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RETHINKING LITERACY INSTRUCTION

**VOLUME EIGHT, ISSUE THREE
FALL 2023**

**SPECIAL THEMED ISSUE: ANTIRACIST GENRE PEDAGOGY: FROM COLOR
EVASIVE TO COLOR-CONSCIOUS LITERACY INSTRUCTION
ISSUE CO-EDITORS: JASON D. MIZELL AND KATHRYN ACCURSO**

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RECKONING WITH RACE IN NORTH AMERICAN GENRE PEDAGOGY

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Guest Editors' Introduction to the Special Issue

This special issue explores the influences of systemic racism on North American genre pedagogy and attempts to chart a course forward for K-12 teachers and teacher educators. Genre pedagogy is an approach to literacy instruction that has become increasingly popular in the United States over the last two decades. In diverse classroom contexts, including those with multilingual learners, genre pedagogy supports students in learning to read, deconstruct, and produce the types of texts valued in schools. Yet work in this area has remained relatively silent regarding racism in general, and linguistic racism in particular over the last 20 years (Accurso & Mizell, 2020a). Following Annamma and colleagues (2017), we see this relative silence as a kind of color-evasiveness. Therefore, this special issue offers a loving -- yet straightforward -- critique of this silence, in addition to conceptual and practical imaginations of paths toward more explicitly antiracist literacy instruction in this tradition. Collectively, the guest editors and contributors offer color-conscious frameworks for moving toward more explicitly antiracist genre pedagogy and empirical data from purposive attempts to center the meaning-making practices of minoritized communities (e.g., Black, Brown, Indigenous, ethnically minoritized groups) and decenter whiteness in curriculum, instruction, and assessment in the genre pedagogy tradition.

The relevance of this special issue lies in its usefulness for readers who are experiencing, observing, or needing to become aware of the ways that race, language, and literacy pedagogy are intertwined -- not only in English language arts, but across disciplines. This special issue lays out that entanglement and explores practical classroom implications for K-12 teachers and teacher educators who are familiar with and new to genre pedagogy.

Why Genre Pedagogy?

This special issue addresses the entanglement of race, language, and literacy instruction through the framework of genre pedagogy because of the increasing popularity of this approach in K-12 institutions over the last 20 years (Accurso & Gebhard, 2021). Genre pedagogy was first developed as a justice-oriented approach to literacy teaching in 1980s Australia. Its founders

observed that schools often perpetuate social inequality through language teaching that kept hidden, or did not address, the culturally driven meaning-making expectations implicit in different types of texts and contexts. In response, the driving objective of genre-based literacy pedagogy was to make disciplinary ways of knowing (subject matter), being, and doing more explicitly visible to students. The thinking was that this kind of apprenticeship would improve students' access to content-area curriculum and classrooms, thereby contributing to equity via upward mobility in a knowledge-based economy (Martin & Rose, 2008).

Genre pedagogy scaffolds students to notice, name, and practice using “discursive resources of power” (Hyland, 2007, p. 150). These resources include disciplinary language, images, diagrams, and so on. By supporting students to simultaneously develop knowledge about a curriculum topic and language and literacy skills for reading, writing, inquiring, and speaking about that topic, genre pedagogy challenges the longstanding exclusion of marginalized learners from disciplinary communities and classrooms. Explicit attention to genre features has been shown to enhance students' comprehension and production of dominating English literacy practices (e.g., Brisk, 2022; Schwarz & Hamman-Ortiz, 2020). This development occurs because, over time, genre pedagogy supports students to anticipate and more consciously understand language structures in genres that are important in their contexts (i.e., genres they are assigned to read, write, and discuss in schools; genres that suit their community, hobbies, or professional goals). In turn, students develop an ability to more consciously manipulate language to express themselves and accomplish their own purposes (e.g., Gebhard & Accurso, 2023; Harman, 2018).

What is the Critique of Genre Pedagogy?

While genre pedagogy has been effective for explicitly teaching dominating school literacy practices in North America, it has rarely addressed the racialized and racializing aspects of these literacy practices. One way we have observed this issue is through a recent literature review of 136 publications that address K–12 teachers' learning and use of genre pedagogies in the United States (Accurso & Mizell, 2020b). Our analysis of this literature showed that only eight publications explicitly named racism or racist ideologies as factors that influence language practices in schools (pp. 35–37). Four other publications alluded to racism through use of the term “minoritized.” Fifteen others mentioned race, but not racism, as a factor that influences how language is valued in schools. Three publications acknowledged the critique that genre pedagogy may reproduce racist inequities. None of the literature reviewed offered an explicit discussion of racist pedagogies, and the word “antiracist” was nowhere to be seen. In other words, 80% of the publications we reviewed omitted race, 94% made no mention of racism, and 100% were silent on the practice of antiracism.

In the years before our literature review, and certainly since, we know there are educators and scholars thinking and talking about racial justice as they undertake genre-based work in schools (Balderas et al., 2022; Hasan, 2003; Luke, 2018). We have been involved in many such conversations ourselves. Yet conversations about antiracism are still not well represented in the literature on genre pedagogy in North America. Therefore, there is little evidence to suggest that when teachers design and implement genre-based literacy instruction, they see and/or are prepared to talk with their students about the role racism plays in the formation and reproduction of so-called academic ways of knowing, being, and doing.

Therefore, we feel it is important to clearly acknowledge in the framing of this special issue that genres of schooling in North America have evolved and become standardized within institutions that routinely exclude Black, Brown, and Indigenous members of society as a matter of policy (Tatum, 2017). As a result, the privileged status of disciplinary genres relative to others reflects racist structures of social inequality. Because of this history, even seemingly innocent texts like historical recounts or science lab reports must be seen as racialized literacy practices that reflect institutional preference for whiteness. We believe that one step forward is for teachers and teacher educators to acknowledge this fact and consciously move away from teaching in racially apathetic ways. Color-evasive implementations of genre pedagogy run the risk of undermining justice goals (Mizell, 2022). Moreover, they can come across as prescriptive and reinforcing unfair deficit perspectives of racialized multilingual students while essentially enforcing assimilationist policies that require minoritized learners to reproduce dominating ways of knowing, being, and doing (Flores & García, 2020).

How Does This Special Issue Fit into Larger Educational Conversations?

Color-evasiveness is not unique to teachers using genre pedagogy, nor is it inherent in the pedagogy itself. Rather, color-evasiveness is part of the larger context of literacy instruction in North American societies (e.g., Baker-Bell, 2020). Our societies “think racially but hate to do so,” meaning that teachers “often resist mentioning the very racial patterns they seem most trained to reproduce” (Pollock, 2004, p. 171). Therefore, we frame this special issue as being in conversation with the work of scholars such as Paris and Alim (2014), who observed that teachers who focus on teaching students to replicate dominating ways do not always also seek to critically explore, honor, or extend the heritage and community practices of minoritized students.

Important Features and Collective Contributions

Collectively, the authors of the six pieces in this special issue (including one video article!) contribute a range of linguistic, cultural, professional, geographical, gendered, and racialized experiences and perspectives to the exploration of antiracist possibilities for the future of genre pedagogy in North America. Authors include university researchers, teacher educators, and practicing teachers in a range of disciplines and grade levels. Two articles are empirical studies of teachers’ practicing or preparing to practice antiracism in language and literacies instruction. Three articles are curricular illustrations of ways that educators have approached ideals of antiracism in genre pedagogy given their existing content knowledge and teaching contexts (middle school language arts, high school science, family literacy courses for bilingual parents). The issue concludes with a critical commentary and dialogue.

In general, the articles are arranged by their grade-level focus. The first article by us, Kathryn Accurso and Jason Mizell, is an empirical study that explores the practice of introducing preservice elementary teachers to antiracist genre pedagogy. Through critical race teacher action research methods, we trace how dominating ideologies were noticed, challenged, and/or reproduced among a group of 34 preservice elementary teachers as they responded to antiracist genre pedagogy and used it for curricular text selection and analysis in a university language and literacy methods course. Based on a critical race-grounded analysis of assignments and free-

writes from the preservice teachers, as well as instructor field notes, we present two key findings. The first finding highlights patterns of preservice elementary teachers noticing and challenging racialized curriculum choices and dominating correspondences between text-type and purpose. In contrast, the second finding highlights patterns of preservice elementary teachers reproducing dominating correspondences, as well as color-evasiveness and anti-Blackness. The article concludes by discussing these findings and possible implications for teacher education.

The second article by Holly Graham is a curricular illustration from the perspective of a middle school language arts and social studies teacher. This unique video article explains how Graham interpreted the call for antiracist practice in genre-based classroom work through her use of countertexts in a unit on the writing of the U.S. Constitution. In the video article, which includes six bookmarked parts for easy access and review, Graham describes how she was already using ideas and metalanguage from systemic functional linguistics in her practice as a longtime language arts teacher (to read more about her existing genre pedagogy practice see Gebhard & Graham, 2018; Graham, 2023). The video article explains how she began to incorporate the guided reading of countertexts, or texts by minoritized authors that reflect their experiences and knowledges and capture perspectives that are missing in dominating school curriculum, into her existing practice with antiracist aims. Graham walks viewers through an illustrative three-day lesson where she guided student to analyze and respond to a U.S. History textbook passage on the 3/5ths Compromise and a similar-in-length passage on the same topic from *Stamped* by Jason Reynolds and Ibram X. Kendi (2020). Graham shows how diverse 8th graders used tools associated with genre pedagogy to not only comprehend the content of this text-countertext pair, but to consider how authors' grammatical choices construed oppressive ideologies and highly consequential events as neutral (from a dominating perspective), or as racist and dehumanizing (from the counter-perspective). Based on these activities, students constructed a list of actions they could take as critical consumers of history and as antiracist allies. This video article is accompanied by supplemental materials that can be used by viewers to practice text and countertext analysis and reflection, whether alone, with a group of colleagues, in conjunction with the video, or with middle and secondary students in classrooms.

