classroom. And then I also see it as a goal for our students to build those connections, to

> build that bridge and to connect students beyond the language, which I think is so important."

Melissa, a sixth grade Spanish dual language teacher, explained that, by having students bridge their personal lives with what they are learning in class, she is able to honor students' cultures. She defined sociocultural competence as making personal connections with her students' families and honoring their home lives. Melissa stated:

> "Sociocultural competence is honoring students' home lives, by bringing in students' families and making personal connections with students, bringing in who they are, and having the students see all of that as an asset. I bring in their families. I call their parents. I bring in their cultures. I have my students share about who they are as well. That's how I define it."

The seven teachers who defined sociocultural competence as Culturally Responsive Pedagogy each gave their own personal examples of CRP. While the examples they gave varied in content, the similar interwoven themes throughout the participants' responses around Culturally Responsive Pedagogy were a) honoring and developing students' cultural identities, b) bringing in students' families and making personal connections, c) seeing students' experiences and knowledge as funds of knowledge, d) caring and wanting the best for students, and e) having high expectations of all students.

Sociocultural Competence As: Student Identity Development

Three out of twenty-one dual language teachers in this study emphasized student identity development when asked how they defined sociocultural competence. The three teachers who spoke about student identity development spoke about the importance of students being aware of their own cultural identities. The participants discussed having their students explore their cultural identities as a way of addressing sociocultural competence. For example, Melissa, a sixth grade Spanish dual language teacher explained her belief that it is important for dual language

students to understand their own cultural backgrounds, and for them to develop a cultural identity. She stated:

> "I think sociocultural competence is when dual language students develop a bicultural identity, to have students understand their own cultural identities. I think it's important for students to know themselves, where they come from. To me, that's sociocultural competence."

Alejandro, a fourth grade Spanish dual language teacher, explained that he defines sociocultural competence as developing students' identities, and connecting the identities to the curriculum. He discussed how he has the students make personal connections to the curriculum. Alejandro said:

> "The way I would define sociocultural competence is when students make a personal connection to what we are doing in class. When we are doing activities and using materials that helps students make a personal connection, through their identity. I also define it as something that they will see for themselves in the classroom, in the content, in the curriculum. When they see themselves and their identity in those things. I also think sociocultural competence is making sure students understand how the curriculum relates to them, and building the students' identities through the curriculum."

Cristina, a first grade Spanish dual language teacher, explained that when students participate in a dual language program, they develop flexibility in their thinking, which includes the development of their own cultural identities. She said:

> "I think sociocultural competence is when a student, by being in a dual language program, develops flexibility in their thinking, and slowly starts developing their identity over time as they learn more and more. When they can approach the behavior of another person and realize that it may have different cultural meanings. And that when you understand people in that way, you become more flexible in your thinking, when you can learn from others and develop yourself at the same time. By learning about yourself you also learn about others."

It is commonly acknowledged that language learning and identity construction are closely linked (Edwards, 2009; Johnson & Johnson, 1999). The three dual language teachers spoke about the importance of student cultural identity construction in dual language education, and connected sociocultural competence with students' identity development.

Sociocultural Competence As: Teacher Identity Development

Three out of twenty-one dual language teachers in this study emphasized teacher identity development when asked how they defined sociocultural competence. The three teachers who expressed the connection between teacher identity and sociocultural competence reiterated the notion that understanding their own cultural identity is an integral element to teaching in a dual language program and guiding students to developing their own cultural identities. One of the teachers, Leah, a second grade Spanish dual language teacher, explained that exploring one's own identity can sometimes be uncomfortable, but that going deeper into identity work can have positive benefits on student learning. She stated:

> "And it's uncomfortable. It's like, you know, when you don't know yourself well enough or know what are the things, what are the challenges in life, but also what are the beauties of your culture that you're bringing. Then it becomes very difficult to talk to somebody or defend yourself or talk to anybody about it. Right. Let alone like a bunch of kids, because often those conversations are very uncomfortable. Like conversations about race, so, you know, being comfortable with that, you have to like take those steps to, like, just face it and be uncomfortable in it. And let it be uncomfortable for as long as it needs to be, because then it pushes you into the next zone, right? And like, every time there's something that's going to unveil itself and I think whenever you're feeling discomfort, that's where the change is about to begin."

Leah goes on to describe how she examines her positionality and cultural dynamics with the students as a way of understanding her own identity. She stated:

> "Also how does my culture come into play in my classroom- where am I positioned in terms of my students? Latino students, White, Black, where is my position there and how am I connecting with them? Where are my matches and mismatches? I think this is why it's important for the teacher to know his or herself well enough in terms of identity. You have to be able to feel comfortable having conversations around race and identity, even with yourself. It's uncomfortable when you don't know yourself well enough, or the beauties of your culture that you're bringing in. It becomes very difficult to teach the kids how to explore their identities when you don't know yours."

Sabrina, a fifth grade Spanish dual language teacher, explained that teachers bring in their cultural identities to their classrooms. She said:

> "We are talking about sociocultural competence for teachers, we have to understand that the teachers' cultures and what they bring with them will also be an issue. Teachers need to know who they are. Who teachers are and how they identify culturally matters because they bring that to the classroom."

Rafael, a seventh and eighth grade Spanish DLI teacher, spoke about engaging in identity development work during his doctoral studies. He discussed the work of Dr. Randall Lindsey, who developed the Cultural Proficiency Framework. Rafael stated that he went through the framework during his doctoral studies, which is when he began to reflect on his identity development. Rafael said:

> "I was really amazed by a framework that I learned when I was doing my doctoral studies. I was really blessed with the teachings of Dr. Lindsey. He and his wife have a framework, which is the Cultural Proficiency Framework. The first thing I learned is that everyone can have blindspots. So you may have prejudices, you may say things that hurt other people so you need to inform yourself. And then in that continuum to become proficient, you need to really self reflect, you complete a self assessment. And from there, just what I learned is to learn how to improve one step at a time and be proficient in each of them. Then I also learned that it applies to many other aspects, not only language, but also gender, sexual orientation, ethnicity, and I really love that. I think it's probably for me the most accurate and the best cultural identity framework we have so far."

Bilingual education researchers have noted the importance of understanding one's own identity and culture prior to being able to understand and conceptualize the culture and identities of others (Hays, 2008). The three teachers who spoke about teacher identity development stated that it is important for teachers to know who they are culturally, and for them to understand the importance of developing an awareness of one's own cultures, because dual language teachers bring that cultural knowledge and identity to their classrooms.

Sociocultural Competence As: Developing Empathy and Cultural Awareness in Students

Seven out of twenty-one dual language teachers in this study emphasized the development of empathy and cultural awareness in students when asked how they defined sociocultural competence. The seven teachers who spoke about developing empathy and cultural

awareness explained that they wanted their students to learn how to understand others' perspectives, to develop empathy, and to have awareness of their own and others' cultures as well.

For example, Vivian, a first grade Mandarin Chinese dual language teacher, said that sociocultural competence allows students to have empathy for people from other cultures. She stated:

> "Sociocultural competence is about learning new cultures and understanding that there are different cultures out in the world. Sociocultural competence is the ability to be tolerant and to always be empathetic to other cultures."

Shannon, a first grade Japanese dual language teacher, explained that one of the benefits of learning another language is having an awareness of one's own culture as well as others' cultures. She stated that:

> "Sociocultural competence, for me, is mostly about my students learning about other cultures, about each other's backgrounds, and learning to have empathy for other people. That's the beauty of learning another language. Having an awareness of your own culture, and other people's cultures."

Cynthia, a K-6th dual language teacher on special assignment, spoke about her own experiences as a dual language student when she was a child and how being in a DLI program allowed her to make lifelong friends with peers from diverse cultures. She stated that:

> "I was a dual language immersion student as a child and when I think and reflect about my experiences, I still keep in touch with a lot of my peers and they do not look like me. They were my White counterparts and we share these beautiful ten years of schooling, and now we are still friends. And it's a beautiful thing to have those friendships that went beyond that cultural divide. That's the beauty of dual language."

Cynthia went on to explain that sociocultural competence is when dual language students make connections with their peers, and they build knowledge that they carry with them throughout their lives and into different communities. Cynthia defined sociocultural competence as developing students' empathy and cultural awareness explained the inspiring process that

occurs in dual language classrooms, where cohorts of students go through the grades together, forming connections that last a lifetime. She stated:

> "Sociocultural competence is really a lens through which we see the assets that our children bring to the classroom, but also making sure that our students are getting that rich experience where they're also making those connections. Because I think the ultimate goal is to take it beyond the classroom and to have our communities more integrated and that we begin to understand each other and especially living in such segregated cities and communities."

The seven teachers who spoke about sociocultural competence as developing students' empathy and cultural awareness discussed the importance of students being placed in situations from a young age of interacting and learning from other students from diverse backgrounds and experiences. The teachers also spoke about dual language programs as creating experiences for dual language students to develop empathy and cultural awareness.

Sociocultural Competence As: Target or Partner Culture/s Development

Seven out of twenty-one dual language teachers in this study emphasized target or partner culture/s development when asked how they defined sociocultural competence. The term "target culture/s" or "partner culture/s" refers to the culture or cultures that normally represent the target language being taught through dual language immersion (i.e. the Japanese culture/s, Japanese dual language program) (Knutson, 2006). The participants did not use the terms "target culture" or "partner culture," but instead they stated that they immerse or teach their students about aspects of the culture/s commonly associated with the target language. Some of the elements that the seven teachers described when referring to "the Italian culture," or the "Chinese culture," or the "Latino culture," included immersing students in food, dance, literature, the arts, celebrating holidays and traditions, traditional dress, music, amongst others. Although none of the teachers seemed to question or reflect upon the inclarity around what constitutes the Japanese culture, or Italian culture, for example, it is important to dissect the ambiguity around the monolithic views

in which these terms are presented. The seven dual language teachers who spoke about target culture and language development gave examples from their own practices to discuss this topic in terms of sociocultural competence.

For example, Silvana, a fourth and sixth grade Italian dual language teacher, reiterated the connection between understanding the culture and being able to communicate more effectively in the target language. She stated that:

> "Sociocultural competence is having the background knowledge of the culture of the target language. Only by understanding the culture can the student really communicate authentically in the target language."

Silvana also described her definition of sociocultural competence as including the in-depth understanding of the cultural messages behind language. She said:

> "I think sociocultural competence is when a child is able to understand the culture of the target language so well, that he/she is able to go beyond the grammar, and beyond the literal message of the language, in order to understand the cultural message behind the language."

Tina, a fourth grade Mandarin Chinese dual language teacher, expressed that she understood sociocultural competence as the teaching of the customs and traditions of the target language. She said:

> "Sociocultural competence is teaching students the customs and traditions of China, the background cultural information of the language you are teaching."

Silvia, a sixth grade Italian dual language teacher, spoke about sociocultural competence as being a "cultural bubble" that dual language teachers create in order to immerse the students in the target culture. Silvia stated:

> "When you teach in a dual language program, you have to recreate a situation where you can bring the culture because we are not living in the country where the target language is spoken. I call this 'a cultural bubble.' You have to create a 'cultural bubble' for the students, as if we were in Italy. For example, I teach Italian. We do not live in Italy, so I have to bring the Italian culture to my students. Now, how do I do that? That's a different

> story. We have to design the experiences so that the students feel immersed in the culture"

Vivian, a first grade Mandarin Chinese dual language teacher, explained that students should understand that they are being immersed in the target culture/s of a language when they are in a dual language program. She said:

> "Part of sociocultural competence is students understanding that they are being immersed in a culture, they are living in a different culture. So it's not because China is all the way around the world, no, it's not like that. Yes, China is in another part of the world, but we can bring different cultures into one little classroom. We can immerse the students in Chinese culture."

Shannon, a first grade Japanese dual language immersion teacher, explained that she defined sociocultural competence as exposing the students to the holidays and celebrations of Japanese culture. She also talked about making sure her students are able to actually travel to Japan and communicate with the Japanese people. That's how Shannon defined sociocultural competence. She said:

> "Exposing the students to the holidays, traditions, arts, crafts, eating the foods, celebrations, music, literature, and the overall culture of Japan. The students are able to speak the day to day language so that they can one day travel to Japan and be able to communicate with Japanese people. That's all sociocultural competence."

Norma, a fourth grade Mandarin Chinese dual language teacher, defined sociocultural competence as students understanding the tangible aspects of the target culture/s. She explained:

> "Sociocultural competence is experiencing the culture of the target language by tasting the food, celebrating traditions, participating in performances. Educating students about the festivals, traditions, foods, art, dance, literature, and all aspects of Chinese culture. We don't just talk about language, we taste the food, we celebrate the culture with performances, we send the students to Chinese communities and we invite them to participate."

The seven participants who highlighted target or partner culture/s development explained that dual language students should have exposure to the culture or cultures that are representative of the target language, and that it is an important component of sociocultural competence. After

discussing definitions of sociocultural competence with the study's twenty-one participants, and asking them how they define this important term in their own words, we talked through the strategies and practices they utilized to address sociocultural competence in their classrooms.

Research Question #2:

What self-reported pedagogical practices do K-8th dual language teachers utilize when attempting to address sociocultural competence in their classrooms?

Finding #2: The K-8th dual language immersion teachers that I interviewed: *said that they address sociocultural competence in the classroom by a) immersing or exposing their students in aspects of the culture/s normally associated with the DL program's target language, which this study refers to as the "culture of emphasis," and/or the target, or partner, culture/s, and by b) developing their students' knowledge of the "culture of emphasis," or target/partner culture/s.*

Target or Partner Culture/s Development: Addressing Sociocultural Competence

Seventeen out of the twenty-one dual language teachers in this study stated that they address sociocultural competence in their classrooms by immersing their students in the target or partner culture/s, as well as by developing their students' knowledge of these cultures. Each of these teachers gave examples from their own teaching on how they incorporate target or partner culture/s development into their curricula. Target or partner culture/s development refers to immersing students in the culture/s usually represented by target language taught in the dual language program. For example, the German culture/s are the target culture/s in a German dual language program. The Korean culture/s are the target culture/s in a Korean dual language program. In a Vietnamese dual language program, the target culture/s is the Vietnamese culture/s, and so on. For Spanish dual language programs, unique challenges arise because there are twenty-one countries where Spanish is spoken around the world. The word "culture" is

pluralized as “culture/s” to represent the multidimensional, dynamic, and ever changing nature of culture. It is also pluralized to represent the different groups that make up a culture, and that cultures are not monolithic. The seventeen teachers who responded that they address sociocultural competence by immersing the students in elements commonly connected to the target or partner culture/s offered examples of the pedagogical practices that they utilize in their classrooms.

The participants who stated that they address sociocultural competence by immersing their students in the target culture/s did not use those exact words when they described the practices they utilize in their classrooms. Instead, they referred to teaching or exposing their students to aspects of culture that are commonly connected to the language of instruction. When analyzing the interview data and going through the coding process, a pattern that arose was that the participants were saying, in their responses, that they implemented or addressed sociocultural competence by exposing or teaching their students some facet of the target or partner culture/s. The aspects of culture that the participants most commonly referred to included: a) food, b) literature, c) holidays and celebrations, d) customs, e) dance and theatre, f) art, g) geography, h) history, i) traditions, j) informal and formal ways of communicating, k) music, l) fashion, m) games, and n) language. The seventeen DLI teachers who spoke about target or culture/s development as a method for addressing sociocultural competence in their classrooms, discussed the practices they utilize to immerse their students in the elements of the culture/s representative of the target language.

The K-8th dual language immersion teachers in this study spoke about the multitude of strategies and practices that they utilize to immerse their students in the target culture/s. When asked what practices they utilize to address sociocultural competence in their classrooms, the

teachers responded by giving examples from their own teaching. All of the responses that the seventeen teachers gave when asked how they address sociocultural competence in their classrooms had to do with the practices they utilize to immerse students in the target or partner culture/s commonly connected with the language of instruction.

For example, Shannon, a first grade Japanese dual language teacher, stated:

> "I incorporate the Japanese culture as much as I can into my teaching. A lot of the culture is already included in the literature because we get our materials from Japan and so the materials are authentic. I teach my students traditional songs and dances, and there is a lot of the culture in the teaching of the Japanese characters. The kids get a lot of the Japanese culture after school as well because our school gets a lot of grants from community foundations that want to support us."

Lisa, a second grade Spanish DLI teacher, described how she immerses her students in the target culture/s of the Spanish-speaking countries through art. She describes a lesson on cubism that she did with her second graders and how the students were excited to tell their parents everything they knew about Picasso. She said:

> "Every Friday, I teach my students art. I really wanted to use art as a way to expose my students to the culture/s of the Spanish-speaking countries. So on Fridays, we learn about Picasso and Rivera and Kahlo. I use art as a way to teach the kids about Mexico and Spain. And all of the other countries too. Art has become the way that I immerse my students in culture. The other day we did a lesson on cubism and Picasso, and we did self portraits in cubism form. The kids were so excited to show them to their parents and to explain to them who Picasso was."

Leah, a second grade Spanish DLI teacher, talked about the show that her school's dual language immersion program puts on at the end of each year. She talked about how all the dual language teachers choose a Spanish-speaking country and the kids learn a song and dance from that country. She stated:

> "At the end of the year, each dual language classroom chooses a Spanish-speaking country. We teach the students a song and dance from that country. Yes, I know. It's a lot of work. We even make the dance attire for the kids. We perform at the local high school's auditorium. It's really beautiful because you might have a two-hour show highlighting the cultures of the Spanish-speaking countries, the songs and dances of those

countries. It's the most important thing we do to address culture in our program as a whole."

Silvia, a fourth and sixth grade Italian dual language teacher, discussed how her students celebrate Carnevale, or Mardis Gras, which is a popular celebration in Italy, in her classroom. She described how all of the Italian dual language students participate and that it is a very fun experience. She explained:

> "For us one way that we address sociocultural competence is by celebrating the Italian holidays and traditions. So like Carnevale, or Mardis Gras-we always do that all together, kinder through sixth grade, all the Italian classes get together for Carnevale. It's nice. The children have fun and they learn a little song that is sung in Italy. We celebrate Carnevale in a big way. It's a lot of work. But I mean, at the end of it, I do feel that I mean, I know the parents put their children in the Italian program because they like Italy. But the reason they're learning the language is because they like the culture-but the reality is, it's the culture that drives the language and not the other way around."