The third article is an empirical study by Lourdes Cardozo-Gaibisso, Max Vazquez Dominguez, Ruth Harman, and Cory Buxton that focuses on high school science literacies. Working within a school for newcomer immigrant youth in the Deep South, the authors analyze key features of one educator's efforts to disrupt unjust ideologies related to race, immigration status, and language, and to transform science literacies instruction for the school's multilingual learners. Vazquez Dominguez, the focal educator, is a co-author of this qualitative study, which examined science teaching and learning in his classroom over the course of one school year. A thematic analysis of video recordings, field notes, and interview transcripts revealed three key practices toward antiracism in science and the expansion of students' linguistic and experiential repertoires: (1) teaching scientific concepts as related to students' experiences; (2) engaging multilingual newcomer students in scientific meaning-making (e.g., scientific ways of reasoning, speaking, thinking, and inquiring) by using all available semiotic resources to expand understanding of science talk; and (3) intentionally using students' multilingual repertoires. The authors discuss how other educators can enact these kinds of culturally and linguistically sustaining practices to challenge the repetitive cycle of oppressive educational policies present in schools and instead support multilingual learners to thrive.

The fourth article by Lauren Miranda and Anna Zaitseva is a curriculum illustration that also addresses literacy development in high school classrooms. However, these authors explore possible applications of antiracist genre pedagogy in world language classrooms. They present two unit plans designed for teaching high school Spanish and Russian in ways that leverage multiliteracies and genre pedagogies to meet antiracist and other social justice-oriented aims. The two unit plans they offer engage students with the overarching question of why people migrate, but crucially overlay this question with a lens of intersectionality. The units demonstrate how, through this framing, students can investigate racial ideologies expressed by two target language communities (Spanish and Russian) toward relevant migrant communities and interrogate how racialization has informed their experiences and migration patterns throughout Latin America and Russia. Each of the unit plans includes language, literacy, and equity goals; connections to relevant world language standards; a series of instructional activities (with linked materials); and a culminating project. Through this format, the authors address how principles of antiracist genre pedagogy might look in the everyday design of lessons and units.

The fifth article by Andrés Ramírez is a conceptual piece and curriculum illustration that takes readers outside the K-12 classroom and into family literacy classes for mothers of emergent bilingual children who are, themselves, trying to learn English. The author first discusses how he understands antiracism in literacies instruction as aligned with efforts to challenge linguistic imperialism, or the dominant positioning of standardized or dominating English in dimensions of life across the globe and marginalized positioning of other home and community languages. Within English language and literacies teaching, linguistic imperialism often manifests in the dominance of white-centric canons and instruction that idealizes and attempts to exclusively use dominating English while disregarding students' home or additional languages. Ramírez argues that antiracism efforts must attempt to shift these patterns and practices. Instead of imposing monolingual English instruction, Ramírez suggests including students' first language in teaching English as an additional language. This inclusive approach challenges the overpowering supremacy of dominating languages and allows multilingual learners and teachers to communicate more effectively drawing on their diverse linguistic abilities. To exemplify this decentering role, the article presents a bilingual adaptation of the genre-based Reading to Learn (R2L) approach, showing how teachers can take steps towards undoing linguistic imperialism, practicing antiracism, and fostering a more inclusive and effective language education for all learners, whether parents or their children.

The closing article brings in the voice of Uju Anya the discussant for our 2021 American Association of Applied Linguistic symposium. During that symposium, we, and our co-presenters, Cardozo-Gaibisso and Ramírez (this issue) along with several other critical SFL scholars explored how to use SFL genre pedagogy in anti-racist ways. Anya skillfully spoke to our main points before succinctly and poignantly pushing each of us to think deeply about the following:

Now that we've said the word racism, and we understand that the main objective is explicit mentioning, explicit noticing, explicit teaching, how can you make space for the explicit mention and discussion of white supremacy in your work in the field? Can your work actually highlight that without explicitly mentioning it?

This is a question that we and those who are new to the project grappled with as we crafted our pieces. In fact, this is something that we grapple with on a daily basis.

Our hope is that the framework for antiracist genre pedagogy, as expanded in this special issue -- as well as contributors' classroom studies, curriculum examples, and critical commentary -- will add to the substantial body of scholarship which demonstrates that when community and family ways of knowledge production are valued, centered, and examined, students are better able to be academically successful and active civic agents who are prepared to "combat inequity by being highly competent and critically conscious" (Ladson-Billings, 2011, p. 34; see also González, Moll, & Amanti, 2006; Ladson-Billings, 1995).

Acknowledgements

We close this introduction with gratitude to Justin Gerald. Although his work does not appear in this issue, we learned from and with him as we prepared it. We encourage all of our readers who are interested in thinking through what this work means in our day-to-day lives outside of our educational institutions to interact with his work. It can be found at <https://jpbgerald.com/>. In closing, we are grateful for the time and interest each of you have invested in exploring the special issue.

About the Guest Editors

Jason D. Mizell is an Assistant Professor in the Department of Teaching and Learning at the University of Miami. Dr. Mizell's research and teaching are filtered through a culturally sustaining framing in order to help pre- and in-service teachers, minoritized youth, and the wider community(ies) to: (1) value, nurture, and critically examine racialized community languaging and literacies practices, (2) critically examine and learn about dominant languaging practices, (3) learn to remix languages critically in order to meet their needs in a multilingual and pluralistic society, and (4) to help subject area teachers make content specific instruction explicit and accessible. His scholarly work focuses on culturally sustaining pedagogies and systemic functional linguistics, critical race theory, LatCrit and a host of critical race methodologies such as testimonios and pláticas, youth participatory action research (YPAR) and Afro-Latiné multicultural/lingual education. His service has focused on community literacies and languaging practices with multi/bi-lingual youth and adults.

Kathryn Accurso is an Assistant Professor of Teaching Language and Literacies at the University of British Columbia. As an applied linguist and former K-12 English language teacher, her work centers around pursuing a multilingual equity agenda in which *all* K-12 teachers and teacher educators take responsibility for and are equipped to support multilingual learners' engagement, growth, critical thinking, and well-being in schools. To further this agenda, Dr. Accurso teaches, studies, and provides leadership in the areas of: disciplinary and community literacies, K-12 teacher education and professional development with a focus on intersectional linguistic justice, systemic functional linguistics and genre pedagogy, and action research as a form of teacher/teacher educator professional development.

Together, Drs. Mizell and Accurso have written about and presented on antiracist genre pedagogy in venues such as *TESOL Journal* (where they received a top-cited article recognition) and annual meetings of the American Educational Research Association, *American Association of Applied Linguistics*, and Teachers of English to Speakers of Other Languages. They have also given talks and workshops on this subject to teachers across North America. Please reach out by email if you are interested in learning more or being in conversation.

Note

*As equity-centered co-editors and co-authors of this special issue, we embrace the growing custom of sharing first authorship.

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WHAT'S RACE GOTTA DO WITH GENRE PEDAGOGY? PRESERVICE ELEMENTARY TEACHERS' UNDERSTANDING AND USE OF A FRAMEWORK FOR ANTIRACIST LANGUAGE AND LITERACIES INSTRUCTION

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Abstract

This critical race teacher action research study explores the practice of introducing preservice elementary teachers to antiracist genre pedagogy. The article begins with our personal and professional motivations for pursuing an explicitly antiracist language and literacies pedagogies in teacher education. Next, it describes the pedagogical framework, which brings together a scaffolded approach to K-12 literacy instruction inspired by systemic functional linguistics with principles from critical race theory. Third, it outlines our methods for exploring the following questions in a university course where the framework was introduced to 34 preservice elementary teachers: (1) What dominating ideologies did preservice elementary teachers notice, challenge, and/or reproduce as they responded to antiracist genre pedagogy and used it for curricular text selection and analysis? (2) What are implications for our practice as teacher educators? Based on an analysis of assignments and free-writes from the preservice teachers, as well as instructor field notes, we present two key findings. Finding 1 highlights patterns of preservice elementary teachers noticing and challenging racialized curriculum choices and dominating correspondences between text-type and purpose. In contrast, Finding 2 highlights patterns of preservice elementary teachers reproducing dominating correspondences, as well as color-evasiveness, and anti-Blackness. We conclude by discussing these findings and possible implications for teacher education.

Keywords: *Systemic functional linguistics, critical race theory, teacher education, professional development, genre pedagogy, counter-story*

Introduction/Motivation

This week, my 6th-grade son brought home social studies notes provided to him by the teaching assistant in his class. The notes covered a class reading about the Columbian exchange. Several of the notes on culture caught my eye: “religion (Catholics versus pagan natives), languages, slaves.” Slave culture? Pagan natives? I couldn’t stop thinking about whose perspectives mattered and whose went missing in this text. My kid is multilingual and Afro-Indigenous-Latino ...will he ever bring home a text where our community knowledges are reflected and presented as valid in their own right? And not just in contrast to whiteness? Will he be valued in schooled spaces for who he is, how he speaks, what he knows?

-Jason Mizell, hybrid Black American/Ecuadorian parent, languaging and literacies researcher (2016)

I just want to see us in my school...when I have to read.
-Dylan Mizell, 6th grader

After decades of color-evasiveness, the field of K-12 language and literacies education is beginning to more substantively grapple with its relationship to white supremacy and English supremacy (Baker-Bell, 2020a; Motha, 2020). As the opening quotes from co-author Jason Mizell and his son Dylan illustrate, this issue has long been on the minds of families, students, community members, and scholars of color who have observed that most texts K-12 students encounter in schools reflect an “apartheid of knowledge” (Bernal & Villalpondo, 2002). This apartheid is one in which dominating knowledges and white middle-class English literacy practices are separated from other legitimate community knowledges, languages, and literacy practices, and then treated as universal or just normal (e.g., Baker-Bell, 2020b; Mizell, 2022; Yosso, 2016).

Lived experiences like Jason and Dylan’s exemplify the ways value is assigned to whiteness in North American schools through teachers’ uncritical use of dominating texts they find at hand (Ladson-Billings, 1998). For example, when Jason emailed Dylan’s teachers about his concerns, one of them responded, “As far as the Eurocentric issue, I completely agree with you, and I can assure you that I definitely do not teach social studies from a Eurocentric standpoint” (personal communication, February 25, 2016). However, the teacher also went on to state that she just used state-approved materials. This seemingly well-meaning teacher professed not to teach from a Eurocentric standpoint that devalued and harmed her Black and Brown students, but seemed unaware of the ways in which the state-sanctioned materials did, in fact, routinely promote whitewashed histories. Jones (2020) identifies such unawareness as contributing to a kind of school-based racial trauma called “curriculum violence,” which uniquely impacts Black and Brown students.

In response, as teacher educators, public school parents, and scholar-activists, we take seriously the task of supporting teachers to confront the toxic implications of white supremacy and English supremacy in language and literacies instruction. In 2020, we proposed a pedagogical framework that combined principles from critical race theory and genre pedagogy to demonstrate one way

K-12 teachers can confront curriculum violence and engage in antiracist language and literacies instruction across the curriculum (Accurso & Mizell, 2020a). In this article, we present a follow-up study regarding this framework. Using critical race teacher action research methods (Pérez Huber, 2008), we explore how 34 preservice elementary teachers (grades K-7) responded when they were introduced to our framework for antiracist genre pedagogy. We explore the questions:

1. What dominating ideologies did preservice elementary teachers notice, challenge, and/or reproduce as they responded to antiracist genre pedagogy and used it for curricular text selection and analysis?
2. What are implications for our practice as teacher educators?

Conceptual Framework for Antiracist Genre Pedagogy

Genre Pedagogy

As explained in the introduction to this special issue, genre pedagogy is an approach to literacy instruction that aims to scaffold school-sanctioned ways of knowing, being, and doing for students with all kinds of home language and literacy practices (Martin & Rose, 2008). It was first developed in Australia in the 1980s. The idea underlying genre pedagogy is that if students are scaffolded to notice, name, and practice using “discursive resources of power” (Hyland, 2007, p. 150) – like disciplinary language, diagrams, images, and equations – they will be better-resourced to participate in a Western knowledge-based economy and achieve social class emancipation.

In genre pedagogy, teachers typically choose a curriculum topic and pair it with the study of a *genre* that is relevant to that topic (e.g., recount, exposition, explanation; see Brisk, 2022; Derewianka & Jones, 2016). Then, teachers guide students through a genre-based Teaching and Learning Cycle (Rose & Martin, 2012). This cycle includes five main instructional phases: building knowledge of the curriculum topic; guided reading in the target genre; deconstruction of authentic oral, written, or multimodal ‘texts;’ joint construction of a disciplinary text in the target genre; and independent student writing and presentation of writing (Gebhard, 2019).

Across these phases of instruction, students are meant to notice what a text does (its *interpersonal* function) and what it is about (its *ideational* function). They also notice how the text is structured, and how ideas are connected and foregrounded or backgrounded (its *textual* function). These foci reflect genre pedagogy’s roots in systemic functional linguistics (SFL) (Halliday & Hasan, 1985). Studies show that this kind of SFL-inspired genre pedagogy has been effective in North America for supporting teachers and students in learning to anticipate, understand, and use language structures in the specific genres they are asked to read, write, and discuss in school (e.g., Accurso & Gebhard, 2021; Harman, 2018; Schwarz & Hamman-Ortiz, 2020).

However, genre pedagogy has been criticized as rarely addressing the racialized and racializing aspects of dominating school literacy practices (Accurso & Mizell, 2020b; Flores & García, 2020; Mizell, 2020). For example, there has been little unpacking of the ways in which disciplinary discourses reflect the standardization of white ways of knowing in schools to the exclusion of other perspectives. Therefore, to address what has *not* historically been talked about

in North American instantiations of genre pedagogy (i.e., race and racism), we cross-pollinate it with principles from critical race theory.

Critical Race Theory in Education

Critical race theory in education (CRT) demonstrates that racism is not exceptional in North American schools, but the norm (racism being the systemic patterns of laws, policies, practices, and ideas in schools and societies that result in and normalize racial inequality; see Ladson-Billings, 1998; Taylor et al., 2016; Schroeter & James, 2015). By carefully tracing shifting forms of racism across North American history as they have become less overt, CRT scholarship has identified ways that routine and seemingly innocent aspects of teaching can perpetuate racism in schools today (e.g., Bernal & Villalpando, 2002; Tate, 1997).

For example, drawing connections to language and literacies instruction in general and genre pedagogy in particular, CRT scholarship would urge teachers to closely examine the ways that histories of racist exclusion have contributed to what is now understood as “appropriate” or “academic” language, “disciplinary literacies,” and “genres of schooling.” In addition, it would be considered teachers’ responsibility to explore ways in which the voice-of-color (Delgado & Stefancic, 2017), intersectional perspectives (Pérez Huber et al., 2020), and “linguistic, literate, and cultural pluralism” are absent or present in their classrooms, curriculum, and instructional practices (Paris & Alim, 2014, p. 88; see also Anya, 2021).

Critically, CRT scholarship has identified the importance of *counter-storytelling* as a means of expressing and understanding histories of racist exclusion (Delgado, 1989). In our uptake of this CRT principle, we understand countertexts to be texts by minoritized authors that reflect their experiences, knowledges, language(s) and literacies, and capture perspectives that have been marginalized or erased in dominating school curriculum. While our main focus in this piece is countertexts as a tool for antiracist teaching, we also want to acknowledge their intersectional importance, as countertexts can also powerfully convey how racist exclusion intersects with other systems of oppression and individual people’s experiences of the world (Crenshaw, 2023).

Framework for Antiracist Genre Pedagogy

Antiracist genre pedagogy is a cross-pollination of these frameworks that attempts to keep the strengths of genre pedagogy as an approach to supporting students’ knowledge, language, and literacies development while articulating how teachers might enact it in explicitly antiracist ways (Accurso & Mizell, 2020a; see Figure 1). This pedagogy is meant to be highly interactive, with students experiencing systematic scaffolding for seeing and talking about racial and linguistic patterns in school and society, noticing the ways they are constructed discursively, and developing expanded literacies through the practice of challenging them (see Graham, this issue).

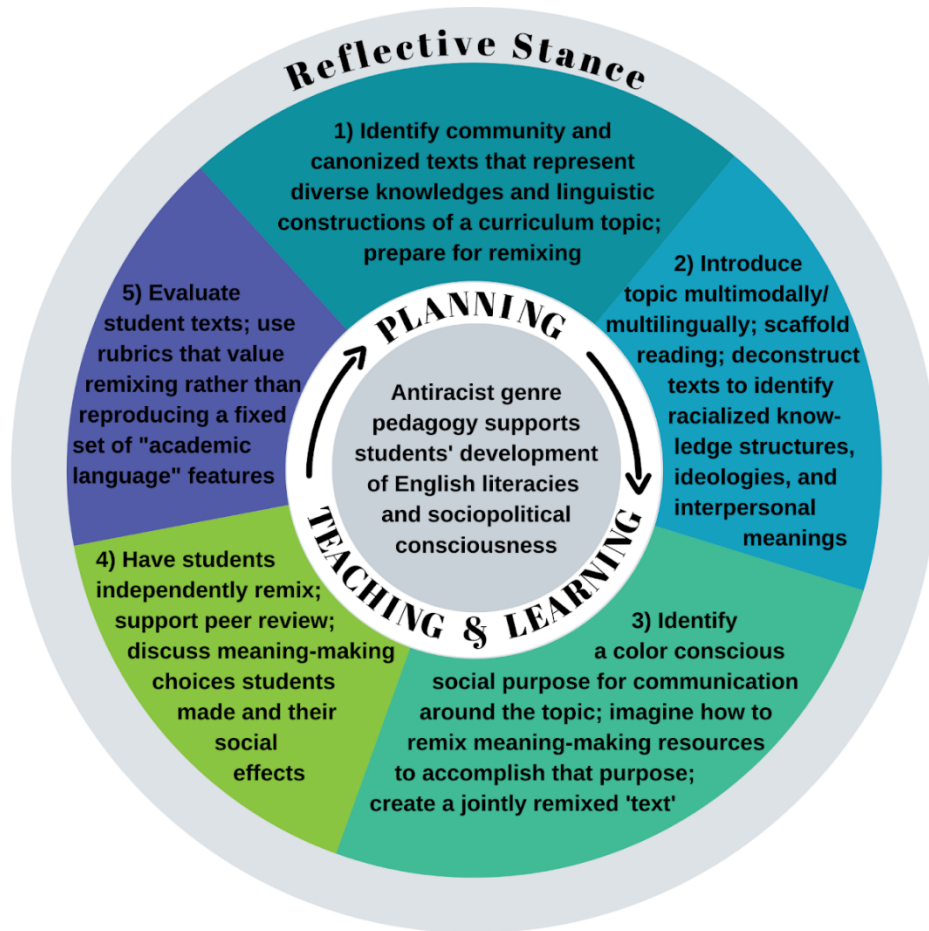
The framework for antiracist genre pedagogy is guided by five principles for praxis:

1. Identify and teach countertexts
2. Pay explicit attention to ideology as part of ideational meaning-making

3. Increase focus on interpersonal meanings
4. Promote remixing of genres and their purposes
5. Practice antiracist assessment by documenting and valuing students' ability to remix rather than measuring them against a white measuring stick of "appropriate" school-based language

Figure 1

Sample Antiracist Genre Pedagogy Teaching and Learning Cycle (Accurso & Mizell, 2020a, p. 12)



Exploring Antiracist Genre Pedagogy in Elementary Teacher Education

Since proposing the framework for antiracist genre pedagogy in 2020, we are aware of 10 U.S. states and two Canadian provinces where it is being read and examined by pre- and in-service teachers in university courses (Colorado, Connecticut, Florida, Georgia, Maine, Massachusetts, Michigan, Ohio, Washington, Washington, D.C., British Columbia, and Ontario). To better understand how these educators are making sense of the framework and using it to select and analyze texts and countertexts for classroom teaching, this study draws on data from one of those contexts, focusing on a cohort of 34 preservice elementary teachers taught by co-author Kathryn Accurso.

We describe this as a *critical race teacher action research* study. Critical race methodologies seek to understand and change racialized social structures, taking the experiences of people of color as a starting point (see Pérez Huber, 2008; Solórzano & Yosso, 2002; and the opening vignette of this article). Teacher action research engages educators (including teacher educators like us) in studying their own classrooms to understand how they might design more effective practice as a form of social action and social change (Cochran-Smith & Lytle, 2015; Gebhard, 2019).