Vivian, a first grade Mandarin Chinese dual language teacher, spoke about incorporating the target culture/s, Chinese, into the "smaller moments" in her classroom because she does not have access to a curriculum that would allow her to address sociocultural competence more easily. She called it "the hidden curriculum" of sociocultural competence. She stated:

> "Well, sociocultural competence, it's like a hidden curriculum that we don't really have a set curriculum for. It's not like science or Mandarin language arts. We have a math curriculum and we have social studies, but we don't have a sociocultural competence curriculum. So when we address it, it's more like incorporating it into little smaller moments in our classroom. So I integrate the Chinese culture as much as I can in everything we do."

Silvana, a fourth grade Italian dual language teacher, talked about how the Italian dual language teachers plan for the special Italian holidays and traditions, such as Carnevale. She discussed how the teachers usually make artesanal Italian desserts for the students for every celebration. She said:

> "We do give a lot of emphasis to holidays that are very important for our culture. So we always organize special events for that, for Carnevale and for the holidays, Christmas, New Year's Eve, like the things that are mostly celebrated in Italy. So those are always

> occasions for bringing in food. The typical cultural food that is eaten during that time, the teachers actually make them for the kids. They are these sweets that the kids love. We expose the kids to the Italian culture through food."

Ching, a first grade Mandarin Chinese dual language teacher, stated that for holidays and Chinese New Year, the students perform traditional Chinese dances for the school, such as the Dragon Dance and the Lion Dance. She talked about the Autumn Festival as well, where the students and the community celebrate together at the school. She said:

> "For holidays and Chinese New Year during morning assemblies, the students perform the Dragon Dance, the Lion Dance. They perform in front of the whole school. For the Autumn Festival, the students made moon cakes and they each made a little lantern. The entire community gathers on the lawn of the school together."

Ching also talked about making dumplings with her students for Lunar New Year. She said that she believes it's important that the students learn the foods that make up Chinese cuisine. She said::

> "We make dumplings for the Lunar New Year. We eat them together as a class. We even practice making them with playdoh. The kids love it. They have to learn the foods that are important in the Chinese culture."

Vivian, a first grade Mandarin Chinese DLI teacher, talked about dressing up in traditional Chinese attire for her students for the Moon Festival. She also shared about showing her students pictures of how Chinese families traditionally celebrate the Moon Festival. She stated:

> "About a month ago we celebrated the Chinese Moon Festival, and we had a little celebration in classroom, I was wearing a full set that Chinese costume like Chinese dress, and we were sharing how to make students there making it at home. And we were telling stories and we were looking at pictures of how Chinese families celebrate.We teach as much about Chinese culture as we can."

Shannon, a first grade Japanese DLI teacher, spoke about teaching her students traditional Japanese songs and dances, and performing them in front of others. She stated:

> "I actually teach the kids a lot of Japanese songs. We sing the same songs that kids in Japanese would sing. We also dance to them. I teach them traditional dances that go along with the songs. Sometimes we even perform them for other people so they can get excited about learning them."

Melissa, a sixth grade Spanish DLI teacher, spoke about how at her school, some of the teachers share their cultural backgrounds by having special after school clubs with the students. She also talked about how all of the teachers celebrate Dia de los Muertos at her school. It is one of the ways that her school's dual language program addresses the cultural component. She said:

> "So at my school, all of the Spanish dual language teachers are from different backgrounds. Like one of them is from a Peruvian background. So she has this Marinera club and all the kids do the Marinera dance from Peru. Another teacher has a Mexican folklorico group. The kids love it. And we all pretty much all celebrate Dia de the Los Muertos as a school and in our individual classrooms. We go all out for Dia de los Muertos. We paint the kids' faces, we perform dances, we spend weeks teaching the kids."

Norma, a fourth grade Mandarin Chinese DLI teacher, spoke about a practice that her school's dual language program has, which is to have the dual language classrooms take turns and perform every Monday in front of the whole school. She stated:

> "So every Monday, students from every classroom take turns to have some kind of performance. I sing a song, and usually it can be in Chinese or in English.
> So different grade levels take time to do that every Monday. It's our way of getting the students to learn different Chinese songs and dances. It's a great way to incorporate and teach the Chinese culture."

Norma also described the murals painted at her school of the Great Wall of China. She also talked about how the classrooms are decorated thematically and culturally. Norma also talked about the after school programs at her school and how they offer Chinese dance and Kung Fu for the students. She stated:

> "So the entire school is painted with The Great Wall of China. Some parts of the building, the wall, some have some drawing of Chinese cultural or Chinese pictures or writings. Every Chinese classroom, the door is decorated with some sort of Chinese, the theme of

> that week or that month or that, you know, if there's any traditional cultural things going on during that time. Also, the kids have many options in the after school program. So you can see them dance to Chinese songs or do kung fu after school."

Teresa, a first grade Spanish dual language teacher, talked about Dia de los Muertos and how it is an important holiday that is celebrated at her school. She said that it is the only "big cultural event that the school has." She said that:

> "Like at my school, Dia de los Muertos is very big. We paint the kids' faces, we teach about it, the whole school participates, even the English teachers. It's one of the only big cultural events that the school has."

Maria, a fourth grade Spanish DLI teacher, spoke about celebrating Hispanic heritage month with her students, and taking the opportunity to have the students explore their own Latino or Hispanic identity. She said that many of her students come from Spanish-speaking homes and that she wanted to have them develop their cultural identities as Latinos. She said:

> "Well, once we were studying Hispanic Heritage Month. And so we thought it was very important that before we even started celebrating Hispanic Heritage Month, we would celebrate our own heritage. And so we had the kids create a Google Slide and everybody got to see the slides. We shared them all and everybody created their own side of where you know about their heritage and where their cultural background is. And so we really wanted to make sure that we honor their heritage even before starting to celebrate anybody else's, because we felt it was important that the kids knew, well, what is my heritage before I even start celebrating somebody else's? Most of my students are Latinos so I want them to share about their identities."

Cristina, a first grade Spanish DLI teacher, described a practice that her school's dual language program utilizes to expose the students to the cultures of the twenty-one Spanish-speaking countries. All of the dual language teachers choose a Spanish-speaking country, and each classroom adopts a country, and teaches the rest of the school about it through a fair-style event. She said:

> "One thing that we do in my school's dual language program is that we all choose one Spanish-speaking country, we spend about a month or two teaching our students about the country, and then during Open House time, we all go into each other's classrooms and we learn about all the countries. We have little passports that the students stamp and show

> that they have visited all of the twenty-one countries. Actually it's like a fair because we have food and music and some classes even perform. Some of the parents actually started adopting some countries and they set up some booths and the kids go and try foods from the countries and it's a fun way of making sure the students experience different cultures."

Mireya, a first grade Spanish DLI teacher, spoke about reading aloud to her students as a way of teaching them about the Spanish-speaking countries, as well as to teach about culture in general. She said that she uses books to teach about the target culture/s. She stated:

> "The first thing I do when I want to teach culture is read to the kids. I read aloud to them. If there are kids in my class who are from Argentina, then we are reading books about Argentina. There are so many books that can be used to teach aspects of the cultures of the Spanish-speaking countries. I think if you have a lot of culturally-relevant books, you can actually do a lot with books. I like to use books to teach the students about the Spanish-speaking countries too. I just wish we had access to more books in Spanish."

Carmen, a second grade Spanish DLI teacher, spoke about buying resources from Teachers Pay Teachers that she has used to address sociocultural competence. She talked about showing videos to her students, and using materials to help her immerse her students in the twenty-one countries where Spanish is spoken.

> "I actually camouflage sociocultural competence into my instruction because we have parents who will take anything that we do and run with it and go to the principal and the district. It's ridiculous. I actually use a lot of videos that I have bought from Teachers Pay Teachers. Believe it or not, TPT has a lot of resources about the Spanish speaking countries. I bought one that has videos of all of the twenty-one countries, poems, little books to print out, the flags that they can color, songs they can learn about each country. I paid like $59 for it, but it's worth it, I love it. It even has paper read aloud books on every country."

Tina, a fourth grade Mandarin Chinese teacher, described the Chinese night market that the parents and the teachers at her school site put on every year. The night market is similar to the famous 626 Night Market in Los Angeles. Tina explained how parents also help put on the Event, which is a fundraiser for the dual language program as well. She also explained that her school does a lot to make sure that the students learn about the Chinese culture. She said:

> "We do a lot to teach the students about the Chinese culture. At my school, we have a night market, yeah, like a 626 Night Market. Each class has a booth and we sell the crafts that the kids make. We fundraise a lot of money for the classrooms. There's food and music too. It's a very big event at the school. Sometimes we even have fireworks. It is an important event at my school. We have the Dragon Dance and the Lion Dance and we have a lot of parents supporting the event."

Tina also explained that the night market occurs around the same time as when the teachers from a sister school in Beijing visit the school for a few weeks. The Beijing teachers visit Tina's school every year, and some of the students have visited the school in Beijing in the past as well. She said:

> "The night market that we put on every year, usually it's great because it's around the same time as when the teachers from our sister school in Beijing come and visit us. They stay for a few weeks and it's really great for the kids to interact with them and to make relationships with them."

Silvia, a sixth grade Italian dual language immersion teacher, described immersing her students in the tangible aspects of the Italian culture/s as creating a "cultural bubble," where the Italian culture is recreated so that the students are exposed to as much of the culture as possible. She explained:

> "When you teach in a dual language program, you have to recreate a situation where you can bring the culture because we are not living in the country where the target language is spoken. I call this 'a cultural bubble.' You have to create a 'cultural bubble' for the students, as if we were in Italy. For example, I teach Italian. We do not live in Italy, so I have to bring the Italian culture to my students. Now, how do I do that? That's a different story. We have to design the experiences so that the students feel immersed in the culture."

Norma, a fourth grade Mandarin Chinese dual language teacher, defined sociocultural competence as students understanding the tangible aspects of the target culture. She spoke about exposing her students to the many facets of the Chinese culture. She explained:

> "Sociocultural competence is experiencing the culture of the target language by tasting the food, celebrating traditions, participating in performances. Educating students about the festivals, traditions, foods, art, dance, literature, and all aspects of the Chinese culture. We don't just talk about language, we taste the food, we celebrate the culture with

performances, we send the students to Chinese communities and we invite them to participate."

Seventeen out of twenty one dual language immersion teachers explained that they implemented sociocultural competence in their classrooms by immersing their students in the target or partner culture/s. They each gave examples of pedagogical practices that they utilize to develop their students' knowledge of the target or partner culture/s. After conversing about how the K-8th DLI teachers in this study address sociocultural competence, we discussed the barriers that they face when attempting to implement the third goal of dual language education.

Research Question #3:

What barriers do K-8th dual language immersion teachers face when attempting to address sociocultural competence in their classrooms?

Finding #3: The K-8th dual language immersion teachers that I interviewed: *identified seven barriers that they face when attempting to address sociocultural competence in their classrooms. The barriers include a) lack of time, b) lack of culturally relevant materials, c) lack of professional development, d) lack of understanding of sociocultural competence, e) lack of district and administrator support, f) lack of teacher collaboration, and g) parent pushback and disapproval.*

Barriers to Addressing Sociocultural Competence

The third goal for this study was to explore the barriers that K-8th dual language teachers face when attempting to implement sociocultural competence in their classrooms. Each of the twenty-one participants gave insight into some of the challenges that they face. Their responses were utilized to create seven categories, which were then used to help develop finding three. Throughout the coding process, I created the categories for each of the seven barriers. Although some of the participants' responses were coded as belonging to more than one category because

of the overlap in responses, for the purpose of this study, seven categories were created to identify the barriers that dual language teachers face with attempting sociocultural competence implementation. These seven categories that I created to identify the barriers include: a) lack of time, b) lack of culturally relevant materials, c) lack of professional development, d) lack of understanding of sociocultural competence, e) lack of district and administrator support, f) lack of teacher collaboration, and g) parent pushback and disapproval.

Some of the barriers identified in this study were similar to ones that Freire and Valdez (2017) highlighted in their 2012-2013 study of eight K-6th dual language teachers in Utah. The teachers in the study identified four barriers that they perceived as interfering with their ability to implement Culturally Responsive Pedagogy (CRP): a) lack of time, b) lack of culturally relevant materials, c) lack of knowledge about CRP, and d) the belief that social justice is inappropriate for children. Freire and Valdez (2017) detailed the teacher beliefs about these barriers to the implementation of CRP situated in teachers' experiences, contextual structures and forces, and the beliefs about CRP that framed their perception of these barriers during the collaborative professional development process. Similar to the Freire and Valdez (2017) study, the participants in this study also expressed that a lack of time and resources, as well as a lack of knowledge, were barriers when attempting to implement sociocultural competence. Understanding the barriers that K-8th dual language teachers face when attempting to address sociocultural competence helps both preservice and inservice teacher educators develop learning experiences that will contribute to the development of knowledge and pedagogy about sociocultural competence in dual language educators (Freire, 2019).

The tables below display a) sections of the individual participants' responses to what barriers they face when attempting to address sociocultural competence (4.3a), and b) the

number of participants who identified each of the seven barriers that the dual language teachers spoke of during the interview process (4.3b). Some of the participants gave quite lengthy responses, which often were broken up into multiple parts and placed under different categories.

Table 4.3a

Individual Participants' Responses: Barriers to Addressing Sociocultural Competence

#	Name	Language and Grade Level	Response	Dimension or Coding Category
1	"Tina"	Mandarin Chinese 4th-5th	*"At our school, we do not collaborate or we do not receive any support at all from our principal or district. Nobody is in charge of the curriculum for the program. They do not give us training or support."*	Lack of district and administrator support Lack of collaboration with dual language colleagues Lack of professional development
2	'Maria"	Spanish 4th-5th	*"One of the barriers is time constraints. Having to teach certain content areas. Math, I need to get my math in, and then science, and social studies- bringing everything in, and then English language arts and Spanish language arts. We don't have the time to teach it all. So, yeah, we have a lot more to fit into our dual language program than English-only teachers do. We also do not have any resources, like multicultural resources. I would love to have books and other materials to teach the cultural piece. Especially materials that reflect my students' cultures, and just books I can use. So definitely I think that I need access to more resources. More books for the kids themselves to read in our library.*	Lack of Culturally Relevant materials Lack of time

			We don't have a vast selection of books that speak of culture and different ethnic backgrounds. We definitely need more books in our classrooms and in the library that we can use to teach culture."	
3	"Teresa"	Spanish K-1st	*"I know for me, I need professional development so I can learn how to implement it. I wish we had access to more PD. At my school site, the dual language teachers never even meet all together. We just collaborate with our English, non-dual counterparts. We actually never plan with other dual language teachers. I have students from all kinds of backgrounds so I wish I had access to more books. We need those resources in English and Spanish."*	Lack of professional development Lack of collaboration with dual language colleagues Lack of Culturally Relevant materials
4	"Norma"	Mandarin Chinese 4th-5th	*"The biggest barrier for me is that I don't know much about sociocultural competence. I have never heard of the term until now, when I found out about this interview. I did not know about the three pillars either. We do not have professional development in my district for dual teachers."*	Lack of knowledge of sociocultural competence
5	'Mireya"	Spanish K-1st	*"I think just the materials and finding the time to teach the cultural piece. It's not easy and it takes a lot of time. We don't have any curriculum or authentic materials that we could use to do this."*	Lack of time Lack of Culturally Relevant materials
6	"Alejandro"	Spanish 4th-5th	*"If I had the opportunity to collaborate with my dual language colleagues, and to plan cultural lessons, that would give us the opportunity to learn from each other, to share ideas, to plan together. We need to have the chance to collaborate with one other. I've developed all of this idea about this and that it's scary to have it because it is a lot of work, is a lot of work.. So it's not easy."*	Lack of collaboration with dual language colleagues Lack of time