Study Context and Participants

The 34 participants in this study were preparing to be elementary teachers at a large university in Western Canada (K–7 licensure). 38% self-identified as teachers of color (Asian, South Asian, and Latinx), while 62% identified as white. 76% indicated multiple named languages in their repertoire, including English, French, Cantonese, Mandarin, Punjabi, Japanese, Spanish, Greek, Tagalog, and Hindi. 76% were born and raised in Canada, while 24% had roots in China, the Philippines, India, Ireland, Colombia, Taiwan, Hong Kong, Japan, and the United States.

In 2021–2022, these preservice teachers were enrolled in an 11-month teacher education program that included three mandatory English language and literacies courses: two on language arts methods (5 credits total) and one on supporting multilingual children’s development of English language and literacies across the curriculum (2 credits). They encountered the framework for antiracist genre pedagogy in the latter course, called *Teaching and Learning English as an Additional Language - Elementary*.¹ This was a multi-section course taught to approximately 350 preservice elementary teachers each year to prepare them to design a language-focused curriculum. The rationale is that most teachers in a multilingual society teach children experiencing schooling in a language or language variety different from the one they use at home or in their community. And, in fact, 79% of participants in this study were completing practicum (i.e., student teaching) experiences in classrooms that included students who were institutionally labeled as “English language learners.”

The standard textbook for the course is *Scaffolding Language, Scaffolding Learning* (Gibbons, 2015). According to the publisher’s website, this text introduces genre pedagogy to help “mainstream elementary teachers ensure that their English language learners became full members of the school community with the language and content skills they need for success.” However, noting that this textbook does not address the racialized and racializing aspects of

¹ It is still a relatively recent development that folks preparing to be elementary teachers in North America experience any mandatory language teaching coursework. Broadly speaking, this coursework aims to support multilingual children’s development of English literacies across the curriculum. See Leider et al. (2021) for an analysis of where similar courses are required across the United States. Multilingual learners are the fastest-growing student subgroup comprised predominately of students of color (Mitchell Viesca, 2013) and many scholars have documented these students’ intersectional experiences of racism and linguistic racism in schools (Accurso et al., 2019; Flores & Rosa, 2015). Therefore, within this policy context, a number of critical language and literacies education scholars (including the authors of this article) are attempting to design coursework that supports preservice teachers’ ability to design language-focused curriculum *and* their awareness of the racialized and racializing aspects of dominating literacy practices valued in schools.

language and literacy practices “needed for success,” preservice teachers were introduced to the framework for antiracist genre pedagogy through Accurso & Mizell (2020a) as a required reading.

Data Collection

Data collection took place during five weeks of the Fall 2021 semester (October–November 2021). During this time, preservice teachers were tasked with using the framework for antiracist genre pedagogy in a major assignment. The assignment asked them, in small groups, to select and analyze a grade-level text and countercontext that would support simultaneous language learning, content learning, and sociopolitical consciousness. After comparing and contrasting their analysis of each text, they brainstormed genre remixes, or new kinds of texts students could produce on the same curriculum topic for antiracist purposes and more inclusive audiences. Table 1 summarizes the activities preservice teachers completed as they worked on this assignment.

In this article, we draw on the following data generated from the activities shown in Table 1: Participants’ individual weekly freewrites; 43 text/countercontext selections (34 individual selections and nine small group selections); participants’ analyses of their nine small group text selections; and Kathryn’s instructor field notes.

Table 1

Activities to Scaffold Preservice Teachers’ Initial Understanding and Use of Antiracist Genre Pedagogy

-
- Watch a provocation video to begin thinking about the question, “Is academic language racist?” (<https://youtu.be/ip5RHVM6Djc>)
 - Read and discuss Accurso and Mizell’s (2020) article, *Toward an Antiracist Genre Pedagogy*
 - Individually practice selecting grade-appropriate countercontexts to teach alongside dominating texts already found in classrooms
 - In small groups, select one text-countercontext pair to further analyze
 - Analyze each text’s purpose, overall structure, and how events, point-of-view, and tone are constructed linguistically (i.e., *Who does what to whom under what circumstances?*)
 - Compare/contrast the texts and what language choices the authors make to construct events, represent different points-of-view, and accomplish their purposes
 - Brainstorm genre remixes, or new kinds of texts students could produce on a curriculum topic for antiracist purposes and more inclusive audiences
 - Brainstorm how to support elementary students in composing remixed genres or redefining genres
 - Reflect on the extent to which any of the above supports the ongoing practice of antiracism
-

Data Analysis

We used a critical race-grounded approach to analyzing these data (e.g., hooks, 2014; Pérez Huber, 2008; Malagon et al., 2009). First, we organized the data chronologically so we could view small groups' completed assignments alongside the course curriculum and individual work that led up to them. Next, we separately reviewed the data set, coding passages or quotes that stood out to or surprised each of us (Agar, 2010). Then, through analytical discussions where we kept race and racism in mind, we developed focused coding categories related to our guiding questions (e.g., dominating ideologies, noticing, resisting, challenging, reproducing, reducing, selecting). Finally, through two further cycles of coding and analytical discussion, we observed a number of themes related to our guiding questions, which are reported in the next section as findings.

Findings

Through critical race-grounded analysis, we traced two overarching themes in the ways preservice teachers were noticing, challenging, and reproducing dominating ideologies related to race, language, and literacies instruction. As we explain these findings and provide specific examples, note that we are not praising or criticizing any particular preservice teachers. Rather, we present these findings and examples with preservice teachers' permission and with an ethic of care. Our goal is to spur further reflection and identify places we need to develop our capacity to support preservice teachers toward course objectives and justice goals in the future.

Finding 1: Preservice Teachers Noticed and Challenged Dominating Ideologies Through Text-Countertext Selection

Noticing and Challenging Racialized Curriculum Choices

After being introduced to the framework for antiracist genre pedagogy, preservice teachers were asked, individually and in small groups, to select existing texts from their practicum classrooms and identify potential countertexts on the same curriculum topic. 21% of preservice teachers – where they hadn't before – indicated that as they selected classroom texts, they inquired into the identities of authors that were already being put in front of their practicum students as sources of knowledge. Moreover, when they went on to seek countertexts to these dominating voices already present in their classrooms, 30% of their countertext selections reportedly resulted from intentional searching for historically marginalized perspectives from authors of color on curriculum topics.

For example, one small group of preservice teachers working in Grades 2 and 3 selected a children's encyclopedia entry on the topic of water as an existing text being used as part of the curriculum (Britannica Kids, n.d.; see Figure 2). The text presented a definition of water and some information about common uses, chemical makeup, physical states, the water cycle, and water treatment and supply. However, the preservice teachers were startled to search for an author and realize they could not find one. This experience of surprise provided an opportunity for reflection among the group about how little they typically paid attention to whose voices students were encountering in curricular materials. In thinking about a countertext, then, they

intentionally selected a picture book by two Indigenous women that presented a counter-perspective on what water is, what it does, what it means, and its political salience (Lindstrom & Goade, 2020).

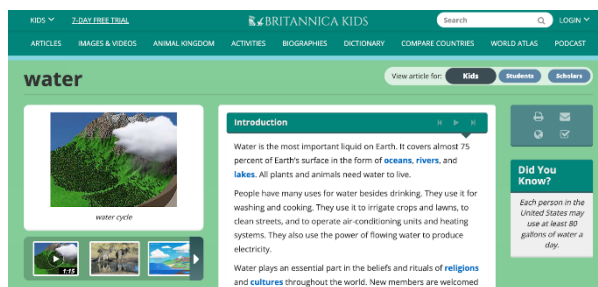
Figure 2

Data Display: Example of Preservice Teachers' Text and Countertext Selection

Grade level: 2–3

Curriculum topic: Water

Existing Curricular Text



Title: *Water*

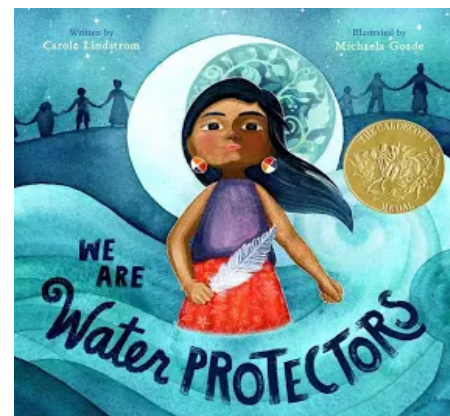
Author(s): Unknown

Illustrator(s)/photographers: Unknown

Genre: Informational

Topics covered: What water is, some common uses, chemical makeup and physical states, water cycle, water treatment and supply

Proposed Countertext



Title: *We Are Water Protectors*

Author: Carole Lindstrom (Anishinabe/Metis)

Illustrator: Michaela Goade (Tlingit & Haida)

Genre: Narrative

Topics covered: What water is, what it does, what it means to Indigenous communities, and its political salience

Noticing and Challenging Dominating Correspondences Between Text-Type and Purpose

In addition to selecting classroom texts and possible countertexts, preservice teachers were asked to identify each text's purpose. Eight out of nine small groups selected classroom texts they identified as "informational" and paired them with countertexts they identified as "narratives," such as the pair of texts shown in Figure 2. The course textbook described the purpose of informational texts as "to give information about something" and the purpose of narrative texts as "to entertain, teach" (Gibbons, 2015, p. 106). However, we found that in their major assignment, 50% of these small groups (4 out of 8) provided different descriptions of narrative purpose that served to legitimize the experiential knowledge presented in their selected countertexts. For instance, instead of borrowing Gibbons' description, these small groups described the purpose of their narrative countertexts as being "to pass knowledge," "to pass on knowledge," "to educate and inform," and "to inform (we don't want to use 'entertain')." These phrases indicate some preservice teachers' realization that, in many communities, the primary

function of narrative texts is not entertainment. Rather, narratives are quite often used within racialized communities to inform, teach, and pass historical knowledge to others in the community (e.g., Archibald, 2008; Banks-Wallace, 2002; Goss & Barnes, 1989). This realization calls our attention to the ways that descriptions of textual purpose also reflect histories of racial exclusion and may need to be further examined (e.g., the foregrounding of narratives as entertainment texts distinct from informational texts). Noticing and challenging dominating correspondences between genres of schooling and their textual purposes was not an articulated part of the original framework for antiracist genre pedagogy, but based on these data, we believe it should be included going forward.

Finding 2: Preservice Teachers Reproduced Dominating Ideologies in Text Selections

Reproducing Dominating Correspondences Between Text-Type and Purpose

Three other small groups working with self-identified “informational” classroom texts and “narrative” countertexts fell more in line with the dominating textual purposes described in the course textbook. These groups argued that the purpose of their informational classroom texts was to “educate” and “provide information,” while their narratives countertexts provided “insight,” “perspective,” and “another side.” For example, one group focused on Grades K and 1 chose influential people as their curriculum topic. They found an informational text called “Quick facts for kids: Malala Yousafzai” (https://kids.kiddle.co/Malala_Yousafzai) being used in one of their practicum classrooms and proposed *Malala’s Magic Pencil*, a picture book written by Yousafzai herself (2017) as a possible countertext. Their descriptions of textual purpose were directly in line with the course textbook:

The text from the online kids’ encyclopedia is in the form of an information report. Its main purpose is to *provide information* about Malala’s life and her accomplishments. In contrast, the picture book, “Malala’s Magic Pencil” takes the form of a personal - narrative genre. It serves to *entertain and teach* the reader about Malala’s life events. [emphasis added]

Other groups drew on an internalized sense of formality to describe the different purposes of the informational and narrative texts they chose. For example, another group focused on Grades K and 1 described their classroom text as “an informational report [that] focuses on defining different types of families using *formal descriptions* and bolded terms” [emphasis added]. In contrast, they described their selected countertext as “a narrative [that] highlights the similarities and differences in families by using *familiar and mundane examples*.” Similarly, a group focused on Grades 2 and 3 summarized their text and countertext as a “*formal* informative text vs. *informal* storytelling (report vs. narrative)” [emphasis added].

Analyzing a text’s purpose is a crucial part of genre pedagogy and one we have routinely highlighted in our work as educators and with educators over the years. Yet this analysis gave us pause. We could not help but ask: From what perspective are informational texts understood as formal (i.e., officially sanctioned and/or suitable for important situations, according to Oxford’s English dictionary) and narrative texts informal (i.e., casual, simple, unofficial)? Furthermore, what frame of reference allows narrative texts to be understood as primarily for entertainment,

and yet mundane or dull? Patel (2016) argues that these kinds of designations serve to protect the interests of whiteness by elevating and yet neutralizing particular kinds of linguistic practices that evolved in contexts of racial exclusion (see also Harris, 1993). At the same time, they create a line, on the other side of which, linguistic practices are understood as more “subjective” or all-over-the-place (García et al., 2021, p. 14). Therefore, these data called our attention to the ways uncritical uses of SFL-inspired genre pedagogy may unwittingly contribute to an ongoing apartheid of knowledge in which historically white ways of languaging are positioned as able to construct “information” and others are not seen as serving that purpose in classrooms and communities.

Reproducing Color-Evasiveness

In contrast to those groups who searched for countertexts by intentionally seeking out authors of color speaking to marginalized perspectives on a curriculum topic, we found a tendency among other preservice teachers to avoid talking about race at all. This tendency was most apparent in the way some preservice teachers flattened the notion of countertext from purposefully centering the knowledges of racialized authors to simply being “a different perspective.” In fact, 40% of individual and small group countertext selections offered this kind of rationale (17/43 countertext selections). For example, Figure 3 shows an existing classroom text from a kindergarten classroom. Ariel, a self-identifying white English monolingual preservice teacher, pointed out as “very noticeable” that “there is *only one perspective* of a family included in this story” [emphasis added]. In response, her small group proposed *The Family Book* by Todd Parr (2010) as a countertext. Ariel justified this countertext selection by writing that “this book includes many ideas of what a family looks like; *lots of diverse views* of what a family looks like.” While we agree with Ariel’s characterization of the book, her group did not address the fact that their text selection processes had led them to a white male author.

Naomi, another white English monolingual preservice teacher confessed her avoidance of race, saying, “I tried once or twice [to search for racialized authors], but it felt weird to search for an author, then see their picture and take that as a reason to pick a book.” While course materials did not encourage making judgements of an author’s racial identity based on Internet pictures, this preservice teacher’s countertext selection process and feelings resonated with others in the class who expressed discomfort explicitly centering race as an important aspect of countertext selection. Naomi’s sharing led the class to observe that many preservice teachers (problematically) felt greater discomfort looking for information about authors’ racial identities than they did accepting texts without knowing anything about the author or their identities. Taken together, these data illustrate how searching for a “different perspective” rather than a racialized or minoritized perspective may have allowed some preservice teachers to avoid the discomfort of explicitly noticing processes of racialization (e.g., Li & Jee, 2021) or grappling with the ways they may impact how a minoritized author talks about a curriculum topic.

Figure 3

Data Display: Example of Preservice Teachers' Race-Evasive Rationale for Countertext Selection

Grade level: Kindergarten

Curriculum topic: Types of family

Existing Curricular Text



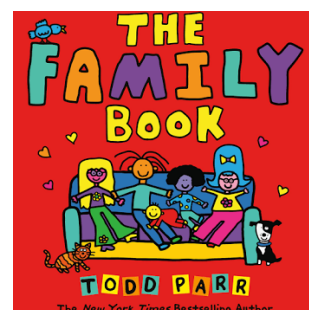
Title: *My Family* [a video text]

Author(s): Unknown

Source: ESL Kids World YouTube channel

Preservice teacher observation about this text: "It is very noticeable to me that there is only one perspective of a family included in this story."

Proposed Countertext



Title: *The Family Book*

Author/Illustrator: Todd Parr

Preservice teacher rationale for selecting this as a countertext: "This book includes many ideas of what a family looks like; lots of diverse views of what a family looks like."

Reproducing Anti-Blackness

Our analysis also revealed that regardless of preservice teachers' text selection processes, the resulting choices reflected and reproduced a type of anti-Blackness. Our data showed that in 86 instances of text selection (43 individual and small group text-countertext pairs), only a single Black author was identified. This was W. E. B. DuBois, author of a proposed Grade 6 countertext on the topic of U.S. history. The proposed countertext, which was put forth by Nisha, a trilingual preservice teacher of color, was ultimately rejected by herself and her group as being "too American." However, across the cohort, no similar critique was made of texts authored by white Americans or Indigenous peoples from lands now occupied by U.S. settlers. And in fact, Nisha and her groupmates ultimately decided that for their major assignment they wanted to work with a retelling of "The Three Little Pigs" as their classroom text (Sweeney, n.d.) and "The True Story of the Three Little Pigs" (Scieszka, 1989) as a countertext, both of which were written by white American authors.

Hayes and Juárez (2009) argue that situations such as these illustrate the ways that well-meaning teachers make moves to demonstrate their "goodness" or show positive intentions toward the work of antiracism (e.g., through seeking out and suggesting a countertext by a Black author who captures a perspective often missing in the school curriculum). However, these scholars also document the ways that whiteness can take over, as it did with these preservice teachers, ultimately reproducing anti-Blackness and inhibiting teachers' ability to realize social justice goals (e.g., through color-evasion and the upholding of a white standard in text and countertext

selection). In response, Hayes and Juárez (2009, p. 739) channel Delgado and Stefancic (2001) and Tate (1997) to argue that “only aggressive, color conscious efforts to change the way things are done will do much” to change this pattern.

Table 2

Summary of Findings

After 34 preservice elementary teachers were introduced to a framework for antiracist genre pedagogy, they individually (n=34) and in small groups (n=9) identified text-countertext pairs to analyze for language/content teaching opportunities.

- 21% of participants indicated that they inquired into the identities of authors they were already putting in front of students as sources of knowledge (7/34 participants)
 - 30% of countertext selections were reportedly based on intentional searching for historically marginalized perspectives from authors of color on curriculum topics (13/43 countertext selections)
 - However, only one countertext by a Black author was selected. This countertext was ultimately rejected as being “too American,” though no similar critique was made of texts authored by White Americans or Indigenous peoples from lands occupied by U.S. settlers.
 - 8/9 small groups paired “Information” texts with “Narrative” countertexts
 - 50% of these small groups altered their description of narrative purpose to legitimize experiential knowledge (e.g., the purpose of this narrative is “To pass knowledge” or “To inform...we don’t want to use ‘entertain’”) (4/8 small groups)
 - 38% argued that informational texts “educate” and “provide information,” while narratives provide “insight,” “perspective,” and “another side” (3/8 small groups)
 - 40% of countertext selections were explained in ways that flattened the notion of countertext to simply be “a different perspective” (17/43 countertext selections)
-

Discussion and Implications for Practice

The findings from this study support those of other scholars who have found increasing interest among preservice elementary teachers regarding the practice of antiracism in language and literacies instruction to be tempered by ongoing challenges (e.g., Cunningham, 2021). These challenges include, as we also found, preservice teachers’ resistance to “mentioning the very racial patterns they seem most trained to reproduce” (Pollock, 2004, p. 171; Case & Hemmings, 2005; Haviland, 2008); the persistent popularity of white children’s book authors among preservice elementary teachers (DeGroot, 2007); and anti-Blackness as a force which influences preservice teachers’ selection and analysis of classroom texts (Price Gardner, 2022).

Given these persistent challenges, some scholars have questioned whether transformation can truly happen by reimagining existing pedagogies (such as we’re exploring here) or whether wholesale dismantling of the educational system is what’s needed (e.g., Shange, 2019; García et al., 2021). We take the data from this study – which provide evidence of moving the needle in some preservice teachers’ thinking and praxis – as an opportunity to keep moving. The data demonstrates (a) the necessity of the work that we have undertaken to name and challenge white supremacy in language and literacies instruction (particularly those working with SFL and genre

pedagogy; see also Perez, 2023); and (b) that with purposeful planning and apprenticeship preservice teachers can be guided to begin the process of valuing the knowledges of those who have been racialized.

As we continue this work and encourage others to either start or continue, we do so because students such as Dylan deserve to know that their lives, which are reflected through their languages and literacies, are valued, legitimate, and necessary for ongoing learning. Yet it is clear from our analysis that we must do more to apprentice elementary preservice teachers to grapple with the legacy of racism in language and literacies instruction. Toward this end, we conclude with several recommendations for teachers and teacher educators interested in pursuing an explicitly antiracist genre pedagogy.