7	"Silvana"	Italian 4th-6th	*"I am guessing that addressing sociocultural competence would require a lot of extra time planning, a lot of research, and right now I don't have extra time to do that. I can barely do what I'm doing now."*	Lack of time
8	"Vivian"	Mandarin Chinese K-1st	*"I do not know too much about sociocultural competence. We do not get professional development in my district for dual teachers. We need more books to read aloud in Chinese."*	Lack of understanding of sociocultural competence Lack of Culturally Relevant materials
9	"Sabrina"	Spanish 4th-5th	*"Our school is in a White, Trump supporter area. It's very much political. The parents just want us to teach the language and move on. That's why so many of us don't teach anything about culture, because we get so much pushback from parents."*	Parent pushback and disapproval
10	"Rafael"	Spanish 7th-8th	*"For me the biggest thing is being able to collaborate with my colleagues. If we were given the chance to collaborate and plan together, we would address the third pillar."*	Lack of collaboration with dual language colleagues
11	"Carmen"	Spanish 2nd-3rd	*"It's (sociocultural competence) definitely a term I haven't heard too often in trainings or PDs. It would be helpful if teachers were taught about it, especially if we are supposed to be implementing it in our classrooms. I would also say that the curriculum that we use, we do not have authentic materials. Everything we have is translated. We need to have authentic literature and materials so the teachers can teach about culture."*	Lack of Culturally Relevant materials Lack of understanding of sociocultural competence
12	"Lisa"	Spanish 2nd-3rd	*"The biggest barriers to addressing sociocultural competence is that teaching history in a truthful manner can be a challenge. And then we get an email from a parent if we teach the truth about our*	Parent pushback and disapproval

			history, the history of POC."	
13	"Silvia"	Italian 4th-6th	*"We barely have time for the academic. So there's lack of time. And also there are not enough hours in the day to plan for the cultural piece."*	Lack of time
14	"Cynthia"	K-6th Teacher on Special Assign-ment	*"I think the biggest barrier that teachers face when addressing sociocultural competence is not knowing how to approach it because they haven't been taught. They don't have enough knowledge because we haven't given them those opportunities,"*	Lack of understanding of sociocultural competence
15	"Leah"	Spanish 2nd-3rd	*"I think dual language teachers already have to teach so much. If you think about it, we teach science and math in Spanish and then English in English and then social studies in English and P.E. in Spanish, and the library in English, and so on and so on. It's too much, it feels very overwhelming. I used to teach older students and it's even more difficult in the upper grades in dual. There is so much to do in one day. It's really, genuinely hard to add other things to our already packed day. Definitely I would also say the lack of authentic materials. I would love to have literature from Spanish speaking countries rather than translated materials. Also, we need professional development to learn and connect with other teachers to plan around the cultural piece."*	Lack of Culturally Relevant materials Lack of collaboration with dual language colleagues Lack of time
16	"Cristina"	Spanish K-1st	*"I don't think I would know what to do if I had to teach sociocultural competence. I wouldn't know. I'm not really sure what, like are there standards for it? I don't know about sociocultural competence. Even though dual language programs are successful in my district, it seems like they are always forgotten. We are not very supported."*	Lack of understanding of sociocultural competence Lack of district and administrator support
17	"Shannon'	Japanese K-1st	*"Our English counterparts get upset if we do things separate from them but when we*	Lack of collaboration

			ask them to participate, they don't want to. The dual language teachers aren't given time to collaborate because the English teachers feel weird about it. When I started off in the program, I was told by my principal to keep my American side on the down low, which was weird. She didn't want to make the parents upset."	with dual language colleagues Lack of district and administrator support
18	"Veronica"	Spanish K-1st	*"The biggest thing is feeling that I'm practically alone. I do have the support of my colleagues but I feel like no one is engaged in the work I'm doing. There's so many inequalities that I feel rage about and nobody is there, there's no support. We say that we want our program to be built on equity but then teachers teach about it and the parents complain and the principal doesn't support us."*	Lack of district and administrator support Parent pushback and disapproval
19	"Melissa"	Spanish 6th	*"It's (sociocultural competence) not an easy concept to define. It has so many layers. What does it really mean? We don't have professional development on how to address sociocultural competence. We need collaboration meetings where we all sit and talk and collaborate to plan lessons. We aren't given either. The biggest barrier is that the dual language teachers do not have the support of the principal because the principal does not want to get on the bad side of the English-only teachers."*	Lack of understanding of sociocultural competence Lack of professional development Lack of collaboration with dual language colleagues Lack of district and administrator support
20	"Diana"	Spanish 4th-5th	*"I have a fear that I will say something and then I will have an email from a parent that I have to deal with. I prefer to play it safe*	Parent pushback and disapproval

			and not ruffle feathers. And so yeah it becomes one of those things like, 'I'm not going to go there.'"	
21	"Ching"	Mandarin Chinese K-1st	*"We do not have anyone to help us, to support us. There is no leadership, no PD, we don't get a chance to talk with other dual language teachers, to build connections with other teachers and to learn. We don't have opportunities to learn."*	Lack of professional development Lack of district and administrator support Lack of collaboration with dual language colleagues

Table 4.3b

Amount of Participants: Seven Barriers to Addressing Sociocultural Competence

Amount of Participants	Barriers
6/21	Lack of time
6/21	Lack of culturally relevant materials
4/21	Lack of professional development
6/21	Lack of understanding of sociocultural competence
6/21	Lack of district and administrator support
8/21	Lack of teacher collaboration
4/21	Parent pushback and disapproval

Lack of Time

Six out of twenty-one dual language immersion teachers highlighted a lack of time as a barrier that they face when attempting to address sociocultural competence. They identified two

important areas where time was an important factor, which included a) planning for sociocultural competence lessons, and b) teaching sociocultural competence during the instructional day. Four of the participants stated that a lack of time led to not having the possibility of planning sociocultural competence lessons, and three participants stated that they found it challenging to find the time to fit sociocultural competence into their already impacted academic schedules. Freire and Valdez's (2017) study found three similar contextual factors identified by teachers as contributing to their perception of the lack of time to address Culturally Responsive Pedagogy, a) the structure of the DLI program, b) the heavy translation needs in DLI, and c) CRP instructional planning and implementation constraints.

Planning

Silvana, a fourth and sixth grade Italian dual language immersion teacher, expressed that she did not have the time needed to research and plan lessons to address sociocultural competence. She mentioned that planning for the sociocultural component takes a lot of time because she creates the lessons herself. Silvana teaches Italian to fourth and sixth grade students, her workload includes seventy-five students and two grade levels. Silvana stated:

> "There is a lack of time, and I'm guessing that addressing sociocultural competence would imply a lot of planning, a lot of research, a lot of extra and right now I don't have the energy, the resources or the like. Those lessons have to be written from scratch, so they take a lot of work. We have to create the lessons ourselves. No, I can barely go by what I have on my plate already."

Similarly, Silvia, a fifth grade Italian dual language immersion teacher stated that she did not have enough time to plan for academics and some Italian holidays and celebrations, let alone have the time to plan lessons to address sociocultural competence. She explained that the planning time that she does have is spent on planning for academics and some holidays and celebrations. She said:

> "The biggest barrier is that we do not have the time. We barely have enough hours in the day to plan for the academics, or even the Italian holidays and celebrations like Carnavale and Santa Lucia, let alone for other cultural lessons. We don't have the time to plan cultural lessons."

Alejandro, a fourth grade Spanish DLI teacher, expressed that a lack of time to plan for sociocultural competence was a significant problem. Alejandro explained that he has been afraid of addressing sociocultural competence in the past because it is a lot of extra work, however, he said that if district and school leadership made sociocultural competence a focus, he would then make it an important part of his class as well. He said:

> "I've developed all of this idea about and that it's scary to have it because it is a lot of work, is a lot of work. So it's not easy. But I think if you have the leadership that says, hey, this is what we're going to do, and they're going to pay you for this extra time. 'And hey, I got your lunch here. Here are your standards. This is the framework that we're all going to agree to. These are your themes.' And I think that's that's really what needs to happen. And I think whenever that happens, the year that you're doing that during that school year, like so say we started doing that this year, that's not for implementation this year. You know, that might be a year or two years down the road when we're going to fully start. But I think you have to take that time to get people mentally ready for that change and also the time to prepare for that change, of actually planning for sociocultural competence."

Mireya, a first grade Spanish DLI teacher expressed that, in order to plan for sociocultural competence, she felt like she had to "reinvent the wheel" if she wanted to address it because it is not integrated into the state adopted curriculum. She stated that planning for sociocultural competence is a challenge because of the lack of time. Mireya said:

> "Our district just hired a new academic coach, and she's making See-Saw activities for the English-only classes, but there's nothing for dual language and it's like, oh, great, why are you sending me that? I can't send that out. And so everything is always like a challenge. You have to just reinvent the wheel in a lot of things. So, you know, if you want to do some type of activity, it's not something that's readily available. It's not something that you see in your curriculum. And there's just no tie into the sociocultural part of it into our curriculum. So that part of it is a big challenge, you know, and when you get down to it and you just don't have enough time, you just don't do it because you just ran out of energy or time to plan for it or get that done. And so that definitely puts us at a disadvantage."

The four participants who expressed that a lack of time was a barrier, especially when planning sociocultural lessons, believed that additional time should be allotted for dual language teachers to create and plan for lessons. Along with the four participants who discussed lack of time as a challenge, three participants believed that a lack of instructional time throughout the school day was a barrier when attempting to address sociocultural competence.

Teaching

Maria, a fifth grade Spanish dual language immersion teacher, stated that she found it challenging to fit in all the content areas in daily instruction in both Spanish and English, and that dual language teachers have less instructional time than English-only teachers. She explained that:

> "One of the barriers is time constraints. Having to teach certain content areas. Math, I need to get my math in, and then science, and social studies- bringing everything in, and then English language arts and Spanish language arts. We don't have the time to teach it all. So, yeah, we have a lot more to fit into our dual language program than English-only teachers do."

Melissa, a sixth grade Spanish DLI teacher, expressed that it is difficult to find time during the instructional day to integrate sociocultural competence because of other teaching responsibilities that teachers have to attend to throughout the day. She stated:

> "One of the biggest barriers is time. You have this assessment and this other assessment. Then we have this assembly and this survey and progress reports. It's hard to find the time to include sociocultural competence throughout the day, we have too many other responsibilities."

Leah, a second grade Spanish DLI teacher, shared that she found it difficult to fit all of the content areas in the instructional day, and even more challenging to then add sociocultural competence on top of everything else she already had to teach. She said:

> "I think dual language teachers already have to teach so much. If you think about it, we teach science and math in Spanish and then English in English and then social studies in English and P.E. in Spanish, and the library in English, and so on and so on. It's too

> much, it feels very overwhelming. I used to teach older students and it's even more difficult in the upper grades in dual. There is so much to do in one day. It's really, genuinely hard to add other things to our already packed day."

Six dual language teachers emphasized that a lack of time as the biggest barrier to addressing sociocultural competence in their classrooms. A lack of time and a lack of culturally relevant materials are connected challenges because a lack of access to culturally relevant materials adds to the already difficult challenge of not having enough time to address sociocultural competence.

Lack of Access to Culturally Responsive Materials

Six out of the twenty-one participants highlighted a lack of access to culturally responsive materials as a barrier that was preventing them from addressing sociocultural competence. Armento (2001), described culturally responsive materials as those that a) provide and use relevant and meaningful learning resources; b) create learning environments inclusive of cultures, customs, and traditions that are different from their own; and c) assist students in making meaningful connections between their lives and school-related experiences. The dual language teachers in Freire and Valdez's (2017) study DLI identified four system-level factors that reinforced their belief that there was a lack of culturally relevant materials that made implementing sociocultural competence challenging: limited content in the school library, lack of availability of materials in Spanish, limited representation of people of color in materials, and lack of cultural authenticity in materials (Freire & Valdez, 2017). In this study, the six participants who expressed that a lack of access to culturally relevant materials acted as a barrier when addressing sociocultural competence gave similar concerns as Freire and Valdez's teachers in their (2017) study, especially when it comes to a lack of availability of authentic, non-translated materials in the target language.

Maria, a fifth grade Spanish DLI teacher, expressed that one of the materials she lacked access to was cultural literature, books that the students and the teacher could utilize to address sociocultural competence. She stated:

> "So definitely I think that I need access to more resources. More books for the kids themselves to read in our library. We don't have a vast selection of books that speak of culture and different ethnic backgrounds. We definitely need more books in our classrooms and in the library that we can use to teach culture."

Vivian, a first grade Mandarin Chinese DLI teacher, talked about the importance of having access to non-translated, authentic literature and materials. She stated:

> "We use authentic materials from China. Those materials have cultural components already embedded into them, so it makes it easier to teach the Chinese culture. I cannot imagine not having the curriculum directly from China. What we do need is more multicultural read aloud books in English and in Chinese."

Teresa, a first grade Spanish DLI teacher, explained the challenge that dual language teachers face when it comes to having access to culturally relevant materials. She talked about wanting to honor her students' cultural backgrounds but feeling like she lacked the materials to adequately do so. She said:

> "I have students who come from all kinds of diverse backgrounds. I wish I had access to more books, more resources, to be able to honor my students' cultures and really bring in their cultures into the classroom. We need those resources in Spanish and in English."

Leah, a second grade Spanish DLI teacher, expressed frustration about having translated resources in Spanish rather than resources from Spanish-speaking countries. She stated that, by not providing students access to authentic literature in Spanish, they will not associate Spanish as a language of importance. Leah explained that a lack of culturally relevant resources was a barrier when she attempted to address sociocultural competence. She stated that:

> "Even there you're losing something in that translation process. And a lot of the books we have are written in Spanish from Spain and Spanish across the many Latin American countries varies. So finding authentic literature was probably my number one thing that I always was really struggling and grappling with, where it could be a good model for the

> kids, but also interesting titles, you know, the high interest creative choice and motivation. They were just like some of the books. And so, you know, translations are terrible. So what does that say about the value or the agency of Spanish itself? What are you saying? So there's this hidden kind of message that we're also internalizing around. Like, if you're not providing authenticity because this is not seen as a language of importance, even though it's spoken in like, what? Twenty-one countries or something."

Carmen, a second grade Spanish DLI teacher expressed that a lack of authentic, non-translated materials in Spanish acted as a barrier when attempting to address sociocultural competence. She expressed:

> "Oh, I would definitely say that the curriculum that we use because for example, right now we're using Benchmark. It is a straight translation from the English version, which means that the stories are not authentic. They don't necessarily feature, I mean, they're trying to be as culturally aware as they can, but just the fact that it's a translation like all the small books that we read. Pretty much all of them are direct translations. So I think having authentic literature or the lack of authentic literature in the curriculum that we're meant to teach is a big thing because it's just really lacking."

The seven dual language teachers who expressed that not having access to authentic, culturally relevant materials acted as a barrier when they attempted to address sociocultural competence in their classrooms, reiterated the necessity of having authentic, high quality resources needed to address sociocultural competence.

Lack of Professional Development

Four out of the twenty-one dual language immersion teachers highlighted a lack of professional development as a barrier when attempting to address sociocultural competence in their classrooms. Each response gave insight into the participants' professional development needs around sociocultural competence.

Ching, a first grade Mandarin dual language immersion teacher, stated that the Mandarin immersion teachers at her school site do not receive professional development and that opportunities for new learning are limited. She said:

> “So we don't have PD. We don't get those opportunities to talk to other dual language teachers, like building a connection with other dual language schools. We don't have that. Like, we are just learning from each other. And we don't have opportunities to attend conferences and learn new things. We have never received PD on sociocultural competence.The district just puts us with the English teachers.”

Tina, a fourth grade Mandarin DLI teacher, expressed similar frustrations. She stated that her district brings dual language teachers and English-only teachers together for professional development, without meeting the individual professional development needs of dual language teachers. She said:

> “I think definitely the barrier, for me, is the lack of training, the district doesn’t provide enough training for dual language teachers. Our principal and our coach, they are all English. They can't speak Chinese. They don't know the real needs of the Mandarin teacher. And also for the school district, there is no one at the district level that helps us, or who takes charge of the curriculum development, and they do not know Chinese at all. So I think that is the main problem for our school district. They don’t give us enough training and support. When we have PD, they just put dual language teachers with the English teachers and they forget about us. Yeah. The PD is not suitable for Mandarin programs. So basically instead of getting training, we, the Mandarin teachers at our school, we just help each other. So the experienced teacher helps the new teacher and we pass on some materials and ideas amongst us. We are very united and very helpful. And also sometimes when I find out some training may be useful for me or for us, we ask our principal if we can attend. So it is ineffective, but yeah, that is the situation.”

Teresa, a first grade Spanish dual language teacher, explained that she wanted the opportunity to receive professional development and to learn how to address sociocultural competence. She also stated that her district does not provide PD specifically for dual language teachers. She expressed:

> “I know for me I need professional development so I can learn how to implement sociocultural competence because I haven’t really learned much of the term until very recently. I wish we had more PD for dual language teachers because most of the time the district PD doesn’t apply to us. We need PD that applies to us, not just putting us in the same PD with the English teachers.”

Melissa, a sixth grade Spanish DLI teacher, spoke about wanting to receive more

professional development suitable for dual language teachers specifically, rather than general PD that may not apply to DLI teachers. She also stated that dual language teachers have unique needs that should be taken into consideration when it comes to teachers receiving professional development on important dual language topics. Melissa explained:

> "One of things that I would like to see change is more professional development from my district that is specific to dual language. I have been a dual language teacher for thirteen years and I can count on my hand the amount of times I have received PD issues specific to DLI. Usually the PD we receive is the general one that everyone in the district or school gets, but that doesn't take into consideration the special needs that dual language teachers have, like this sociocultural competence topic we are discussing. We should be getting PD on this. We should be learning about it."

The four teachers in this study who expressed that a lack of professional development was a barrier when attempting to implement sociocultural competence reiterated the message from Calderon's (2002) work, which suggests that the general professional development emphasis on collective action cannot be directly brought to bear on professional development for bilingual teachers, who need two kinds of collective spaces: one for themselves and one with their non bilingual counterparts (Tellez & Varghese, 2013). All four of the teachers who spoke about a lack of professional development as a barrier also discussed the fact that they were constantly being given professional development meant for English-only teachers, rather than being provided PD that specifically meet the pedagogical needs of a dual language teacher.

Lack of Understanding of Sociocultural Competence

Six out of the twenty-one dual language immersion teachers highlighted a lack of understanding of sociocultural competence as a barrier when attempting to address it in the classroom. In Freire and Valdez's (2017) study, there were six key individual and institutional factors that DLI teachers saw as contributing to their belief that they lacked the knowledge necessary to implement sociocultural competence: under preparation in their teacher education

program, unfamiliarity with culturally relevant materials, difficulty finding cultural connections in content areas like math and science, no knowledge of how to manage sociopolitical issues, no background knowledge of students' cultures, and lack of Spanish linguistic knowledge (Freire & Valdez, 2017). Teachers in the study expressed wanting to have more professional development on sociocultural competence, as they felt they came from university teacher training programs unprepared to teach minoritized students (Freire & Valdez, 2017). The six teachers who stated that they lacked knowledge of sociocultural competence expressed their frustration at not fully understanding the term, and some expressed desire to learn more about the concept.

Carmen, a second grade Spanish dual language immersion teacher and a participant in this study, is an example of a teacher who had an unclear definition in her mind of sociocultural competence. She reinforced the notion that if dual language teachers are expected to address sociocultural competence in their classrooms, they should have a clear sense of what the term means. She said:

> "It's definitely a term (sociocultural competence) that I haven't heard too often in trainings or in district PDs. I mean, I can attempt to come up with a definition of the word just based on what I know about dual, but I think it would be helpful if dual language teachers were taught more about sociocultural competence from our districts, especially if we are supposed to be implementing it in our classrooms."