First, scaffold color-consciousness in your classroom. Whether you are working with elementary students or preservice teachers, support your learners in noticing and critically questioning any habits of color-evasiveness in that space (Pérez Huber et al., 2020). For example, as the findings from this study suggest, to provide this kind of scaffolding, educators need to notice and question what voices they are teaching. They must be persistent in questioning, for themselves and their learners, “Who are the authors?” In addition, to scaffold color-consciousness they must persistently center racialized voices and knowledges in the classroom (#WeNeedDiverseBooks, 2021; see <https://diversebooks.org/>). As Bishop (1990) has pointed out, this is not an add-on to existing language and literacies curriculum but should be part of it.

Second, make time for explicit and critical text deconstruction – of texts that represent dominating genres and those that serve as countertexts. In this study, we found that even when we asked students to deconstruct texts written by racialized authors, their prior educational experiences led them to label the language used in those texts as informal or mundane, thus upholding white or dominating ways of knowing. This showed us that we needed to not only discuss inclusion of racialized authors but also that we needed to explicitly discuss the inherent linguistic value of how minoritized authors purposefully choose to write and represent their experiences. This is of upmost importance because as Baker-Bell (2020b) stated, “People’s language [and we would add literacies] experiences are not separate from their racial experiences” (p. 2). Our lives and thus our knowledges are represented through the language(s) that we use. As we help learners to deconstruct texts critically, we must also work to help them to come to value the rich linguistic repertoires that can be found in every community.

Third and finally, make time in your practice for regular reflection regarding the impact of your pedagogy and the degree to which it serves your equity goals. This includes examining your course syllabus and/or classroom library and thinking about who it reflects, what books/articles you assign as required and/or optional reading. You might share your reflections with others (as we do in this article), or simply use them to refine your practice. Either way, it can be helpful to articulate your motivations in coming to this work and listing your ongoing commitments so that these can be frames for your reflection and action.

Conclusion: Ongoing Commitments

As we conclude this article, we know that there is much work ahead. Reflecting on this study, the questions and antiracist motivations that inspired it, and what we found, we can say that our commitments in the ongoing effort to advocate for antiracist genre work in all classrooms are to:

- Name color-evasiveness in our linguistic/pedagogical traditions (Accurso & Mizell, 2020a, 2020b);
- Critically examine interpersonal and ideational meanings in texts we work with, including our own work;
- Rethink genre classifications in light of purpose;
- Focus on intersectionality; and
- Disrupt educational processes that lead to an apartheid of knowledge (Bernal & Villalpando, 2002) and epistemological racism (Kubota, 2020).

After reading this article, what are your motivations, goals, and ongoing commitments? If you are interested in sharing or joining us in community as a critical equity-centered teacher yourself, please reach out. We look forward to hearing from and growing with you.

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* Indicates a practice-oriented resource that we would recommend for use in teacher education or professional development.

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ANTIRACIST TEACHING WITH SFL

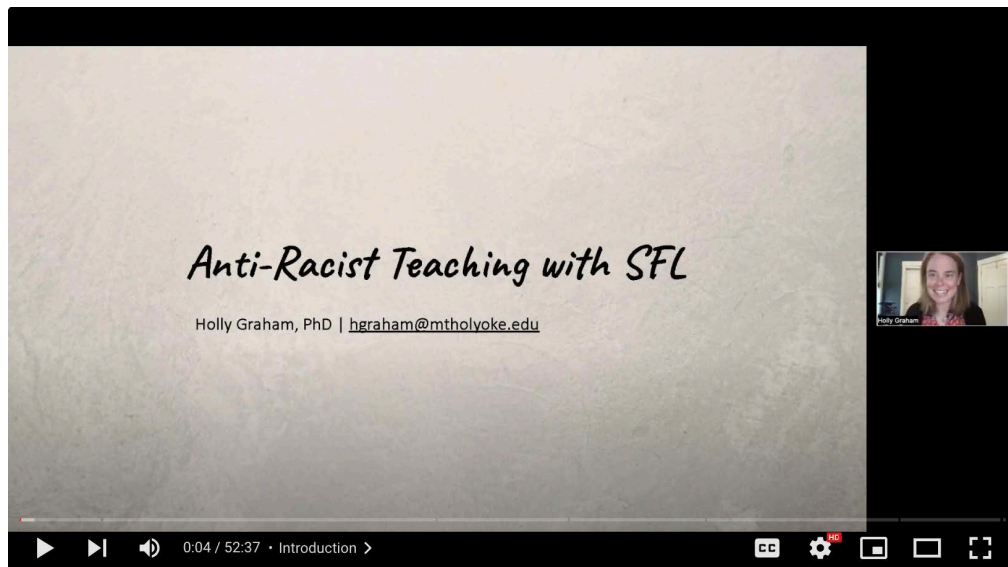
HOLLY GRAHAM

MOUNT HOLYOKE COLLEGE AND PORTLAND PUBLIC
SCHOOLS

As an experienced 8th grade English language arts and History teacher who was already using genre pedagogy in my practice (see Gebhard & Graham, 2018; Graham, 2023), I was very interested in responding to the call of this special issue in terms of more explicitly using genre pedagogy toward antiracist aims. In this peer-reviewed video article, I explain how I interpreted principles of antiracist genre pedagogy through my use and analysis of countertexts in a Grade 8 unit on the writing of the U.S. Constitution.

The video article below includes six bookmarked parts for easy access and review. Across these parts, I describe ideas and metalanguage from systemic functional linguistics (SFL) I was previously using in my practice. Then, I explain how I began to incorporate guided reading of countertexts (Accurso & Mizell, 2020), or texts by minoritized authors that reflect their experiences and knowledges and capture perspectives that are missing in dominating school curriculum, into my existing practice with antiracist aims. I walk viewers through an illustrative three-day lesson where I guided student to analyze and respond to a U.S. History textbook passage on the 3/5ths Compromise and a similar-in-length passage on the same topic from the youth adaptation of *Stamped* by Jason Reynolds and Ibram X. Kendi (2020). I show examples of how my diverse 8th graders used tools associated with genre pedagogy to not only comprehend the content of this text-countertext pair, but to consider how authors' grammatical choices construed oppressive ideologies and highly consequential events as neutral (from a dominating perspective), or as racist and dehumanizing (from the counter-perspective). Based on these activities, my students constructed a list of actions they could take as critical consumers of history and as antiracist allies. Along with the video article, I provide supplemental materials that can be used by viewers to practice text and countertext analysis and reflection, whether alone, with a group of colleagues, in conjunction with the video, or with middle and secondary students in classrooms.

Video



Video link: <https://youtu.be/zGm2JnwtKCo>

Supplemental Materials and Viewing Guide

Link to supplemental [presentation materials](#).

Part and section name	Time stamps	Description
Introduction	0:00–4:23	<ul style="list-style-type: none">• Introduces the author, presentation, and video journal format (e.g., notes on searching slides and accessing supplemental presentation materials)• Identifies intended audiences (English language arts and social studies teachers, teacher educators, middle grades learners)
Part 1a: Theory Systemic Functional Linguistics	4:24–16:44	<ul style="list-style-type: none">• Introduces <i>antiracist genre pedagogy</i> (Accurso & Mizell, 2020) and calls for using metalanguage and analytic tools from systemic functional linguistics (SFL) to deconstruct and challenge texts with students toward aims of antiracist language and literacies instruction• Explains key SFL concepts and metalanguage (e.g., register variables field, tenor, mode, genre pedagogy), using text excerpts from <i>Stamped</i> (Reynolds & Kendi, 2020)• Presents a functional perspective on grammar as a literacy resource in comparison to traditional conceptions of school grammar and vocabulary

Part and section name	Time stamps	Description
Part 1b: Theory Antiracist pedagogy vs. multicultural curriculum	16:44–22:21	<ul style="list-style-type: none"> Explains key concepts related to antiracist pedagogy and how this pedagogy differs from multicultural curriculum Shows how SFL can fit into antiracist pedagogy inasmuch as it is used to both comprehend school-based literacies and challenge their privileged status
Part 2: Application Broad use of SFL as a tool for an antiracist pedagogy in an 8 th grade U.S. history classroom	22:22–29:24	<ul style="list-style-type: none"> Illustrates how to use principles from antiracist genre pedagogy in 8th grade ELA/History curriculum for guided SFL-based reading of a textbook and countertext <ul style="list-style-type: none"> Sample unit: Writing the Constitution Sample lesson: The Three-Fifths Compromise Describes focal texts for the sample lesson (a U.S. History textbook and an excerpt from <i>Stamped</i> by Jason Reynolds and Ibram X. Kendi)
Part 3: The Lesson Guided reading/text analysis with 8 th graders about the 3/5ths Compromise	29:25–36:36	<ul style="list-style-type: none"> Describes lesson activities in detail, showing how students analyzed the field, tenor, and mode of two texts to get different perspectives on the Three-Fifths Compromise <ul style="list-style-type: none"> Specific focus on human vs. non-human grammatical participants and appraisal choices Supplemental materials provided for teachers, teacher educators, and/or students to follow along with activities
Part 4: Student Work Examining how students work With SFL tools to analyze texts with antiracist aims	36:37–46:58	<ul style="list-style-type: none"> Shows examples of 8th grade student work to demonstrate what was learned from participating in text-countertext analysis (ie, antiracist teaching with SFL) <ul style="list-style-type: none"> Examples include students' guided in-class analyses and independent text analysis done at home
Part 5: Reflection and Conclusion Why do this work? What next?	46:59–52:20	<ul style="list-style-type: none"> Revisits goals and potential of using SFL as a tool for antiracist pedagogy Identifies spaces where work needs to be pushed and included more broadly Closes with the idea of “remixing...for participation in a shifting culture of power” (Mizell, 2020; Paris & Alim, 2014)
Part 6: References	52:20–52:37	<ul style="list-style-type: none"> References page provided

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TOWARD ANTIRACIST UNDERSTANDINGS OF TEACHING AND LEARNING SCIENCE LITERACIES: INSIGHTS FROM A BILINGUAL CLASSROOM

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Abstract

Reductive monolingual ways of teaching science in the US constitute a form of raciolinguistic violence against multilingual migrant youth. In secondary schools, these youth are commonly expected to assimilate to white monolingual ways of being to be seen as successful students. This observation has invigorated conversations around the ethical need to challenge hegemonic notions of science literacy, both conceptually and pedagogically. In this article, we draw from classroom observation and teacher interview data to explore whether and how a bilingual science educator embodied culturally sustaining systemic functional linguistic principles in his efforts to disrupt unjust raciolinguistic ideologies and transform science literacies instruction for multilingual learners.