Melissa, a sixth grade Spanish dual language teacher, spoke about the multi-layered nature of sociocultural competence, and how a lack of understanding or a lack of definition of sociocultural competence causes dual language teachers to not know how to address it in their classrooms. Melissa stated:

> "It's interesting because I think sociocultural competence is really not an easy concept to define. It has so many layers. If you think about it, what does it really mean? We don't talk about that too much. I don't know if that many people really know what it means because it seems that the word gets thrown around without meaning. How can we really teach it if we don't understand what it means? I think it has a lot to do with honoring my students' cultures. But I know it's more than that."

Norma, a fourth grade Mandarin Chinese dual language immersion teacher, stated that she had never heard the term "sociocultural competence" until recently. She explained that her district does not provide professional development for dual language teachers. She said:

> "The biggest barrier for me is that I don't know much about sociocultural competence, I have never heard the term until now, when I found out about this interview. I did not know about the three pillars either. We do not have professional development in my district for dual teachers."

Cristina, a first grade Spanish DLI teacher, explained that she would not know where to begin when it comes to planning or incorporating sociocultural competence into lessons. She said that she would not know how to create lessons. She stated:

> "I don't know how to incorporate sociocultural competence into my lessons. I wouldn't know what to do, I wouldn't know how to create lessons. I wouldn't even know where to begin when it comes to creating lessons."

Vivian, a first grade Mandarin Chinese DLI teacher, said "I didn't even know sociocultural competence was a goal of dual language education, like you said. I have never heard the term. I want to learn more about it." Maria, a fourth grade Spanish dual language teacher, explained that she did not understand what sociocultural competence meant, but that she is trying her best to address it. She stated that:

> "I don't really know what sociocultural competence means but I am starting to hear the term a lot more. I am not doing a very good job at sociocultural competence. I am doing my best to address it but I don't really know what it means."

The six teachers who discussed not having understanding of sociocultural competence could have been introduced to the same concept, but under a different term (i.e. cross cultural competence, multiculturalism, positive cultural attitudes, etc.), or could not have been introduced at all to sociocultural competence as a component of dual language education.

Lack of District and Administrator Support

Six out of the twenty-one dual language immersion teachers emphasized a lack of district and administrator support as a barrier when attempting to address sociocultural competence in their classrooms. Cristina, a first grade Spanish DLI teacher, explained how dual language programs in her district are "always forgotten." She spoke about how dual language programs in her district are not taken into consideration when it comes to resources and professional development. She stated:

> "Even though dual language programs are successful in my district, it seems that they are always forgotten. So the needs of the dual language programs are not central to the decision making in the district. They are never taken into consideration. And you get the sense that the district purchases a resource and then expects the dual language teachers to just, it's true you guys teach in Spanish, you'll figure it out. And then you're left with the real work. We aren't really supported. We never get PD specific for dual language either. So we don't really get resources or PD that would help us address sociocultural competence. "

Shannon, a first grade Japanese dual language teacher, explained that when she first started teaching, she was told by a principal that she was "not Japanese enough." The principal's behavior was caused by the pressures from the parents, who wanted a teacher who is "more Japanese." Shannon spoke about how that affected her identity, how much it bothered her to be asked by her principal to alter her identity to appease the parents. She said:

> "When I started off in the dual language program, I was kind of told by a supervisor to keep my American side on the down low, which was kind of weird. You know, it's like at first I was like, OK, I understand. I'm supposed to try to be professional and be more Japanese. And it kind of brushed up against my identity and like, you know, but I'm Japanese not that kind of thing. But at that point, the program was super young, I was just really young too. And I think she just didn't want to stir the parents up because at that point there was already a lot of anger. Is the teacher Japanese American or are they from Japan, that kind of thing you know? Like I just sort of downplayed. I limited my email interaction with the parents because I didn't want them to realize, oh wow, you're not Japanese. It's pretty obvious when you start writing, corresponding, it becomes very obvious, like, oh, she's not really Japanese. You know, the writing is not quite there. Right. So but after a while, you know, it's only been the past few years where I was like, you know what? It's actually probably better than I'm Japanese American because I actually understand what's going on with the kids, because I think that's the need because they... There are people who I mean, there are kids in our program who they don't, they're

like me. They're Japanese Americans. They're just, they're struggling. They're really struggling with the program. So it's like, well, let me give you my input, because I was not a Japanese teacher when I was a kid, when I was that age, you know, so I was in my thirties, now in my early forties. So by then I was like, I'm not Japanese. And yet I was being asked to sort of just be more Japanese because it would legitimize the program, you know, and everything it was. But I know... It's well, well intended. She just didn't want to make the parents upset."

Veronica, a first grade Spanish DLI teacher, when discussing the inequities that exist at her school site, stated that the biggest barrier she felt when attempting to address sociocultural competence was feeling alone, and feeling like nobody was experiencing the same anger at the injustices that were occurring at her school's dual language program. She stated that even though she had the support of her colleagues and principal, she felt alone because nobody else at her school site seemed to care about the inequities in the program.

"For me, feeling that I'm in this practically alone, even though I do have the support of my principal, I do have the support of my colleagues. They're wonderful colleagues, but I feel like no one else is engaged in the work that I'm doing. No one else is feeling this rage and this passion as I am and saying, well, what about what about this inequity? But what about this? And they're like, no, no, no, we don't have time for that right now. You know, they belittle it. And I said, no, this is really important. And I constantly have to be reminding them that we need to address sociocultural competence. And I said, well, the DLI program also has its requirements that you have to meet. Yeah, I just became enraged and I feel like I myself am advocating and fighting and that my colleagues are not quite seeing it yet. I know they're passionate and they're amazing teachers. They're amazing colleagues. I trust them, but I just feel like we're not, we're not on the same page right now."

Melissa, a sixth grade Spanish DLI teacher, explained how the principal at her school site does not want to treat the dual language teachers differently than the English teachers, and how that translates into a lack of support from the principal toward the dual language program. She stated:

"The biggest barrier is that, at my school, the dual language teachers do not have the support of the principal because the principal does not want to get on the bad side of the English-only teachers. There's weird dynamics at my school site between the dual language teachers and the English teachers and the principal always wants to treat both programs the same, but the truth is the dual language program has its own needs. So a lot

> of times if we want to take a field trip, if we want to do a certain celebration, the administrators will ask the dual teachers to collaborate with the English teachers so we can both do the activity. But the thing is, sometimes it is only for the dual language program and that's ok. The principal always wants it to be equal."

Ching, a first grade Mandarin Chinese DLI teacher, spoke about the high turnover of teachers at her school site because they do not feel supported by the district or the administration at her school. She talked about how many of the U.S.-born Chinese teachers have left the school, and now the teachers who are left are the ones who are there to receive their U.S. visas. Ching explained how a lack of school and district dual language leadership exacerbates the problem of lack of support. She stated:

> "The biggest barrier is the high turnover of teachers. Like, I still feel like I'm the new teacher, but like everyone is learning from me. And I have only been there for a few years. Asking me for advice. But like in our school, teachers change very fast. Our school just cannot keep teachers, to be honest with you. Like we do not have any support. Not from the principal or the district. All of us teachers, we stay here because we are getting work visas. So we cannot transfer to other schools. So when I got to my school, there were many American born Chinese teachers, and they all left. So, yeah. And I feel bad that since there is no right now, we don't have a Mandarin instructional coach and at my school we don't have any, there's no leadership like that."

The six teachers who explained that a lack of district and administrator support was a barrier to addressing sociocultural competence described their experiences at their school sites, and how they often felt a sense of aloneness because of that lack of support. Each of the teachers expressed their own unique frustrations at not receiving support from their school and district administrators.

Lack of Collaboration With Dual Language Colleagues

Eight out of the twenty-one dual language teachers interviewed for this study emphasized a lack of collaboration with other dual language teachers as a barrier to addressing sociocultural competence. Alejandro, a fourth grade Spanish DLI teacher, described how not having the

opportunity to collaborate with his dual language grade level colleagues affected how he addressed sociocultural competence. He said:

> "If I had the opportunity to collaborate with my dual language colleagues, and to plan cultural lessons, that would give us the opportunity to learn from each other, to share ideas, to plan together. It's too hard to do it alone. It's too much to research and prepare for on my own. We need to have the chance to collaborate with one another if we want to do a better job on the cultural piece."

Rafael, a seventh and eight grade Spanish DLI teacher, stated that as a middle school dual language teacher, there are not many opportunities to collaborate with the other dual language teachers at his school site. He also stated that he does collaborate with other dual language teachers to plan for the academic part of his day, but not for the sociocultural component.

> "I personally would love to collaborate with other dual language teachers at my school site so we could work together to plan the cultural lessons. It would be a lot easier because we could share the work if we worked together. We do collaborate for the academics but not for the cultural."

Shannon, a first grade Japanese DLI teacher, discussed the challenges with collaborating with the English-only teachers at her school site. She talked about not feeling fully embraced by the non-dual teachers, and how they do not participate in the Japanese program's cultural activities. Shannon discussed her principal's unwillingness to develop the dual language program's school-wide sociocultural competence practices because she was afraid that the non-DLI teachers would think it was inequitable. However, Shannon described how the non-DLI teachers do not want to collaborate with the Japanese DLI teachers on cultural practices. She said:

> "I kind of feel like there is sort of a lack of, not all the English only teachers, but if we (the dual language teachers) were to say, do you want to join us to do this? But I think they would just kind of feel like. Well, why? That's not no, that's you there is sort of a culture of us versus them that we feel, that the dual program teachers do feel, and we've brought it up with the principal and I don't know if she really knows what to do with it, but there is sort of a you know, not everyone's completely shown that they embrace us, But I think if we were to ask for more than that, I think especially the older teachers who

> are just a little bit more set in their ways, they'll just I've had I felt that resistance and I have I don't know, the 'I already know what I'm doing and I don't feel like participating,' attitude. So that type of thing or, yeah, we can't get them on board. Also the principal insists on including the non-dual teachers in all of our cultural activities, but they don't really want to be a part of it."

Teresa, a Spanish DLI teacher, spoke about not collaborating with the other dual language teachers at her school site because there is one dual language class per grade level, so she mostly collaborates with the non-dual English teachers rather than the dual language teachers. She explained:

> "At my school site, the dual language teachers never even meet all together. We just collaborate with our English, non-dual counterparts. We actually never plan with other dual language teachers. We are a small program so it's only one DLI class per grade in the upper grades. So we just work with our grade level team, so it's one dual language teacher and two non-dual teachers per grade."

Leah, a second grade Spanish DLI teacher, discussed vertical articulation with the dual language team at her school. She said that the dual language team at her school does not meet for vertical articulation, which causes the DLI teachers to not have the space to bring up concerns about the program, or to discuss program needs. She stated:

> "There's not a whole lot of vertical articulation happening, something that I think is essential and it is absent from our program. We do collaborate with our grade level, but not with the whole dual language team. There isn't a monthly dual language immersion meeting. So there isn't a space or a place to have discussions around some of the negative patterns we see in our dual language program."

The eight dual language teachers in this study who stated that a lack of teacher collaboration was a barrier when attempting to address sociocultural competence, expressed that they wanted to have more opportunities to collaborate with other dual language teachers in order to plan sociocultural competence lessons.

Parent Pushback and Disapproval

Four out of the twenty-one dual language immersion teachers highlighted parent pushback and disapproval of sociocultural competence lessons as a barrier when attempting to address sociocultural competence in their classrooms. The teachers expressed being fearful of parent backlash when incorporating sociocultural competence into their lessons, specifically if the lessons have to do with topics that have been historically seen as controversial (i.e. Black Lives Matter, racism, homophobia, LGBTQIA+, immigration, etc.). The teachers also spoke about some dual language parents being openly vocal when they disapprove of a lesson or a concept being addressed in the classroom, especially those parents with the most power and privilege, such as White, affluent parents. The examples of parent pushback and disapproval that the participants gave when discussing the topic of barriers that they face, highlight the pressures that dual language teachers face when parents overpower schooling situations, essentially changing the power dynamic between teacher and parent. The participants' responses also highlighted how parent pushback or disapproval of a teacher's approach to a topic often causes the teacher to stop using that approach altogether in order to prevent possible future problems.

Diana, a fourth grade Spanish dual language immersion teacher, explained the dynamic that she faces with some parents who may not agree or misinterpret a lesson or message that she sends to students in class. She also discussed "playing it safe," when it comes to certain lessons, so that parents do not become upset. She stated:

> "So I'm always afraid that the parents are going to turn things around and misinterpret my message. And I think, like, I kind of try to just play it safe because I don't want to ruffle feathers. And so, yeah, it has become one of those things where, like, OK, I'm going to play it safe, like I'm not going there. I'm just not going to teach about things that some parents may get upset about. And I think in general, a lot of our dual language parents just really are very vocal. So it's like I think it happens a lot more with this group of parents. And so I'm very likely to tread on the side of caution and almost avoid things, because I, I don't want to offend somebody and I don't and I don't want my message to be misinterpreted, taken home. And then I'm hearing from my principal with an upset parent."

Diana also spoke about not knowing how to approach every cultural situation, and having fear of being perceived as not being culturally sensitive. She stated that she fears "coming off as aggressive or ignorant" if she says something that someone may take offense to. She said:

> "I think sometimes being culturally sensitive, like I don't know if I'm going to say something that might offend somebody, like sometimes I'm not even sure what the terms are. I don't want to come off as aggressive or like ignorant because because I don't know, I'm only my cultural group and I can only identify as what I am and I don't know that I'm going to offend somebody that, you know, even even if whatever it is, their background may be like. And so I'm always afraid that, like, I'm going to say something that doesn't sit well with somebody because I don't understand every culture one hundred percent, so even if I say like, I said, like, I have a student that's African-American and then I've had kids tell me, like "just say Black", you know what I'm like? I don't know, because I feel like if I say black, you're going to be like, I'm African-American and I don't know if I'm being culturally sensitive."

Sabrina, a fourth grade Spanish dual language teacher, spoke about her experience as a Latina teacher teaching in a predominantly White area, where many of the parents have conservative, "Trump supporter," political views. Sabrina explained that when she addresses sociocultural competence in her classroom, she knows to keep it superficial, mostly about holidays and celebrations, so that the parents do not get upset. She said that some of the parents would become upset if she "overdid" the cultural component, because the parents are mostly interested in their children learning Spanish so that they have more access to opportunities as they get older. She stated that a barrier to addressing sociocultural competence is parents not being supportive of the cultural component of the dual language program, and "only wanting the language" and not the culture. She also explained that some parents in the community enroll their children in the dual language program so that, when they get older, they can take over their families' businesses. Sabrina also explained that since the school is in a predominantly White area, many of the Latino parents are the agricultural workers who work for the White families. Therefore, she explained that some of the White parents' motivation for enrolling their children

in a Spanish dual language program is more for business purposes rather than a desire to expose their children to multicultural spaces. Sabrina went on to state that parents' disapproval and pushback when the teachers attempt to address sociocultural competence in their classrooms, causes "a big loss on our end" because it affects whether or not the teachers bring in the cultural component to the classroom. The parents' pushback on the sociocultural competence component of the program influences whether or not it gets addressed at all. She explained:

> "It's because I teach in a predominantly white, big Trump supporters, very much like political area. Parents say hey 'like we are coming to school. You're teaching us, now move on. We don't need to know about this kind of other stuff. Give us the language and move on.' And so I know that we get a lot of pushback with some of these, even with the Dia de los Muertos activities that we've tried to make it like a bigger thing just to show some kind of like, hey, there's culture like besides the language. So I think a lot of teachers just try not to even touch it. So I think it's a downfall because there's many, many, many of us that feel like, hey, you're if you're getting the language, you also need to get some of this culture right. Like, you need to understand how some of these things work and not just in, like select a few classrooms. So I think that's a big loss on our end. But I think it's because of that, because of where we are, there's a lot of pushback. So they want the language, but they don't want the cultural piece.And they don't want the cultural piece because the parents put their kids in the program so they can eventually grow up and run their businesses or their farms when they grow up. They want the kids to learn Spanish so they can get jobs when they get older. They get upset if we overdo the cultural piece."

Sabrina also spoke about what would happen if dual language teachers attempted to address social issues such as the Black Lives Matter (BLM) movement. She explained how her school district sent a message to the teachers instructing them not to discuss BLM in their classrooms. Sabrina also discussed how Black and Brown children are subjected to being called derogatory terms at school, including her own children, as well as the principal's children. Both Sabrina and the principal of the school are People of Color (POC). She stated:

> "I think I would get talked to honestly from higher ups. We've even had a conversation of Black Lives Matter with the district. And they said, uh, so we cannot. We are bound. We cannot go there, you know what I mean? And I understand because it's a big thing in our and I'm telling you, it's a big thing where our district is. We do not get a lot of African-American students, unfortunately, we do not. And they've said it and they've voiced it.

> They do not feel like they're being supported. Why? Because it's a very small amount of African-American students that we have. And we hear all the time that it's OK for somebody to call a kid the N-word. And they think that it's funny. I hear it and it's like you're reamed and you're out of here, but it happens on the playground. Then, you know, what do I do with my African-American student who feels terrible because of these derogatory words? You know, there's only so much you can do. And I know that I may create a safe space in my classroom. But again, I mean, if it's if it's not being implemented or it's kind of like I'm not I'm not going to go there, you know, this kind of thing, that it makes it very difficult for us to be able to address it. And I've brought it up with our superintendent, our principals, because my kids go there, too. And I've gotten those derogatory words about my children and I've said, 'this is not OK.'"

Sabrina also stated that teachers are afraid to go beyond the superficial aspects of sociocultural competence, which mostly consists of already socially accepted holidays and celebrations such as Dia de los Muertos or Cinco de Mayo, because parents would not welcome anything that had to do with deeper aspects of "our culture." She reiterated the notion that dual language teachers are afraid that parents will become upset if they teach about certain topics, especially in Sabrina's particular school district, where most parents are assumed to be, as Sabrina stated, "conservative, Trump supporters." Powerfully, Sabrina stated that:

> "Teachers are afraid to go beyond the holidays and celebrations because of some of the politics. I don't think it would be welcomed by the parents to do anything that has to do with our culture."

Veronica, a first grade Spanish DLI teacher, expressed anger and frustration at the amount of power that some parents are given by the district and/or the school's administration. She recalled a time when a former student's mother became upset and the fact that she gave quite a bit of homework to the students. The mother went to the principal and the principal ordered Veronica to stop giving homework immediately. The student was one of the only White students in the class at the time. Veronica stated:

> "When I used to teach fifth grade dual language immersion, I would give my students a good amount of homework. One of my students was a dancer and would practice for hours each evening. The mother one day went in screaming into the principal's office, saying that her daughter 'was never going to do homework.' The principal called me,

> while I was teaching, in front of the mother and the rest of my students, and began to scream on the phone, telling me that I needed to stop giving homework immediately. I remember being so shocked. This parent, who happened to be wealthy, White, and privileged, was able to force the principal to tell me to stop giving homework. And the principal did it. Without even asking my side of the situation. She was one of the only White parents at the time, now more and more of the students and families are White."

Veronica also gave an insight into the challenges that dual language teachers face when they introduce lessons that address the critical consciousness component of sociocultural competence. She spoke about the power that parents have over what happens in dual language classrooms. Veronica stated:

> "I feel really alone as a dual language teacher. I see a lot of injustices that go on in the program and nobody seems to care. When I plan lessons on topics that I know are important to my community, I have to be worried that the parents are going to go to the principal and complain. So if I teach about Black Lives Matter, or even like the book I read to the kids the other day about an LGBTQ boy. Believe it or not, sometimes even when we teach about Dia de los Muertos, the parents complain. I always have to worry that the parents are going to complain. We say we want our program to be built on equity, but then when teachers teach a certain way and parents complain, the principal doesn't support us. The principal doesn't even know about DLI. She's just there to make sure the parents are happy."

The four dual language teachers who spoke about parent disapproval and pushback as a barrier to addressing sociocultural competence, provided insight and examples into the dynamics that exist amongst parents and teachers in some dual language programs. Some of the examples that the teachers gave had to do with some dual language parents not wanting teachers to teach about social justice topics that are oftentimes seen as controversial, such as systemic racism and homophobia, or some DLI parents not wanting a large focus on sociocultural competence, despite the fact that they have enrolled their children in dual language programs. Even though sociocultural competence is a goal of dual language education, parental opposition and pushback to sociocultural competence causes some dual language teachers to be fearful of fully embracing sociocultural competence pedagogy and practices.

Each of the twenty-one teachers in this study identified barriers that they face when attempting to address sociocultural competence in their classrooms, and described those barriers through the lens of their own classroom experiences. Seven categories arose when coding the data for research question three. Having in-depth insight into the barriers that dual language teachers face when they attempt to implement sociocultural competence in their classrooms also allows for further exploration into the preservice and inservice learning experiences that contribute to dual language teachers' knowledge of sociocultural competence. Identifying the barriers that K-8th dual language teachers face when addressing sociocultural competence in their classrooms allows for preservice and inservice dual language teacher educators to best prepare and support DLI teachers to serve in modern-day dual language classrooms.

Research Question #4:

What preservice and inservice learning experiences do K-8th dual language immersion teachers identify as having contributed to their knowledge of sociocultural competence?

Finding #4: The K-8th dual language immersion teachers that I interviewed stated that *they receive little or no preservice and inservice education on sociocultural competence, and that they develop knowledge of sociocultural competence by independently seeking out learning opportunities such as webinars, conferences, university courses, and other professional development experiences.*

The last goal for this study was to explore the learning situations that K-8th dual language teachers identify as having contributed to the development of knowledge of sociocultural competence in both preservice and inservice teacher education. Finding four states that K-8th dual language immersion teachers receive little or no preservice and inservice education on sociocultural competence, and that they develop knowledge of sociocultural

competence through independently sought-out learning opportunities such as webinars, conferences, university courses, and other professional development experiences. Many of the participants in this study expressed that their school districts did not offer many professional development opportunities for dual language teachers, so when they had developed a knowledge base around sociocultural competence, it was usually because the teachers had independently sought out professional development during their personal free time. Some of the teachers expressed frustration at their districts' lack of purposeful professional development (PD) options for dual language teachers, and or their districts only offering PD meant for English-only teachers, and then being expected to translate materials in the target language, or having the PD not apply to DLI teachers at all and having it be a waste of the teachers' time.

Many of the participants expressed a similar sentiment about their preservice dual language teacher education experiences, which most felt did not prepare them to address sociocultural competence in DLI classroom settings. This finding aligns with Calderon's (2002) study that reports the results from a survey of one hundred bilingual teachers regarding their specific professional concerns. Among these, they noted that the professional development specifically aimed at bilingual teachers was not highly regarded by most bilingual teachers, who reported that the conferences they attended and the professional development offered by the school district were often redundant and failed to provide a forum for their genuine professional concerns (Tellez & Varghese, 2013). Calderon's (2002) work suggests that the general professional development emphasis on collective action cannot be directly brought to bear on professional development for bilingual teachers, who need two kinds of collective spaces: one for themselves and one with their non bilingual counterparts (Tellez & Varghese, 2013). Although Calderon's (2002) study took place approximately twenty years prior to this study, a

lack of preservice and inservice dual language teacher education continues to be a pervasive issue for dual language teachers.

Self Sought-Out Learning Experiences

Fifteen out of the twenty-one dual language teachers in this study spoke about independently seeking out professional development experiences, in order to learn about sociocultural competence. These professional development experiences included: webinars, conferences, and university classes. An important issue that many of the dual language teachers discussed during the interviews was not receiving enough professional development from their school districts, which in many cases led them to seek it out on their own through other avenues.

For example, Lisa, a second grade Spanish DLI teacher, stated that she has paid her own registration to attend dual language conferences for the last four years. She explained that her previous school district would spend the money so she could attend the National Association for Bilingual Education (NABE), California Association for Bilingual Education (CABE), and Association of Two-Way and Dual Language Education (ATDLE) bilingual education conferences. However, in the last four years, she has paid her own registration to be able to attend the conferences. Lisa stated that it is by attending dual language education conferences that she learned about sociocultural competence. She said:

> "Here's the thing, I first started teaching in my old district and we had a lot of money, so I went to NABE, I went to CABE, I went to ADTLE. The last four years I have paid for my own registration to go to the dual language conferences. Because it's important to me to be connected with those ladies, Rosa Molina, they're the ones that taught me and there's always a workshop there. I always wanted to go to La Cosecha. So it's through the conferences that I started learning about sociocultural competence."

Sabrina, a fourth grade Spanish DLI teacher, explained that she attended a CABE

conference institute last summer, where she dove into the work of author Bettina Love. She said that she felt triggered after attending the conference, which is when she began exploring books that have to do with sociocultural competence. She stated:

> "I went to the CABE Institute too this summer and got a little more information. But after attending that, I think it really triggered me and so I started reading Bettina Love. I started reading just a bunch of authors that have to do with culture and awareness and, you know, like white fra(g)il(i)ty and gentrification and just reading on that. So I understood my students better, but I also understood how to approach it. So that's where I kind of learned about sociocultural competence."

Diana, a fourth grade Spanish DLI teacher, explained that she first learned about sociocultural competence by doing a training with Dr. José Medina. Dr. José Medina is a dual language consultant and teacher educator who is active on Twitter, Instagram, Tik Tok, Facebook, and Youtube. So much so that he has become quite famous in the dual language world. Dr. Medina is an author, former dual language teacher and principal, and currently trains dual language educators all over the United Stated States. Diana stated that she did not know sociocultural competence was the third pillar of dual language education, despite the fact that she has been a dual language teacher for over ten years, until she attended a training with Dr. José Medina. Diana said:

> "So honestly, I did training with Dr. Jose Medina. Jose Medina had a webinar. So I did attend a webinar of his over the summer and I was like I had never heard of sociocultural competence as being the third pillar. And I've been teaching dual immersion for quite a while now. And so for me, I was like, how come I didn't know that like. I never heard I mean, I at least I don't recall it coming from anybody at any of our dual language meetings, I don't recall those three pillars ever being mentioned anywhere, right? We never have training about this in my district so I don't know."

Maria, a fifth grade Spanish DLI teacher, also learned about sociocultural competence from Dr. José Medina. She said that Dr. Medina taught her about the three pillars of dual language education. She stated that:

> "So I've been learning a lot from Dr. José Medina. I went to one of his workshops where he mentioned three pillars. And I mean, I don't have them written down. I have all these pictures of them. Right. But I know. So he started saying, we have this. Like you said, there's these three pillars. And I'm like, yeah, where have they been? Where have these pillars been? And now sociocultural competence. I learned about it from him because he always posts about it on social media. I, I never I never learned about any of this before."

Veronica, a first grade Spanish DLI teacher, said that she learned about sociocultural competence by attending Dr. José Medina's free webinars, reading books, and listening to podcasts. She said that, because of Dr. José Medina, she has been able to learn more about dual language education, specifically sociocultural competence. Veronica spoke about how Dr. Medina's webinars on sociocultural competence gave her insight on how her school's dual language program does not do much to address sociocultural competence. She stated:

> "Because I have dived into sociocultural competence and invested so much time over the summer listening to every single Dr. José Medina webinar that he offered, and reading during the summer, I realized that we have to teach the sounds and the letters and the high frequency words. But it's not working for me because I'm aware of certain things and aware that there are these goals that we have to meet as a program and their percentages that we have to program that we're not doing, or I'm aware of the inequities. When you learn more about dual language is when you realize your program has a lot of problems. Like Dr. Medina when he talks about sociocultural competence. That's when I realized that we don't really do anything for the third pillar."

Norma, a fifth grade Mandarin Chinese dual language teacher, talked about a class she was taking at a university where she is acquiring a dual language certificate. She decided to take the class so she could learn more about dual language immersion. She stated that she is getting the certificate because sometimes "you just have to go and research things yourself." Norma stated:

> "So I have two children who also went through the Chinese immersion program and now they are in high school so I have a lot of experience just from that. And then when I came in and became a teacher myself, the professional development helped with learning how to be a language teacher, you know. I also read a lot of articles and books and I have to study a lot, like the language. This week I am reading ten articles already because my professor gave us the articles so we can learn. So learning like this helped me to understand. Right now I am taking a class because I am getting a dual language

> certificate. I just want to learn more. Right now we are learning, what other researchers and data shows and what are the practices, what is good pedagogy and what is important for language learners. And sometimes I just need to have new information so I can be a better teacher, so I would just go and then go and research things myself, right? So that's how I acquired all of this knowledge."

Cristina, a first grade Spanish DLI teacher, explained that she is currently acquiring her dual language certificate. She said that she is interested in getting the certificate because she wants to learn more about emergent bilinguals. She goes on to say that it has bothered her that, in her experience, it has been the Latino students in the dual language program who have not been as successful academically. She exclaimed, "Es que lo dan todo, hasta el idioma, and then it's somebody else who takes it and runs with it!" which translates to "it's just that they give everything, even their language, and then someone else who takes it and runs with it." Cristina expressed the frustration that despite the fact that the Spanish language is some of her students' heritage language, the Latino students continue to struggle academically. She showed her anger by expressing herself, by saying that the Spanish language is being used to benefit some students, while the Latino students struggle academically. She stated:

> "So right now I'm taking classes to get my university dual language certificate, so hopefully what I'm personally interested in learning more about emerging bilinguals, which I think is the kind of a student that I've been seeing in my class over the years and those of the students who arrive with a stronger Spanish, you know, it's kind of maybe Spanish dominant. But again, they are students who are not necessarily succeeding academically as much. So it has been bothering me over the years that, you know, es que lo dan todo, hasta el idioma, and then somebody else takes it and runs with it."

Ching, a Mandarin dual language teacher, said that she went to a PD session on sociocultural competence, by the Chinese Teachers Association. She said that she does not get much professional development from her district. She stated:

> "I haven't really learned about the actual term 'sociocultural competence.' Not that term, but I did when I went to some PD while not provided by our school district, I went to some PD at the Chinese Teachers Association. They would have some conference

> presentations on culture, how to implement Chinese culture and teaching. They are those kinds of presentations, but not provided by our district. Yeah, in our school district, we don't even get a chance to attend any training for Chinese immersion teachers. It's just English training. And then we have to like, translate everything adopted into our own program by ourselves. Yeah, we feel like we didn't get much support from our district."

The fifteen teachers independently sought out their own learning opportunities where they could learn about sociocultural competence because they had received little or no preservice and inservice education or professional development from their school districts.

Preservice and Inservice Education on Sociocultural Competence

Thirteen out of twenty-one dual language teachers in this study stated that they received little or no preservice and inservice education on sociocultural competence. Eight of the twenty-one teachers stated that they received some preservice and inservice education on sociocultural competence. Some of the participants learned about sociocultural competence for the first time when they volunteered to be interviewed for this study.

For example, one of this study's participants, Leah, a second grade Spanish dual language immersion teacher from Northern California, spoke about her frustrations at not receiving professional development from her school district. She states that her district views dual language teachers as an "afterthought." Leah's response corroborates much of what Calderon (2002) reported in his study almost twenty years ago. She stated that:

> "I have worked at several dual language schools and one thing never changes. Dual language teachers are always treated as if we were invisible. We never get PD and when we do, we just get lumped in with the English teachers. We are always an afterthought. Anything we ever need is an afterthought. They want to treat us all the same so the English teachers don't get mad. But we have our own needs that never get addressed. I don't think I have ever gotten PD for anything that has to do with dual language from the school district. I always have to find my own conferences or my own learning experiences. I wish the district took us more into consideration."

This finding also aligns with research that states that bilingual teachers benefit from

effective professional development (PD) and collaboration with other dual language teachers (Pérez Cañado, 2016). An important factor in the professional development of bilingual teachers is the highly politicized nature of bilingual education (Téllez & Varghese, 2013; Varghese, 2004). Because of this, PD for bilingual teachers "must be considered separately from all other teacher PD" (Téllez & Varghese, p. 129). This finding is reinforced by the literature that states that most professional development that dual language teachers receive tends to be nonexistent or inadequate and ineffective (Putnam & Borko, 2000).

This finding reinforces the notion that dual language immersion teachers require their own space to learn from one another, to collaborate with each other, to have access to learning opportunities where they can learn specific pedagogical practices to address the three goals of dual language education. Dual language teachers require frequent and deliberate professional development that meets their specific needs as bilingual educators. Ching, a first grade Mandarin Chinese dual language immersion teacher in Southern California, spoke about this during her interview. She was upset that her school district had hired Mandarin Chinese dual language teachers, yet they had not received any support or professional development. She spoke about not receiving professional development for dual language teachers, and she also spoke about the frequent turnover of Mandarin teachers at her school and how the teachers are left helping one another because they do not receive support or guidance elsewhere. She stated:

> "There is a high turnover at my school with the Mandarin teachers. I have only been a teacher for a few years and everyone asks me for advice. I have to help everyone and I don't even know myself. The dual language team is a very close team. We help each other with everything. Many of us are here to get our visas and then we will just quit. Nobody in the district knows what they are doing for us at my school. Nobody knows about Mandarin dual language. I didn't even know that much about sociocultural competence because I never learn anything from my district. They just send us with the English teachers and then we have to translate everything ourselves. It's like they have forgotten that they have a Mandarin Chinese dual language program."

Another example, Shannon, a first grade Japanese DLI teacher, said that the first time she heard the term "sociocultural competence" was when I emailed her to participate in this study. She said that she had never received formal study in dual language education so she has been learning on her own. She said:

> "No. So that's the thing. Actually, the first time was when, you know. Yeah. When you emailed me. So because I had never heard of sociocultural competence before you emailed me. I didn't get any getting like I haven't had any formal study of dual language immersion. So it's sort of just going on my own for my own learning I guess."

Ching, a first grade Mandarin Chinese dual language teacher, spoke about not understanding the term "sociocultural competence" prior to the interview for this study. She explained that her school district has not offered the dual language teachers any training on sociocultural competence. She stated that:

> "I had never really heard the term "sociocultural competence" before, and I had not really heard that there are three pillars in dual language. My district has not trained the dual language teachers on this. When I read about your study I started learning more about it."

Norma, a fourth grade Mandarin Chinese dual language teacher, spoke about not knowing much about sociocultural competence because her district does not provide professional development to the Mandarin Chinese dual language teachers. She said:

> "I haven't learned much about sociocultural competence because we don't really get PD in my district. I wish I could learn more."

Teresa, a first grade Spanish dual language teacher said that she has a Master's degree in multicultural education. However, she got her degree quite a long time ago. She spoke about having to train herself on dual language practices as she went along. She stated:

> "So my Master's degree was in multicultural education, but it was so long ago. As far as training on sociocultural competence, what are we doing now? Right, zero, right? I mean, come on, they come after school, the staff meeting when everyone's fried. Right? And it is mostly look at this strategy and look at this strategy. But there's not a lot of the pedagogy and things to help us with this deeper understanding of it. We did not get that. So we at my school often talk to each other like, where's our blueprint? How do we know

> how to do this? Dual is hard. Nobody shows you how. That's what we have right now, is something called a side by side English standards and the Spanish standards. But, even if we had training on that, that would help because who has time to go through that and internalize it? We should do it together as a team. So we're all in the same boat, on the same block that we've been training ourselves as we go along."

Mireya, a first grade Spanish dual language teacher, said that her school district only gives her three days of professional development per year. Mireya also discussed how the population of her students has significantly changed over the years, which has affected her approach to sociocultural competence. She stated:

> "The most training the district provides us is three days in one year where we go all day. We do not learn anything that pertains to dual language. And it's interesting because the population of my students has changed so much over the years, before the Latino families were so respectful and now so many of my families are White, college educated, and dealing with parents are students like that, it's a whole different way of doing things and it opened my eyes to the third pillar of the language. Once my students' demographics started changing, I really started wanting to learn more."