Keywords: *Culturally sustaining systemic functional linguistics, monoglossic, register shunting, multimodality, translanguaging*

Introduction

[Reflective journal entry, Max Vazquez Dominguez (bilingual science educator), June 2016]

In the last few years, our community in the Southeastern United States has experienced a surge in unaccompanied minors from Central America and Mexico, and it has been interesting to observe the district and school-level response. For example, more than a hundred youth arrived during the 2014–2015 school year, unaccompanied by a guardian. At first, these youth were distributed among several neighborhood schools, but the schools claimed not to have the resources to support their academic and linguistic needs. So, the district opened a separate newcomer school called RiseUp for the 30 students who were high-school aged. This newcomer school was housed in trailers at the back of the local vocational high school. A teacher, Mr. Marks, was temporarily pulled from another high school to teach basic conversational English. In addition, the district provided a bilingual classroom assistant. Mr. Marks had a reputation for offering frequent motivational talks. He encouraged students to “have a goal” and to “make a plan to achieve it,” as if nearly all of these young people had successfully traveled unaccompanied over thousands of miles, through multiple countries, much of it on foot, and often in great danger, to sit in these trailers.

At the end of 2014–2015, Mr. Marks returned to his previous school, and RiseUp hired a new teacher for the following year. She also spoke only English, but made efforts to learn a few phrases in Spanish and posted bilingual signs in the classroom. The students at this time were largely from Honduras, Guatemala, El Salvador, and Mexico. In 2015–2016, I had an opportunity to come on as a once-a-week science teacher through a partnership with a local university. Being born and raised in Mexico myself, I could see the strengths these students brought, as well as the challenges they faced.

From my first sessions in the school, I could see how much of these students’ knowledge was being overlooked because it did not conform to the school’s view of what it means to talk and write about science. That is, the curriculum and the activities did not seem to consider or integrate these students’ cultural capital or linguistic repertoires.

I observed that these students were expected to use only written English to communicate their learnings across subjects and were discouraged from using spoken Spanish. When they spoke Spanish, it was seen as disrespectful to the mostly white adults who couldn’t understand it, even when students were using it to check in with each other regarding classroom instruction.

I felt it was important to teach in ways that were culturally relevant to these students, their experiences and background knowledge, and their understandings of the natural world. And I wanted them to use their Spanish (and all their ways of making meaning) in learning new ways of thinking and talking about the world.

Pervasive racialization of school literacy practices continues to be a huge issue in the United States, including in the teaching and learning of science (Accurso & Mizell, 2020). As the journal entry above by co-author Max Vazquez Dominguez reflects, teachers and community members continue to witness the inequitable configuration of school spaces for Black,

Indigenous, and People of Color as opposed to their white counterparts. Such inequitable arrangements include limited resources in English for Speakers of Other Languages (ESOL) classrooms and the deficit positioning of newly arrived multilingual learners.¹ Rosa and Flores (2017) explain that this kind of deficit positioning is linked to intertwined negative ideologies about both race and language, or raciolinguistic ideologies. Raciolinguistic ideologies lead educational systems to racialize students who speak languages other than Dominant American English at home and perceive them as inherently lacking in their communicative and cultural repertoires. These issues are compounded by the overarching tendency for science instruction to be monolingual and text-oriented with little use of multiliteracies, creative design, and purposeful hands-on practices (Cardozo-Gaibisso & Harman, 2019; Harman et al., 2021). In response, the goal of this article is to illustrate key features of Max's efforts to disrupt unjust raciolinguistic ideologies and transform science literacies instruction for multilingual learners at RiseUp using principles from culturally sustaining systemic functional linguistics, or CS-SFL, a framework described in the next section of the article.

As four multilingual researchers, educators, and co-authors, we chose to explore this topic because we are highly committed to justice, equity, and antiracism in our research and curriculum approaches to teaching language and content (Buxton et al., 2022). First author Lourdes is a Uruguayan Latina language educator who has worked with Latiné students, their teachers, and their families on developing language for science over the past nine years in the Southeastern United States. Second author Max is a Mexican science educator who has worked in the U.S. for the last ten years with K-12 multilingual learners, their parents/guardians, and teachers. Third author Ruth is an Irish-born-and-raised bilingual educator who has spent the past twenty years working to support multilingual learners through a culturally sustaining pedagogical framework that is also rooted in functional linguistics. Fourth author Cory is a white male science educator, conversationally competent in Spanish, with over twenty years of experience collaborating with multilingual teachers, students, and families in science. As a team, the ideas that unite our efforts to counteract racism and linguisticism in science education for multilingual learners in the United States come from CS-SFL.

Culturally Sustaining Systemic Functional Linguistics in Science

CS-SFL draws from Halliday's (1978) Systemic Functional Linguistics (SFL) and Paris and Alim's (2014) Culturally Sustaining Pedagogy (CSP). As explained in the introduction to this special issue, SFL scholars theorize that in the context of any given situation and culture, people use language to make meaning in line with three situational variables – *field*, *tenor*, and *mode* (Halliday & Matthiessen, 2014). For example, when multilingual youth meet in science classrooms, they use language in particular ways to discuss a topic related to that *field* (e.g., force and motion). They enact a certain *tenor* or relationship with each other and the topic (e.g., neutral, evaluative, personal, or more distant). And they organize their language differently depending on the *mode*, or specific channel of communication (class discussion, written essay, etc.). Together, field, tenor, and mode choices constitute the register of communication. Teachers can call students' attention to and scaffold different aspects of scientific registers as part of scientific literacy instruction (e.g., Accurso & Levasseur, 2022). In doing so, they can facilitate

¹ In this article, 'multilingual learners' refers to students who speak multiple languages, and which are, in many cases, different from the language spoken by the teacher and predominant in the education institution (Repo, 2020).

more equitable access to ways of making meaning that are common in the discipline, such as in informational texts, lab investigations, and scientific argumentation (Rothery, 1996).

From a CSP perspective, students also need to understand that there are ways of making these kinds of meaning that go well beyond a single language or type of language. Students need to be encouraged to draw on all their available resources for making meaning in science classrooms, not just ones that are already valued in schools (e.g., multiple modalities, multiple linguistic and cultural repertoires; Caraballo et al., 2020). Indeed, science education research from the last two decades clearly demonstrates the importance of multimodal and multilingual meaning-making for developing disciplinary understandings (Buxton et al., 2022; Hand et al., 2009; Kress et al., 2014; Lemke, 1998; Waldrup et al., 2010). Yet racist and monolingual ideologies continue to shape inequitable science learning experiences in schools and push racialized multilingual learners out of STEM-focused higher education and career opportunities (Harper & Kayumova, 2023).

Therefore, a combined CS-SFL framework would suggest that justice-oriented science teaching should:

- position all students as emergent scientists who already have existing knowledge about the natural world;
- build on students' existing knowledge using multimodal, multilingual, verbal, written, and embodied strategies to support more specialized and abstract scientific understandings;
- immerse students in disciplinary discourses while scaffolding the complexities of language in science (e.g., dense packing of information, nominalization, passive voice; see Buxton et al., 2018; Fang & Schleppegrell, 2010);
- support students' simultaneous content and language development by 'register shunting,' or moving back and forth between concrete and abstract articulations of scientific ideas and experiences, as well as moving between everyday language and disciplinary discourse in ways that are accessible and non-hierarchical.

These CS-SFL principles align with the goals of antiracist genre pedagogy, as set out in the introduction to this special issue.

Our Study

To explore whether and how Max embodied these CS-SFL principles in his efforts to disrupt unjust raciolinguistic ideologies and transform science literacies instruction for multilingual learners at RiseUp, we conducted a qualitative study of teaching and learning in his classroom. Here, we briefly describe the context of the case study, Max and his students (the participants in the study), and our methods of data collection and analysis.

Program and Classroom Context

As mentioned in the journal entry at the beginning of this article, the RiseUp program was initiated in 2014 when the state of Georgia, not traditionally an immigrant receiving state, received a large number of immigrant youth from Mexico, Honduras, Guatemala, and El

Salvador. These youth arrived in the country unaccompanied by a guardian (see Cardozo-Gaibisso et al., 2018 for further details about the program's formation). RiseUp's curriculum included life skills, English language development, science, math, and health, but with a special emphasis on science. Our team was invited to collaborate with RiseUp based on our expertise in science and language education, and because we were already working with multilingual youth and science teachers across our state on a science literacies project funded by the National Science Foundation. Our charge was to support RiseUp students in expanding their scientific thinking and problem-solving skills, as well as their linguistic and experiential repertoires. After several initial meetings with school stakeholders, our team chose to focus on enhancing scientific inquiry and the development of scientific literacies in both Spanish and English. We co-designed a science curriculum that Max taught to 12 students every Monday for 3 hours.

Reflecting these intentions, the classroom was designed to be a bilingual space. Both Spanish and English were embedded in wall posters and teaching resources; both languages were used regularly for social and academic purposes. It was a space markedly different from other classrooms in the school (and in fact, many schools in the Southeastern United States according to our experience) in that it allowed students to negotiate and construe meaning across languages, Spanish and English, express their ideas multimodally, and find language support from their peers through their own translations, or through translation devices. For example, Max supported students to use the language they felt more comfortable with for scientific meaning-making in class discussions. He actively encouraged them to take risks when speaking in English as well as Spanish, to translate, and to shift across registers. Similarly, for writing assignments, he encouraged them to use whatever means of expression they believed would better help them convey their ideas. This meant some students availed of multimodal resources such as drawing, as well as compositional translanguaging (Poza, 2018).