Although thirteen of the twenty-one teachers reported receiving limited or no preservice and inservice education on sociocultural competence, eight out of the dual language teachers stated that they had preservice and inservice learning experiences that developed their knowledge of sociocultural competence. The eight stated that the learning opportunities they experienced greatly influenced their knowledge of sociocultural competence. The learning experiences the five dual language teachers spoke about included a) graduate degree programs that have a focus on dual language education, b) bilingual education conferences, c) bilingual authorization programs, and d) the Cultural Proficiency Framework by Dr. Randall Lindsey.

Alejandro, a fourth grade Spanish dual language teacher, spoke about his experience in a Master's program that was focused on dual language education. He explained:

> "So I actually just completed a Master's degree program that was focused on dual language education, social justice and critical literacy. So I learned a lot about sociocultural competence in that program. It's actually one of the best programs for dual language in California, and they focus a lot on sociocultural competence."

Vivian, a first grade Mandarin Chinese dual language teacher spoke about the dual language team at her school site and how they are very united. She spoke about getting a Master's degree that focused on language and literacy and then becoming a board member on the California Association for Bilingual Education (CABE) Mandarin Chinese committee. She stated:

> "Well, one thing is I do collaborate a lot with my colleagues and because we are a really tight team. So whenever we have any thoughts, it's really easy for us to talk to everyone like to share my concern with them and we can talk things out. And then from my side, my own education background, I guess, when I was in my Master's program, I joined CABE and I was actually the vice president of CABE Mandarin for two years. Well it was mostly event planning. We also collaborated with a nearby school district and we went and did an after school Mandarin program for two semesters, yeah, and I went to conferences and we held workshops. I have been to at least two CABE conferences. So in my Master's program they definitely talked about the cultural component, and definitely dabbled in it."

Tina, a fifth grade Mandarin Chinese dual language teacher, talked about her experience in the bilingual authorization program at a large university in Los Angeles. She stated:

> "Ok, so I did the bilingual authorization program at the university. I think it is a very good program and it is not only for the Mandarin teachers, but we also had Spanish teachers as well. We shared a lot of experiences with each other on cultural competence. We wrote lessons and we made sure to hit the cultural targets and language targets. And so after this lesson, what kind of cultural background do we need them to master? OK, so and also some social emotional targets or something else like this. And we developed this project together. And after the design, we have three days. And we went to the nearby dual language school and we taught those lessons. So we just implemented the lesson plan into our real teaching and we would teach together as a team. So it's a very wonderful and special experience. And you can learn a lot from other teachers. And also our professor monitored our progress and observed our lesson. They check in with us every day, every class, and with every lesson-and help us to revise our lesson plan. We have real teaching in the classroom, so that's great. I think I learned a lot, although intensive, maybe 10 days, only two weeks. But I really learned a lot about how to address sociocultural competence."

Rafael, a seventh and eight grade Spanish dual language immersion teacher, talked about the experience he had during his doctoral program with the Cultural Proficiency Framework by

Dr. Lindsey. He said that the framework allowed him to work on his cultural biases and "blindspots." Rafael mentioned that he uses the framework with his middle school students as well. He stated that it is the best cultural framework he has encountered, one that includes cultural self-assessments and self-reflections. He stated:

> "But I also noticed that there's many different names for sociocultural competence that have been evolving around time. And that's a problem, because when you talk about the same concept in different and different names, people get confused. The other thing is that I think with everything we said, it's so sometimes it's so theoretical and so in the fields of ideas that there's no second part, which is competence. How do we do that? How do we just get hands on that? That's the problem. Well, I can tell you that throughout my exams, I didn't learn that much, but I was really amazed by a framework that I learned when I was doing my doctorate studies. I was really, really blessed with the teachings of Dr. Lindsey, which is the Cultural Proficiency Framework. Yes. And I was with them in class and I discovered a framework. And that's the one I'm using in my class. The first thing I learned is that everyone can have blindspots. So you may be you may have prejudices, you may say things that hurt other people so you need to inform yourself. And then in that continuum to become proficient, you need to be stuck with yourself, make like a self assessment. And from there, just what I learned is to learn how to improve one step at a time and be proficient in each of them. Then I also learned that it applies to many other aspects, not only language, but also gender, sexual orientation, ethnicity, and I really love that. I think it's probably for me it's the most accurate and the best framework."

The twenty-one K-8th dual language teachers who participated in this study spoke about their experiences with sociocultural competence, how they defined it, how they implemented it in their classrooms, the barriers they faced when attempting to address it, and what they learned about sociocultural competence in preservice and inservice dual language teacher education. Sociocultural competence is a complex, multidimensional phenomenon. The diverse perspectives and experiences of the twenty-one participants in this study gave important insights into sociocultural competence in dual language education.

Summary

The qualitative data gathered by this exploratory study, through twenty-one interviews of K-8th dual language teachers from California, produced four research findings. In the next

chapter, I give recommendations and implications for each of the study's findings, and I provide suggestions for future research and practice.

Chapter Five: *Discussion*

The more languages you know, the more you are human.

Tomáš Garrigue Masaryk

Overview

This chapter provides a) a brief overview of the findings, and b) discussions around the complexity and multidimensionality of sociocultural competence, as well as c) a reflection on some of the inequities that exist in DL education, through the perspective of Leah, a second grade DLI teacher who participated in this study. It also reviews three recommendations based on the findings, and discusses the limitations and ethical considerations of the study. Importantly, this chapter reviews potential next steps, as well as implications for further research on sociocultural competence in dual language immersion education.

Twenty-one K-8th dual language immersion teachers from California took time out of their busy lives to sit down for a sixty-minute one-on-one interview to discuss sociocultural competence, not because they would be receiving a gift card for participating or because they were eager to add more responsibilities to their already large workload, but because they wanted to learn more about sociocultural competence, a term that most of them had little to no experience with. The DL teachers' insights and perceptions into the most elusive of the DL goals played a fundamental role in capturing some of the elements that make up sociocultural competence. This research was guided by research questions that were written to encapsulate these four important areas of study: a) perceptions of sociocultural competence held by K-8th DL teachers, b) pedagogical practices used by DL teachers to address sociocultural competence, c) the barriers DL teachers face when they attempt to address sociocultural competence, and d)

what DL teachers have learned about sociocultural competence through preservice and inservice DL teacher education. The interviews resulted in four findings, which can be summarized as:

The K-8th DL teachers that I interviewed for this study:

a) perceived sociocultural competence as a multidimensional and complex phenomenon,

b) view or define sociocultural competence in six ways that I labeled as: 1) critical consciousness, 2) Culturally Responsive Pedagogy, 3) student identity development, 4) teacher identity development, 5) student empathy development and cultural awareness, and 6) target or partner culture/s development,

c) face seven barriers when attempting to address sociocultural competence (i.e. lack of time, lack of knowledge of sociocultural competence, lack of culturally relevant materials, lack of professional development, lack of DL teacher collaboration, parent pushback and disapproval, lack of district and administrator support), and

d) stated that they received little to no preservice and inservice DL teacher education on sociocultural competence.

The next section provides a reflection on the abstract and convoluted nature of sociocultural competence and how difficult it is to fully capture the meaning of the term. Along with discussing the complexity of sociocultural competence, this next section unpacks and problematizes the notion of culture as a stagnant, monolithic construct that is used almost as a "fill in" for sociocultural competence in many DL classrooms, and is exemplified by many of the DL teachers who stated in their interviews that they address sociocultural by teaching their students about the "Italian culture," or the "Japanese culture," or the "Chinese culture," or the "Latino culture." Although this particular research did not study this topic, it would be interesting to conduct further research on why DL teachers operationalize sociocultural

competence utilizing certain practices. This research found that most of the the DL teachers that I interviewed stated that the way they address sociocultural competence is by teaching their students about the food, dance, music, literature, history, traditions and holidays, customs, art, language, dress, mannerisms and cues, among other aspects of culture- of the culture/s normally associated with that language, which I labeled in this paper as "target or partner culture/s," or "culture/s of emphasis." Understandably, the term "target culture/s" presents a problem because it insinuates that there is a "bull's eye" goal for teachers to hit or aim for, or it assumes that teaching "the Chinese culture," or "the French culture," for example, can be done by checking off a list of items. However, for the purpose of this research, I used the term "target or partner culture/s" to encapsulate the participants' responses on this topic, which I discuss thoroughly in chapter four. The next section attempts to make sense of the messiness that is sociocultural competence, how difficult it is to wrap one's head around its constantly changing nature, and it reflects upon the study's first two findings on how DL teachers perceive and define sociocultural competence, as well as how they address it in their classrooms.

The Complexity and Multidimensionality of Sociocultural Competence

When I set out to conduct the research presented in this dissertation, I was convinced that if I asked dual language teachers how they perceived sociocultural competence, and I labeled and categorized their responses, I would be able to come up with a clear definition of sociocultural competence that would somehow act as the solution that would mitigate the elusivity of the third pillar of dual language education. I believed that if perhaps I could develop a model for sociocultural competence, that DL practitioners would have a launching pad for which they could begin to operationalize the cultural goal of language programs. I wanted to fit sociocultural competence in a neat little box or a pedagogical check off list, thinking that doing so would make

the cultural goal of language learning easier to understand or conceptualize. The irony is, had I presented that version of sociocultural competence in this research, it would have completely negated the complex and multidimensional nature of the term, which is what, after all, has contributed to it being known as the most elusive of the dual language goals. Sociocultural competence is not a curricular area that can be broken down into a check-off list, or a gift-wrapped curriculum that can be followed step by step. It requires consideration from multiple perspectives, which most importantly centers the needs of every dual language program's unique student, teacher, and community demographics. Every DL program has its own needs, inequities, and struggles. It is important that DL educators take on a critical lens that takes multiple perspectives into consideration when addressing sociocultural competence. For example, a two-way Spanish dual language program that serves 50% Spanish-speaking Latino students in a middle-class suburban school should have a different approach to sociocultural competence than a one-way Spanish DL program that serves 75% mostly White and Asian students in an affluent area. A Mandarin DL program that serves wealthy Chinese immigrant families will have a different outlook toward sociocultural competence than one that serves third generation Chinese-American students, for example. An Italian DL program in an affluent area, which primarily serves English-speaking children who do not have heritage ties to Italy necessitates its own unique lens in which to view sociocultural competence, compared to an Italian DL program that serves heritage speakers of Italian in a middle class neighborhood, is another example. This lens in which to view sociocultural competence, as a construct that this study suggests can be distinctly and differently addressed at the district and school program level, the classroom level, and even at the individual student and educator level.

This research suggests that dual language programs take on their own unique perspective around the operationalization of sociocultural competence by taking into consideration its needs around equity and access, the population of students that the program serves, and the community in which the DL program is located. For example, a Spanish DL program that serves African American and Latino students will have different equity needs than one that serves an all Latino population, or a DL program that serves a high percentage of special needs students will have its own unique way of addressing sociocultural competence, all of which requires a great deal of dialogue and reflection amongst DL stakeholders in that community so that a plan for addressing sociocultural competence through an equity lens can be developed. When having discussions around the third goal of DL education, it is important that dual language leaders position the equity needs of the program as well as the needs of the community the program is designed to serve at the forefront of all conversations and decisions.

Each of the twenty-one participants had their own perspective on sociocultural competence, and, although there were patterns and commonalities that arose, many of their perceptions were surely influenced by factors that were unique to each participant, such as the demographic population of students that they serve, the grade level/s they teach, their own childhood experiences with bilingual programs, the community in which they teach, among other factors. Due to the inconsistent, changing nature of sociocultural competence, the factors that can potentially influence how dual language teachers perceive sociocultural competence must also be taken into consideration when having discussions around the third goal of DL education. Sociocultural competence is not a construct that can be easily defined because it is a constantly evolving, ever-changing phenomenon. Although this study offers a lens in which to view sociocultural competence through six general patterns that were identified not only by the

twenty-one participants but also by prior bilingual education scholars, due to the dynamic and intricate nature of the third goal of DL education, we can assume that, through further research, other dimensions that make up the complexity of the term can be found.

One of the important goals for this research was to explore how DL teachers address sociocultural competence in their classrooms. Although the participants ranged in their responses in how they define sociocultural competence, most of the participants stated that they address sociocultural competence by teaching their students about aspects of the culture/s normally associated with the target language. For example, when asked what sociocultural competence "looked like" in their classrooms, most of the participants responded with examples of scenarios where they immerse their students in "the Japanese culture," or "the Italian culture," for instance. Some of the teachers spoke about teaching their students the traditional dances of China, or making dumplings with the students. They gave examples of celebrating Christmas with *las posadas,* learning Japanese calligraphy, or singing traditional Italian songs. The Mandarin Chinese, Italian, and Japanese teachers stated that they used curricula shipped directly from those countries, and therefore the students could get exposure to cultural elements that they would normally not have access to if the curriculum was translated directly from English, which is a barrier that some of the Spanish DL teachers identified when speaking about needing authentic curricular materials, rather than U.S.-made materials that are normally translated from English to Spanish. An interesting aspect to consider when reflecting on this finding is that, what the participants labeled as "the Chinese culture," for example, was actually funneled through their own cultural lenses. For example, an Italian DL teacher who was born and raised in the U.S. will have a different lens on "the Italian culture" than one who was born and raised in Italy. Neither one is "the right culture" or better than the other, they are simply *different* and unique in their

own way. Adding on to this concept of teaching students about the culture/s normally connected to the target language is the notion of culture as being static, or one-layered, especially when speaking about culture in the absolute sense such as, "the German culture," for example. Despite the prevalent use of terms such as, "the Mexican culture," or "the Japanese culture," or "the Vietnamese culture," in the United States, to describe a group of people as monolithic and to group them all together as being part of one static culture, does not allow for an accurate or fully developed understanding of this element of sociocultural competence in DL education. How sociocultural competence is addressed in each individual dual language classroom is often going to be funnelled through the cultural lenses, biases, and experiences of the teacher, both consciously and subconsciously, which is why it is so important that dual language teachers have opportunities to have the important conversations in order to develop ideological clarity, critical consciousness, and sociopolitical consciousness through both preservice and inservice DL teacher education. It is critical that dual language teacher educators take into consideration the complexity of sociocultural competence when providing opportunities for professional development and collaboration around the third goal of DL education.

Although this study was developed in order to bring clarity around sociocultural competence, one of the elements it highlighted is that it is an abstract term that is constantly evolving, not only because the needs of our students also evolve, but so do the inequities we see in society. Sociocultural competence is much more than simply celebrating the holidays and traditions associated with the language of instruction, or having the students perform a song from Mexico at the Christmas concert. It is more than teaching a lesson on kindness and multiculturalism, or teaching about Dr. Martin Luther King, Jr. and the Civil Rights Movement. Sociocultural competence comprises multiple dimensions, each of which have their own

complexities that can be studied and broken down analytically. This study offers six ways, or patterns, of breaking down sociocultural competence, but in no way can those patterns be absolute because they are influenced by many factors that cannot be easily defined, and that are continuously evolving.

One of the DL teachers who participated in this study, Rafael, so powerfully expressed in his interview the essential aspect of sociocultural competence which is: action. Rafael, who holds two doctoral degrees that focus on bilingual education, and who teaches 7th and 8th grade history in a DL middle school in Southern California, spoke about having the conversations about equity amongst DL stakeholders, but then turning those conversations into action. Rafael so beautifully stated, "You can talk about self-awareness, identity development, cultural awareness, critical consciousness, social justice, social action, you can look at things through the equity lens. But those words are nothing if you don't actually implement it. How do you define sociocultural competence if you do not know what it looks like in action? Sociocultural competence is action. Taking action especially when it comes to identifying and addressing societal inequities." Although we must recognize that sociocultural competence is a construct that is difficult to define, that is complex and multidimensional, and that is continuously changing over time, it is also essential that we operationalize and put into action elements of sociocultural competence that reflect the unique pedagogical needs of each individual DL program and classroom, especially when addressing the equity and social justice needs of linguistically and racially marginalized students. The next section addresses some of the general themes that arose from findings three and four, and it utilizes the perspective of Leah, a DL teacher who participated in this study, to reflect upon inequities in DL education.

Inequities in DL Education: *A Dual Language Teacher's Perspective*

"I have worked at several dual language schools and one thing never changes. Dual language teachers are always treated as if we were invisible. We never get PD and when we do, we just get lumped in with the English teachers. We are always an afterthought. Anything we ever need is an afterthought. They want to treat us all the same so the English teachers don't get mad. But we have our own needs that never get addressed. I don't think I have ever gotten PD for anything that has to do with dual language from the school district. I always have to find my own conferences or my own learning experiences. I wish the district took us more into consideration." Leah, 2nd grade Spanish DLI teacher, Northern California

I purposely chose to begin this discussion of the findings with Leah's words on feeling invisible as a dual language teacher. The word *invisible* is a powerful word that I think describes what it can often feel like to be a DL teacher, which some of the teachers in this study expressed quite powerfully, each in their own unique way. I also chose to begin this discussion by telling a little bit of Leah's story because the themes that she spoke about represent what many dual language teachers experience, as well as some of the challenges they face as bilingual educators.

Leah had been a dual language teacher for fifteen years at the time of the interview, however, she had recently made the decision to return to teaching in an English program rather than continue teaching in a Spanish dual language program. She no longer felt fulfilled, and rarely felt supported as a DL educator. Despite having worked for many years as a DL teacher, she rarely received professional development on DL pedagogy or opportunities to collaborate with DL colleagues. Leah said that she felt tired of always having to do things on her own, compared to the teachers who teach only English, who seemingly receive everything they need to be able to teach effectively. She also said she realized that if she wanted to continue teaching Latino/a students, she needed to leave dual language education. Most of Leah's second grade DL students were White and Asian, and she only had a few Latino students in her class. During her interview, she spoke about the day that she made the decision to leave DL education. Leah's ancestry is from El Salvador and Mexico, so she was surprised when one day, one of her Latina students told her that she thought Leah was White. Leah, who is also a Chicana and LGBTQIA+

rights activist in the Bay Area, was distraught by the student's comment because it caused her to reflect on how her students perceived her, or, in her words, *misperceived* her. It also caused Leah to reflect on her positionality as a queer woman and Person of Color (POC), teaching in a gentrified, almost all White school. She said that she realized that she was no longer serving the community that she intended to serve when she became a dual language teacher, the same community that she grew up in as a child. Most of the Latino students and their families had been pushed out of the DL program, and, in many cases, the school, because of gentrification. At that moment, she decided to leave dual language education after fifteen years. After the interview, she informed me that she had changed schools and was now teaching fourth grade in English in a predominantly Latino and Black community. Although she felt closer to her self-identified personal purpose of being a teacher who serves the Latino community, there was also a sense of sadness in Leah because she no longer was able to teach in Spanish, which is a juxtaposition that we can assume many teachers who switch from DL education to English education feel when making that decision.

Leah, in telling her story about why she left dual language education, gives a glimpse into what occurs in dual language programs when a) there is a shortage of school and district leaders who understand the importance of having a mission and vision for the DL program that is grounded in critical consciousness, sociopolitical consciousness, and equity, b) linguistically and racially minoritized students are not given equitable access to DL programs, c) DL programs are gentrified, d) DL teachers are not supported and guided, e) DL teachers do not receive effective professional development that meets the unique pedagogical needs of a bilingual educator, and f) DL programs become available primarily for those who hold the most power and privilege and who see language as a commodity. One of the unique aspects of this study is that it positions the

voices of dual language teachers like Leah, in order to give insight into the challenges that exist in many dual language programs. By giving dual language teachers the opportunity to express their challenges, needs, and experiences, we are able to understand more deeply the inequities that exist in dual language education.

Keeping the sentiment of invisibility in mind, it is no wonder that when the participants were asked how they perceive and define sociocultural competence, many of them struggled to come up with the words. Some of them even expressed two things in the same breath: that they were unsure of the term sociocultural competence, and that they rarely were provided professional development for dual language educators by their districts. When dual language teachers feel isolated, feeling unable to fully perform their duties as a bilingual educator because of a lack of pedagogical knowledge, and are expected to address all three goals of dual language education without much support, they can often begin to feel invisible, such as Leah and many of the other DL teachers who participated in this study.

Quite a few of the teachers seemed unsure if some of the things they do in the classroom to address sociocultural competence were, in fact, actually sociocultural competence. They seemed uncertain of themselves when defining sociocultural competence undoubtedly because of the inherent difficulties in describing the multidimensional nature of the term. Each of the participants had their own way of explaining how they perceive and define sociocultural competence, and they often had responses that were multilayered and encompassed several perspectives. To attempt to create neat and perfect categories that encapsulate the way these teachers defined an abstract term like sociocultural competence would fail to take into account its depth and complexity. Once again each of the participants' unique ways of explaining how they perceived sociocultural competence, each response reflecting their own individual experiences as

dual language teachers, highlights the elusivity of the third goal, and how the fact that most DL teachers have failed to receive sufficient education on sociocultural competence has led to some DL teachers having to come up with their own meaning for the term, as well as their own ways of operationalizing it in their classrooms.

Although each of this study's twenty-one participants had their own unique struggles as DL teachers, and their stories shared many similarities as well. During the interviews, all of the participants exuded a sense of pride to be able to teach in another language other than English, and to be able to give students an opportunity to receive a multilingual education. They spoke about the challenges they face as DL teachers, and expressed a desire to learn more about dual language pedagogy and practice. Many of them expressed frustration at the fact that they receive little to no professional development specifically designed for dual language educators. A common thread in the conversations about inservice education on sociocultural competence was that dual language teachers tend to be given access to professional development opportunities that are designed for English-only teachers, and then expected to modify and translate according to their dual language needs. A feeling of invisibility permeated the participants' discussions around the lack of district and administrative support that many dual language teachers experience, the lack of opportunities to collaborate with other dual language educators, and the lack of quality professional development experiences specifically designed with the needs of DL teachers in mind. The role of a dual language educator is one that requires in-depth knowledge of bilingual education pedagogy, history, and theory, yet many DL teachers continue to work in isolation, expected to address the three goals of dual language education without the proper guidance, education, and support. Adding to the already stressful and overwhelming demands on dual language teachers is oftentimes pressure and disapproval from privileged parents with

power who have expectations that they demand be met, without taking into consideration the needs of the dual language program.

A common thread amongst all of the participants was a sense of professional isolation, which in many cases arose from not receiving support, effective professional development, or opportunities for collaboration with dual language colleagues. Some of the teachers even spoke about their English colleagues becoming upset if they sensed division or separateness in any way. These experiences highlight the lack of education around the importance for collaboration amongst dual language educators, and how oftentimes school and district leaders who do not have knowledge of dual language education, perceive that, if they allow dual language teachers to collaborate or receive professional development separately from the English teachers, then that would imply some sort of segregation or exclusion. However, nothing could be further from the truth. A knowledgeable dual language leader understands that DL teachers need opportunities to collaborate with one another to address needs that are unique to DL programs, and that without these opportunities to collaborate and learn from one another, DL teachers feel isolated and unsupported. Dual language programs have unique needs; leaders in charge of DL programs, especially those programs designed as language strands within an otherwise all English-instruction school, have a responsibility to meet those needs through equity-based practices that will ensure that DL teachers receive professional development and collaboration opportunities specifically designed to address the three goals of DL education. Because of the lack of access to professional development on dual language pedagogy and practice through their school districts, most of the study's participants stated that they seek out opportunities for growth during their personal time. Due to the inherent complexity of being a bilingual educator, and the lack of learning opportunities for DL teachers, especially on sociocultural competence pedagogy,

many of the participants expressed an overwhelming desire to learn more about the topic, which, interestingly, is why all of the twenty-one participants stated that they signed up to be interviewed for this study.

The inequities that exist in dual language education are representative of the systemic inequalities in our educational system, especially when it comes to serving racially and linguistically minoritized communities. Dual language teachers are on the front lines, in the classrooms, witnessing many of these inequities first hand. Access to language learning through dual language education is, in many districts, primarily being granted to families with the most power and privilege, which is a byproduct of the gentrification of neighborhoods and communities. When dual language programs are not founded on critical consciousness and sociopolitical consciousness, as well as on the foundational roots that keep in mind the justice-based history of bilingual education, inequalities will continue to persist, especially for racially and linguistically minoritized communities.

This study positions critical consciousness not only as the foundation for sociocultural competence, but also as the driving force for dual language programs. It encourages dual language practitioners and researchers to look at critical consciousness as the *foundation* for sociocultural competence, rather than a separate goal of dual language education. This study also positions critical consciousness as the *driving force* that permeates every aspect of the dual language program, ranging from pedagogy and practice, to equity, to leadership practices. This means that every leader, teacher, administrator, parent, student, and any other stakeholder in the dual language program is driven by the same mission and vision, which ideally would be designed around ensuring that the program is built on principles of critical consciousness, sociocultural competence, sociopolitical consciousness, equity and access. In order to ensure that

the needs of linguistically and racially minoritized students are equitably met in dual language programs, it is important that DL practitioners and researchers, as well as school and district leaders have the important conversations around the question: *What population is this dual language program designed to serve?* Continuous critical reflections amongst dual language stakeholders is encouraged in order to build DL programs that are sustained by principles of social justice.

The twenty-one K-8th dual language teachers who participated in this study provided insight not only into their own perceptions and practice, but also into how to begin to remedy the inequities that exist in many dual language programs, especially when it comes to serving racially and linguistically minoritized communities. This study offers three recommendations that were written based on the voices of twenty-one dual language teachers from California, as well as on past research and literature on sociocultural competence in dual language education.

Recommendations from Research Findings

This section reviews recommendations from the study's findings. This study offers three recommendations, which include: a) requiring university-level coursework on sociocultural competence for preservice dual language teacher candidates, b) professional development on sociocultural competence for dual language educators, and lastly c) a call for courage to dual language researchers, practitioners, and stakeholders.

Recommendation #1: Sociocultural Competence Pedagogy in Preservice Dual Language Teacher Education Coursework

This study recommends that dual language immersion teachers enter the teaching profession with in-depth knowledge of sociocultural competence. Ideally, DL teachers should participate in a bilingual authorization or dual language credential university program, where

they would have taken at least one or two classes on sociocultural competence pedagogy and theory, prior to entering the bilingual education field. Educator and leadership preparation programs must support critical consciousness and sociocultural competence pedagogy so that DLI educators in dual language programs have the background they need to address inequities in dual language programs (Brooks, Adams, & Morita-Mullaney, 2010).

This study suggests that it is imperative that dual-language teachers engage in the process of developing ideological clarity during preservice DL teacher education, to guide them toward an elevated critical consciousness of their students' linguistic and cultural assets in order to honor and build on students' strengths (Darder, 2012; Freire, 2005; García, 2014; Valenzuela, 2016). Given this, it is essential for teachers to engage in critical self-reflection as part of their own professional learning and development as intellectuals (Alfaro & Bartolomé, 2017; Giroux, 2010; Téllez & Varghese, 2013). To do this teachers must be given the space to interrogate their own beliefs, attitudes, and the theories and experiences that inform them in order to confront prejudices, such as racism, classism, sexism, and linguicism, that potentially impact their system of core values and treatment of students, their families, and their community (Alfaro & Bartolomé, 2018; Freire, 2005; Lucas & Villegas, 2013).

This study suggests that preservice dual language teachers have multiple experiences in preservice teacher education where they explore their own biases, perceptions of self and others, their own judgements and identities, and essentially explore their cultural identities, especially as it relates to language, race, ethnicity, culture, and status. This study recommends that DL teachers have a thorough understanding of their identity development and their own positionality so they can guide their students through the identity exploration and development process. Even though teachers' ideological clarity and critical consciousness in dual language education is at

times perceived as less essential than the objective of academic achievement and the development of bilingualism and biliteracy (Alfaro, 2017; Cervantes-Soon et al., 2017; Freire, 2016; Palmer & Martínez, 2013; Valenzuela, 2016), critical scholars have eloquently articulated that a teacher's critical consciousness is the anchor needed to connect the ideological with the pedagogical, programmatic, curricular, and evaluative dimensions for establishing cultural and linguistic democracy in dual language learning spaces (Alfaro, 2017; Cervantes-Soon et al., 2017; Freire, 2016; Palmer & Martínez, 2013; Valenzuela, 2016). Many teachers and prospective teachers have likely been exposed to deficit views of their culturally and linguistically minoritized low-SES students, and must consciously combat internalizing and acting on these negative ideologies (Alfaro & Bartolomé, 2017; Freire, 2016; Valenzuela, 2016). Which is why unless teachers engage in critical self reflection and juxtaposition of dominant ideologies with their individual ideologies throughout their preservice educational experiences, these teachers may perceive the social order to be fair and just and thus see it as their role to assimilate their students into the school culture and ways of acting, speaking, and being in the world (Alfaro & Bartolomé, 2017).

This study recommends that preservice dual language teacher candidates have access to at least one or two university-level courses that are solely dedicated to a) the operationalization of sociocultural competence in dual language settings, and b) teacher identity development focused on ideological clarity, critical consciousness and sociopolitical consciousness. It is also recommended that preservice dual language teacher candidates receive extensive pedagogical and theoretical instruction on sociocultural competence so that they have the knowledge to address the third goal of dual language education. This study suggests that it is imperative that preservice dual language teacher candidates receive education on sociocultural competence, or it

will continue to be the least addressed goal of dual language education. It is important that dual language teachers receive preservice teacher education that will prepare them, both theoretically and pedagogically, to address sociocultural competence in their DLI classrooms.

Recommendation #2: Professional Development and Teacher Collaboration on Sociocultural Competence for Dual Language Educators

This study recommends that school districts that house dual language programs provide continuous and deliberately planned professional development unique to meeting the professional needs of dual language teachers, as well as collaboration opportunities for DL teachers so that they may be able to address sociocultural competence effectively in their classrooms. Professional development and teacher collaboration can provide valuable support for dual language immersion teachers in planning for sociocultural competence (Freire, 2014). It is important that DL teachers receive PD from their school districts that meets the unique needs that dual language teachers face of teaching and translating for two languages, addressing the three goals of DLI education, managing the negative effects of DL gentrification, amongst a plethora of other challenges that can make dual language teaching more difficult than teaching in a non-DLI setting. This study recommends that dual language immersion programs set aside time to develop curriculum, learn theory and pedagogy, and allocate resources so that dual language teachers can operationalize sociocultural competence in their classrooms. It is also important that DLI teachers collaborate with one another to develop and plan sociocultural competence lessons. One suggestion for dual language programs is to have DL teachers collaborate both with their English-only and dual language grade level partners, as well as to have them collaborate as entire K-6th or K-8th DLI teams. For example, one a trimester the entire DL team can gather to plan lessons, set goals, build comradery, and create curricular units to address sociocultural

competence. This study suggests that dimensions of sociocultural competence be addressed by every teacher, in every grade level, and that it be pervasive across lessons, curricula, and daily class conversations so that DL programs can be built on social justice principles and equity-based practices.

This study reiterates the importance of dual language immersion teachers having access to curricular materials, authentic literature, and any additional curriculum needed to be able to operationalize sociocultural competence. School districts should allocate funds so that teachers can purchase the materials they need. Freire (2019) states that along with bilingualism, biliteracy, and academic achievement, widely acknowledged as DL education goals that must be implemented deliberately and explicitly, the bicultural goal of DLI education needs also to be intentionally accomplished during DLI instruction, which means that teachers need the necessary materials to be able to address sociocultural competence in their classrooms.

Dual language immersion teachers should have access to a support system composed of principals, district leaders, specialists, mentors, other dual language teachers, and professional development providers. This support system should have extensive knowledge of dual language education pedagogy and research. This recommendation reinforces Calderon's (2002) work that suggests that dual language educators need two kinds of collective spaces: one for themselves and one with their non bilingual counterparts (Tellez & Varghese, 2013). It is important that dual language teachers be given the space, time, resources, and opportunities to collaborate with DL colleagues to plan for sociocultural competence. It is also imperative that districts provide professional development focused solely on sociocultural competence for dual language teachers. If DL teachers are expected to address the third goal of DL education via instruction,

then they should receive the appropriate support from school and district administrators, as well as the parents and the community to be able to do so successfully.

School districts that house dual language programs should ensure that dual language stakeholders participate in the development of a mission and vision statement, where critical consciousness and a stand against English hegemony and gentrification play a foundational role in the program. Sociocultural competence should be positioned as a non-negotiable component of dual language programs, rather than a debatable, or frivolous add-on that occurs on the whim of instruction. By positioning critical consciousness as the foundation of the sociocultural competence component of DLI education, dual language educators are better equipped to critically analyze curriculum, instruction, policies, relationships, and school practices to foster social justice (Palmer, Cervantes-Soon, Dorner & Heiman, 2019).

Recommendation #3: A Call for Courage

"I feel like I'm in this practically alone. No one else is feeling this rage and passion inside. They say 'we don't have time for that right now,' and I constantly find myself fighting and advocating because they aren't seeing it. They aren't seeing the inequities."
Veronica, 1st grade Spanish DLI teacher, Southern California

At the end of one of the interviews with Veronica, one of the dual language teachers I interviewed for this study, spoke to me about the role of courage when it comes to addressing sociocultural competence. She described the "rage" that she felt at witnessing the gentrification of her school's dual language program by wealthier, mostly non-POC families, and the slow pushing out of Latino families who had been a part of the school community for generations. Veronica spoke to me about the role courage played as a DL teacher in addressing sociocultural competence, despite the many obstacles that she faced against her being able to do so. She told me about how her colleagues have continuously told her to "not rock the boat" or "don't ruffle feathers," especially when Veronica expresses her frustrations about the program's inequities.

She spoke to me about parents who treated her as if she were less, who used their power as privileged, wealthy people to get what they wanted from the school, the teachers, and the principals. She told me about parents who would use their power to force the principal to make decisions that then potentially negatively affected the entire dual language program. Over time, the DL program became gentrified. Latino families left the school and mostly White, wealthier families moved in. Veronica talked to me about the role that courage played in an environment where gentrification dominated every aspect of the school. Courage to dialogue and reflect with other dual language educators about the needs and challenges of DL programs, to analyze our own biases, and to advocate against the inequities that are pervasive in dual language programs. She explained that she has thought about leaving dual language education because she feels that most Latino families are being pushed toward English-only education, and since she wants to continue working with the Latino community, she has doubted her choice to become a dual language teacher.

Stories such as Veronica's are not uncommon in the world of dual language education. Many dual language programs are being led by administrators who have a lack of knowledge of dual language education, and dual language teachers are being left alone to fend for themselves without the proper resources or professional development opportunities. Dual language teachers are expected to address all of the three goals of dual language education via instruction, yet in most cases, they are not given the proper guidance or resources to be able to do so successfully. By positioning critical consciousness at the center of a dual language program's mission and vision, the voices of language minoritized students and their families can be used to propel the program's focus on ensuring that the needs of all students are met in an equitable manner. It is important that dual language programs are led by district and school leaders who have had

dual language teaching experience, and who have extensive knowledge of dual language pedagogy and practice. More importantly, dual language school and district leaders should be grounded in principles of justice and equity for all students, but especially those students who have been racially and historically linguistically oppressed, in order to address and help eradicate gentrification and other inequities in DL education. Dual language school and district leaders should have in depth knowledge of the history of bilingual education, as well as knowledge a about the current issues that are impacting the DL education field.

Dual language teachers like Veronica, are examples of those who rise up courageously, to sound the alarm and warn other dual language educators of issues that impact the most vulnerable in our field: our language minoritized and historically marginalized students. Teachers like Veronica demand that the rest of us also show courage by standing up against gentrification, neoliberalism, and English hegemony in dual language education. Therefore, this study asks dual language practitioners and researchers to position *courage* as the foundational driver of designing programs that are built to meet the needs of all students in an equitable manner.

This study's call to action for dual language educators is one that fundamentally requires the courage to challenge the English-hegemonic beliefs that permeate our society, to fight against the gentrification of dual language education, and to interrogate systems of oppression that continue to marginalize and disempower Communities of Color and language minoritized students and their families. The dual language immersion teachers who participated in this study spoke about their diverse wide-ranging challenges as dual language teachers, given their linguistic backgrounds, training, and ideologies, as well as the realities they face in maintaining classrooms in minoritized languages (Amrein & Peña, 2000; Lee & Jeong, 2013). To combat these inequalities, the dual language teachers spoke about carrying the challenging task of

possessing the necessary pedagogical skills to address the three goals of DLI education, be bilingual, and have critical understandings of what it means to serve students within DLI's inherent diversity and complexity (Palmer & Martínez, 2013).

This study and its four findings suggest that addressing sociocultural competence in dual language programs becomes more profound as we historicize our communities within the complex power relations that have shaped them, and when we engage in the discomfort of realizing we are all implicated in structures of oppression, and we take action together for social justice (Palmer, Cervantes-Soon, Dorner, & Heiman, 2019). This study also suggests that all three of the original goals of dual language education, bilingualism & biliteracy, academic achievement, and sociocultural competence, are enhanced in a dual program that centers critical consciousness and sociopolitical consciousness (Cervantes-Soon et al., 2017). It is important that dual language researchers and practitioners alike analyze their own cultural and linguistic identities, their linguistic and political histories, and engage with a range of dual language immersion stakeholders in collective ongoing critical reflection in order to work toward social justice goals (Bartolomé, 2004; Palmer, 2010).

Limitations of Study

This study reiterates the findings of other researchers, but even with these strengths, there are limitations that should be noted. There are three limitations to this study a) researcher bias, b) participant self selection bias, and c) generalizability. This section briefly reviews the limitations for this study.

Researcher Bias

As a dual language immersion teacher myself, I related to much of what the participants spoke about during their interviews. Many of the participants' responses were quite powerful and

validated my own twenty-years of experience as a dual language teacher. Some of the interviews were quite emotional for both myself and the participants. Throughout the data collection process, the most important goal that I wanted to uphold at all times was to ensure that I was conducting myself in an ethical manner as a researcher, and that I was continuously reflecting on my own biases throughout the data collection and data analysis process. I also wanted to make sure that I did not use body language or voice intonations that skewed how the participants reacted to the questions. Nevertheless, while I took as many precautions as possible to make sure that my own experiences as a dual language teacher did not skew the data, I wanted to make sure that I documented researcher bias as a possible limitation for this study. One of the limitations to this study is researcher bias.

Participant Self Selection Bias

At the end of every interview, the participants responded to the question asking why they chose to participate in the study. Many of the participants described how they chose to volunteer for the study because they wanted the opportunity to learn more about sociocultural competence, or because they already had some knowledge and became curious to learn more. The fact that the participants self-selected to participate in this study acted as self-selection bias and should be taken into consideration when generalizing the results of the study across participant groups. A second limitation to this study is participant self selection bias.

Generalizability

One of the oft-cited limitations of qualitative research is the inability to generalize findings to a broader population. Twenty-one K-8th dual language immersion teachers from California participated in this study. Given the statistic that California currently has one-third of the nation's dual language programs (Center for Applied Linguistics, 2017), twenty-one certainly

represents a low percentage of dual teachers in California. However, I do not view a lack of generalizability as a limitation or loss for the purpose of this study, which was to give voice to dual language teachers' understanding and perceptions of sociocultural competence. A third limitation to this study is generalizability.

Implications for Future Research

This study offers implications for future research on sociocultural competence in dual language education. There are multiple areas of focus for future research on sociocultural competence, but this study suggests one area with the most immediate need: further research on the pedagogical practices that dual language teachers utilize to address the dimensions of sociocultural competence. If dual language teachers are expected to address sociocultural competence via instruction, then they need to have knowledge of pedagogical practices and strategies that they can use to address each of the dimensions. Future research is needed to explore the multidimensional nature of sociocultural competence, especially when it comes to addressing it via instruction. Dual language teachers should have an in-depth understanding of sociocultural competence if they are to conceptualize it operationalizing it in the classroom. Further research is needed on the study of instructional and pedagogical practices that dual language teachers can utilize to address the dimensions of sociocultural competence in their classrooms.

Summary

This exploratory qualitative study sought to understand the perceptions of sociocultural competence amongst K-8th dual language immersion teachers from California. This study aimed to explore how dual language teachers perceive and define sociocultural competence, as well as to gain insight into the strategies that they utilize to address sociocultural competence in their

dual language classrooms. This study was also designed to understand the barriers that dual language teachers face when attempting to address sociocultural competence, as well as the learning experiences in preservice and inservice teacher education that contributed to their knowledge of sociocultural competence. Twenty-one interviews were conducted in order to answer the four research questions that guided this study. The interviews were analyzed through three rounds of deductive and inductive coding, analytic memo writing, and continuous researcher reflection and note taking. Each research question produced one finding. This study offers three recommendations for dual language researchers and practitioners on sociocultural competence, which include: a) requiring university-level coursework on sociocultural competence for preservice dual language teacher candidates, b) professional development on sociocultural competence for dual language educators, and c) a call for courage for DL educators.

This research positions critical consciousness as the driving force for dual language education, and it establishes critical consciousness as the foundation for sociocultural competence. This research offers one important implication for future research on sociocultural competence in dual language education: to further the study of the operationalization, or implementation, of the dimensions of sociocultural competence. It is grounded in principles from Vygotsky's sociocultural theory, which reinforces the notion that language and culture are inextricably connected, and acts as the theoretical framework for this research. This study also provides salient knowledge for language researchers and practitioners on sociocultural competence in dual language education, because it contributes a definition of sociocultural competence to the bilingual education field, and it adds to the body of knowledge about the cultural component of language learning. Importantly, this study acts as a call to action to dual

language educators to position critical consciousness at the forefront of the conversations around sociocultural competence, in order to address the inequities that continue to perpetuate systems of oppression that continue to marginalize language minoritized students and Communities of Color in dual language education.

Appendix A

Interview Protocol

Population: ***K-8th dual language immersion teachers***

Overarching Research Questions:

1. How do K-8th dual language teachers perceive and define sociocultural competence?
2. What self-reported pedagogical practices do K-8th dual language teachers utilize when attempting to address sociocultural competence in their classrooms?
3. What barriers do K-8th dual language immersion teachers face when attempting to address sociocultural competence in their classrooms?
4. What preservice and inservice learning experiences do K-8th dual language immersion teachers identify as having contributed to their knowledge of sociocultural competence?

Researcher Opening Statement:

Good morning Dr./Ms./Mr. XXXXXXX. Thank you so much for agreeing to be interviewed! I truly appreciate your time. The data that comes from this interview will help me better understand how dual language teachers perceive sociocultural competence, the practices and strategies they utilize to address it in the classroom, the barriers they face when they attempt to address sociocultural competence, and the preservice and inservice learning experiences that contributed to their knowledge of sociocultural competence. The data that comes from this interview will be utilized to develop a unifying definition for sociocultural competence in dual language education. My hope is that I may be able to use the data to make recommendations for the integration of sociocultural competence in preservice and inservice dual language teacher education. This interview should last approximately one hour. I will be recording this interview using the Zoom recording option. If you do not wish to be recorded, please let me know. Your answers will be kept confidential, as I will be using a pseudonym for you as well as any other individuals that are named. If at any time you would like me to turn off the recorder, please let me know. Do you have any questions before we start? Great, let's begin!

#	**Question**
#1	Describe your overall educational and teaching experiences in dual language education.
#2	What is your cultural background? In other words, how do you define your cultural identity?
#3	Do you consider yourself bicultural or multicultural? If so, how did you develop that identity?
#4	How do you incorporate your own biculturalism/multiculturalism into your teaching, if at

	all?
#5	Sociocultural competence is known as the "third pillar" of dual language education, according to the Guiding Principles of Dual Language Education (2018). How do you define sociocultural competence, specifically in dual language education? In other words, how would you explain sociocultural competence to a colleague or a parent?
#6	What are your perceptions of how sociocultural competence should be implemented in the dual language classroom? In other words, how should sociocultural competence be addressed in a dual language classroom?
#7	What are some of the pedagogical practices that you utilize when you attempt to address or implement sociocultural competence in your classroom?
#8	If I were to walk into your classroom while you are conducting a lesson that addresses sociocultural competence, what would I see? What would the students be doing? What would the teacher be doing?
#9	How does your school site address sociocultural competence as a program-wide component of dual language education? Follow up question: If your school site does not address sociocultural competence as a program-wide component of DLI, how would you recommend sociocultural competence be addressed at your site?
#10	What are some barriers or challenges that you face when you attempt to address sociocultural competence in your classroom? Follow up question: If you do not address sociocultural competence in your classroom, what are some barriers that prevent you from doing so?
#11	What professional development, if any, has your school or district offered how to address sociocultural competence in the classroom?
#12	How did you acquire a bilingual authorization to become a dual language teacher? If you went through a dual language teacher education program, what preparation, if any, did you receive on how to address sociocultural competence in the classroom?
#13	What motivated or inspired you to participate in this study?
#14	Is there anything else that you would like to add about sociocultural competence in dual language education?

Researcher Closing Statement: *Thank you so much for taking the time to participate in this interview about sociocultural competence in dual language teacher education. It has been a pleasure to converse with you today. This interview will be transcribed and sent to you via email for your review. Please review the transcripts and, if you would like to include additional information, please email me at: angela55555@g.ucla.edu and I will add the information to the transcripts. To thank you for participating in this study, you will receive a $10 gift card. Thank you for your participation in this exploratory qualitative study on the perceptions of sociocultural competence in dual language education.*

Appendix B

Recruitment Communication

My name is Angela Palmieri and I am a third year doctoral candidate in the Educational Leadership Program (ELP) at UCLA. I am conducting an explorative qualitative study on the perceptions of sociocultural competence in dual language education. I am also the founding teacher of a Spanish dual language immersion program in Glendale, CA, and have a great love and passion for dual language education.

This exploratory qualitative research study seeks to understand the perceptions of sociocultural competence amongst K-8th dual language immersion educators. This study is designed to produce a deep, detailed dataset through one mode of data collection- interviews. It is designed to explore a) the preservice and inservice learning experiences that contribute to K-8th dual language teachers' knowledge about sociocultural competence, b) the implementation strategies and practices that dual language teachers utilize to address sociocultural competence in their classrooms, c) how K-8th dual language teachers define and perceive sociocultural competence, and d) the barriers that K-8th dual language teachers face when attempting to address sociocultural competence. This study will contribute to the development of a definition for sociocultural competence in dual language education, as well as to provide potential recommendations for the integration of sociocultural competence in preservice dual language teacher education programs and in professional development for dual language teachers.

This qualitative study will answer four research questions:

1. How do K-8th dual language teachers perceive and define sociocultural competence?
2. What self-reported pedagogical practices do K-8th dual language teachers utilize when attempting to address sociocultural competence in their classrooms?
3. What barriers do K-8th dual language immersion teachers face when attempting to address sociocultural competence in their classrooms?
4. What preservice and inservice learning experiences do K-8th dual language immersion teachers identify as having contributed to their knowledge of sociocultural competence?

I am interested in interviewing K-8th California dual language immersion teachers.
If you would like to participate in this study, please fill out the information on this form and you will be contacted to participate in an 60-90 minute virtual interview through Zoom. A $10 gift card will be given as a small token of gratitude to all participants.
All interview responses and participant identities will be kept confidential. All participation is voluntary.
If you have any questions about this study, please email the principal investigator, Angela Palmieri, at angela55555@g.ucla.edu or at apalmieri@gusd.net.

Appendix C

Study Information Sheet

Teacher Perceptions of Sociocultural Competence in Dual Language Education

INTRODUCTION

Angela Palmieri (Principal Investigator), from the Educational Leadership Program at the University of California, Los Angeles is conducting a research study. You were selected as a possible participant in this study because you are a K-8th dual language immersion teacher in California. Your participation in this research study is voluntary.

WHAT SHOULD I KNOW ABOUT A RESEARCH STUDY?

- Someone will explain this research study to you.
- Whether or not you take part is up to you.
- You can choose not to take part.
- You can agree to take part and later change your mind.
- Your decision will not be held against you.
- You can ask all the questions you want before you decide.

WHY IS THIS RESEARCH BEING DONE?

This exploratory qualitative research study seeks to understand the perceptions of sociocultural competence amongst K-8th dual language immersion educators. This study is designed to produce a deep, detailed dataset through one mode of data collection- interviews. It is designed to explore a) the preservice and inservice learning experiences that contribute to K-8th dual language teachers' knowledge about sociocultural competence, b) the implementation strategies and practices that dual language teachers utilize to address sociocultural competence in their classrooms, c) how K-8th dual language teachers define and perceive sociocultural competence, and d) the barriers that K-8th dual language teachers face when attempting to address sociocultural competence. This study will contribute to the development of a definition for sociocultural competence in dual language education, as well as to provide potential recommendations for the integration of sociocultural competence in preservice dual language teacher education programs and in professional development for dual language teachers.

HOW LONG WILL THE RESEARCH LAST AND WHAT WILL I NEED TO DO?

Participation will take a total one 60-90 minute virtual interview session through Zoom.

If you volunteer to participate in this study, the researcher will ask you to do the following:

- Fill out a demographic questionnaire, sent to you in the recruitment email, through Google Forms.

- Participate in one 60-90 minute virtual interview session through Zoom.

ARE THERE ANY RISKS IF I PARTICIPATE?

- There are no anticipated risks or discomforts for this study.

ARE THERE ANY BENEFITS IF I PARTICIPATE?

Individual participants will not directly benefit from this study.

This study will contribute to the development of a definition for sociocultural competence in dual language education, and will give potential recommendations for the integration of sociocultural competence in preservice dual language teacher education programs and in professional development for dual language teachers.

What other choices do I have if I choose not to participate?

Your alternative to participating in this research study is to not participate.

HOW WILL INFORMATION ABOUT ME AND MY PARTICIPATION BE KEPT CONFIDENTIAL?

The researchers will do their best to make sure that your private information is kept confidential. Information about you will be handled as confidentially as possible, but participating in research may involve a loss of privacy and the potential for a breach in confidentiality. Study data will be physically and electronically secured. As with any use of electronic means to store data, there is a risk of breach of data security.

Use of personal information that can identify you:

Identifiers in interview data will be replaced with pseudonyms. All participants will be given a pseudonym and personal identifiers will be removed from the data and kept on a separate password-protected software document.

How information about you will be stored:
All data will be stored on password-protected software.

People and agencies that will have access to your information:

Principal investigator will have access to the data from this study for five years.

The principal investigator and authorized UCLA personnel may have access to study data and records to monitor the study. Research records provided to authorized, non-UCLA personnel will not contain identifiable information about you. Publications and/or presentations that result from this study will not identify you by name.

How long information from the study will be kept:
Data from this study will be kept for five years on password-protected software.

USE OF DATA FOR FUTURE RESEARCH

Your data, including de-identified data, may be kept for use in future research.

WILL I BE PAID FOR MY PARTICIPATION?

Participants will receive a $10 gift card to their choice of either Amazon or Starbucks as a token of gratitude from the principal investigator.

WHO CAN I CONTACT IF I HAVE QUESTIONS ABOUT THIS STUDY?

The research team:
If you have any questions, comments or concerns about the research, you can reach out to the principal investigator, Angela Palmieri, at angela55555@g.ucla.edu or apalmieri@gusd.net.

UCLA Office of the Human Research Protection Program (OHRPP):

If you have questions about your rights as a research subject, or you have concerns or suggestions and you want to talk to someone other than the researchers, you may contact the UCLA OHRPP by phone: (310) 206-2040; by email: participants@research.ucla.edu or by mail: Box 951406, Los Angeles, CA 90095-1406.

WHAT ARE MY RIGHTS IF I TAKE PART IN THIS STUDY?

- You can choose whether or not you want to be in this study, and you may withdraw your consent and discontinue participation at any time.
- Whatever decision you make, there will be no penalty to you, and no loss of benefits to which you were otherwise entitled.
- You may refuse to answer any questions that you do not want to answer and still remain in the study.

You will be given a copy of this information to keep for your records.

Appendix D

Recruitment Questionnaire

1. Enter your first and last name.

2. Are you a K-8th dual language teacher in California?
a. Yes
b. No

3. If so, what district do you currently teach in?

4. What is the name of your school site?

5. How did you acquire a bilingual authorization in California?
a. I took a test (i.e. the BCLAD, CSET).
b. I took university courses.
c. I went through a dual language teacher credential program.
d. Other: _____

6. If you acquired a bilingual authorization through a university dual language teacher preparation program, what was the name of the program?

7. What year did you receive a bilingual authorization?

8. Select the option that best describes your school site.
a. Public
b. Private
c. Charter
d. Independent
e. Parroquial
f. Other:

9. How long have you taught in a dual language immersion setting? (Choose one.)
a. I have not taught in a DLI setting. This will be my first year.
b. Less than one year.
c. Two years.
d. Three years.
e. Four years.
f. Five years.
g. Six years
h. Other:

10. Check the grade span that best applies to your current dual language teaching position.
a. K-1
b. 2-3

c. 4-5
d. 6
e. 7-8
f. Other:

11. In what language do you currently teach?
a. Spanish
b. Mandarin Chinese
c. Tagalog
d. French
e. German
f. Other:

12. Check the response that best describes your dual language program.
a. Two-way immersion 90/10
b. Two-way immersion 50/50
c. One-way immersion 90/10
d. One-way immersion 50/50
e. One-way developmental bilingual immersion
f. I don't know.
g. Other:

13. Would you like to participate in a 60-90 minute virtual interview (through Zoom) to discuss your experiences with sociocultural competence in dual language education?
a. Yes
b. No
14. Enter your email address.
15. Enter your phone number.
16. Questions or comments? Write them below.

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