Teacher and Students

Max's teaching experience in Latin American schools made him stand out among other RiseUp teachers. He had lived in the United States on and off since 2005, working as a certified science teacher and researcher in both Mexico and the U.S., but permanently relocated in 2014. These experiences made him an enthusiastic and highly qualified contributor to RiseUp's bilingual curriculum and pedagogy. Moreover, his lived experiences as a once immigrant student himself also informed his practices and understandings of how Latiné students navigate schooling in the U.S. context, the challenges and dangers they face, and most importantly, the richness of the experiences and literacies they bring to the science classroom and the need for culturally sustaining and antiracist pedagogies. Aware of how dominating pedagogies ignore and often subjugate multilingual learners, Max aimed to establish a dynamic relationship with his RiseUp students where their experiences and languages were intertwined across everyday activities and the educational ones, too.

The multilingual learners in Max's science class were all newcomers who lived with older siblings or extended family. They all used Spanish and English in varying ways across their home, school, and work lives. According to school administration, 75% of students worked at a local restaurant or the county chicken plants while also attending school. Work schedules were usually at night, which meant students would often come to class sleep deprived.

Data Collection and Analysis

As a research team, we video recorded Max's weekly teaching sessions during the 2015–2016 school year, generated field notes during this instruction, and conducted a 90-minute year-end interview with Max about his practice and its relationship to CS-SFL. Given that the interviewer was also a member of the research team in the school, this interview was a dialogic exploration by both parties of what happened in the weekly sessions at the school, especially in terms of how they perceived Max's practices as relating to the CS-SFL praxis we were hoping to implement and also to an anti-racist stance toward the vibrant language practices of the learners and the monoglossic state language policies. All of these data were bilingual, produced in both Spanish and English.

We analyzed these data qualitatively in three phases. First, we conducted a thematic content analysis of the videos and field notes to identify themes related to CS-SFL praxis and critical moments where CS-SFL praxis was exemplified (Halleson & Visén, 2018). Then, we used more detailed multimodal discourse analysis to unpack those critical moments (Hood, 2011; Martinec, 2004). This closer look allowed us to see how Max and his students made meanings about the field and their relationships to it using different languages and modalities like writing, drawing, and gestures. Third, we used the interview transcript to deepen and triangulate our understandings relative to our research question.

Findings

Our analysis of the data revealed three key aspects of Max's CS-SFL praxis toward antiracism in science and the expansion of students' linguistic and experiential repertoires: (1) teaching scientific concepts as related to students' experiences; (2) engaging multilingual newcomer students in scientific meaning-making (e.g., scientific ways of reasoning, speaking, thinking, and inquiring) by using all available semiotic resources to expand understanding of science talk; and (3) intentionally using students' multilingual repertoires. The sections below detail each of these practices and provide examples.

Theme 1: Teaching Scientific Concepts as Related to Students' Experiences

First, Max taught scientific concepts as related to students' lived experiences, as exemplified in Transcript 1 in a lesson on conceptualizing and differentiating between different types of energy. Note that Transcript 1 is presented multilingually, as the lesson occurred. Underlining indicates Max's emphasis on certain words or phrases.

Transcript 1

Max: I am going to draw two different examples and you tell me which one is kinetic. Well, there is always kinetic and potential. But tell me when there is the maximum of potential and when is the maximum; when is the maximum of kinetic. *Entonces yo voy a dibujar dos ejemplos y ustedes me van a decir cuales en donde están el máximo de energía potencial y el máximo de energía cinética. Este es el uno* [draws a person standing at the bottom of a slide; see Figure 1].

Now, here the individual is just sitting there. *Aquí nada más el individuo está parado no se está moviendo y aquí* [draws a person sliding down a slide]

Student: *Coge velocidad.*

Max: *Está echando. Exacto. Tiene velocidad ahí el muchacho. Entonces aquí está en movimiento y aquí no está en movimiento. Aquí las dos están pero en una en una vale cero, en una la cinética vale cero y en otra la cinética vale máximo. ¿Cuáles están en movimiento? Which one is in motion? Cinética, this one is movement. Aquí está en movimiento. Es la energía en movimiento, la energía cinética es la energía en movimiento. Y la energía potencial es la energía que no está en movimiento pero tiene potencial de convertirse en movimiento. Por eso cuando tú por ejemplo alguien te dice tú tienes potencial de ser un buen arquitecto o tú tienes potencial de ser [long pause] no sé qué te gustaría ser cuando trabajes?*

In this exchange, Max drew on his shared cultural and linguistic background with the youth to co-construct field understandings. He integrated everyday understandings of potential and kinetic energy and made contextualized references to his drawings on the board. For example, he stated, “*Tiene velocidad ahí el muchacho. Entonces aquí está en movimiento y aquí no está en movimiento.*” He made the concept of energy familiar to the students by using Spanish terms such as *muchacho* (referring to the boy in his drawing) and simple processes of being (e.g., *ahí está en movimiento*). Thirdly, he used parallel simple clauses to highlight how the figure in the drawing was either in movement or not.

Further, Max supported students in developing a conceptual understanding of the abstract notion of potentiality versus actuality by inviting them first to think about their future careers before moving to the scientific explanation:

Transcript 2

Max: *Tú tienes potencial de ser un buen deportista: ¿que significa eso? Que todavía no eres, pero puedes llegar a ser.* When someone tells you have a great potential of being an architect or being an engineer. For example, what you want to do when you grow up? When you get a job, what you want to do? What would you like to do? Being an architect, an engineer, a physician...

Student: I haven’t decided yet.

Max: You haven’t decided. Ok. For example, when someone tells you, you have a great potential of being a physician. It means you are not a physician yet, but you have the characteristics to become one, that’s when you have a potential. So, for example here when you are standing right here [points to whiteboard], you have a potential energy meaning that when you go to when you slide you are in motion, you are in movement. *Entonces cuando alguien aquí está parado tiene energía potencial que quiere decir que se puede convertir en energía en movimiento.*

When asked about the notion of scaffolding in a follow-up interview, Max mentioned the importance of integrating students' lived cultural knowledge as a starting point to support science learning. Max, as he explained in his interview, saw great value in incorporating students' previous knowledge and experiences into the teaching of science:

They knew about science, what they didn't know is the language of science. So they all have cooked a meal, they all have used ... cars for example... But the thing is to use that scientific perspective to talk about what's going on in their lives, that's the challenge, some of them - very few - had some knowledge on some concepts, hypothesis, cause and effect ... but the majority didn't, although they had experienced science in their lives.

Max, as evidenced in his explanation above, felt great responsibility in both integrating the students' knowledge and supporting their access to scientific ways of reasoning such as cause and effect and hypothesis. He saw the inclusion of their funds of knowledge (Moll et al., 1992) as a pivotal instructional move in co-constructing science meaning-making with newcomers. He went on:

We start interviewing them to know their backgrounds in education and in other areas too so we can use that information to design activities that are meaningful to them so, you're not going to use amount of snow to teach about the water states... I mean most of them come from tropical zones, where you cannot find snow in that so anyway, by using a river let's say it's more familiar to them and many of them have not been to the sea... The goal is to engage in different ... scaffolding process(es).

For Max, an effective pedagogical approach needed to take into consideration newly arrived students' diverse backgrounds and the previous knowledge that they brought into the classroom. Without that knowledge, students would be left unguided trying to follow concrete examples not relevant to their lived experiences.

This finding aligns with CS-SFL principles in that Max actively worked to incorporate the cultural resources the students brought to the classroom, as well as using their responses as an evaluation tool for him to see whether students were learning new knowledge while expanding their semantic repertoires (Fang, 2021). Linguistically, moving between existing and new knowledge required Max to move between more concrete and more abstract articulations. From a CS-SFL perspective, this kind of linguistic movement constitutes register shunting. To the degree that Max used register shunting non-hierarchically in his teaching, we believe it could be an important part of antiracism in science by privileging students' funds of knowledge and existing language use in dialogic interactions (see Accurso & Mizell, 2020).

Theme 2: Using All Available Semiotic Resources to Expand Understanding of Science Talk

In addition to building on students' lived experience to present scientific concepts, our analysis showed that Max used an expanded range of semiotic resources to support students' understanding of the concepts as he spoke. For example, Max used written words, whiteboard drawings, gestures, and other body movements to support students' deeper understanding. Figure

1 shows whiteboard drawings that accompanied Transcript 1 from Max's lesson on energy. This figure shows that Max provided both written words and simple visual elaborations of what he was saying, serving as two other ways of representing scientific meaning. The image of the static figure (*el muchacho*) at the bottom of the ladder represented potential energy, and the figure sliding down the slide represented kinetic energy. As he made the drawings, Max pointed and used deixis in his oral language (e.g., *este*; here) to bring students' attention to the difference in the two images and what scientific concepts he was indexing in each drawing. As Figure 2 highlights, Max also accompanied each of his drawings with both scientific and more everyday terms in both English and Spanish (e.g., kinetic → movement/*movimiento*).

Figure 1

Max Multimodally Explained Scientific Concepts (Kinetic and Potential energy)

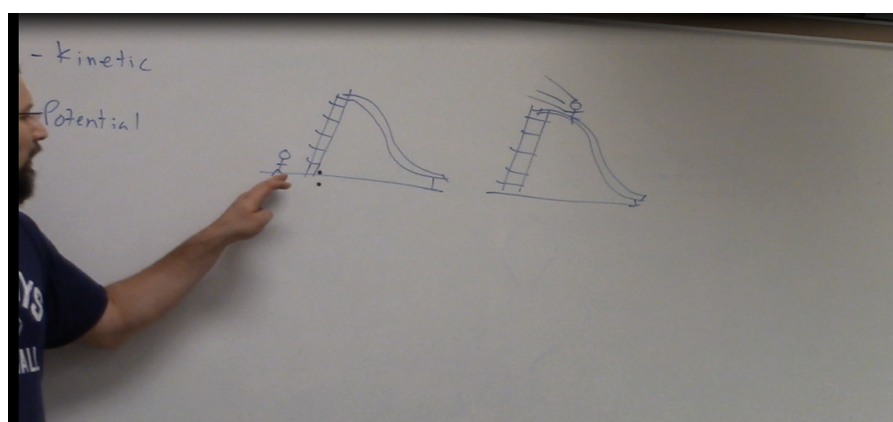
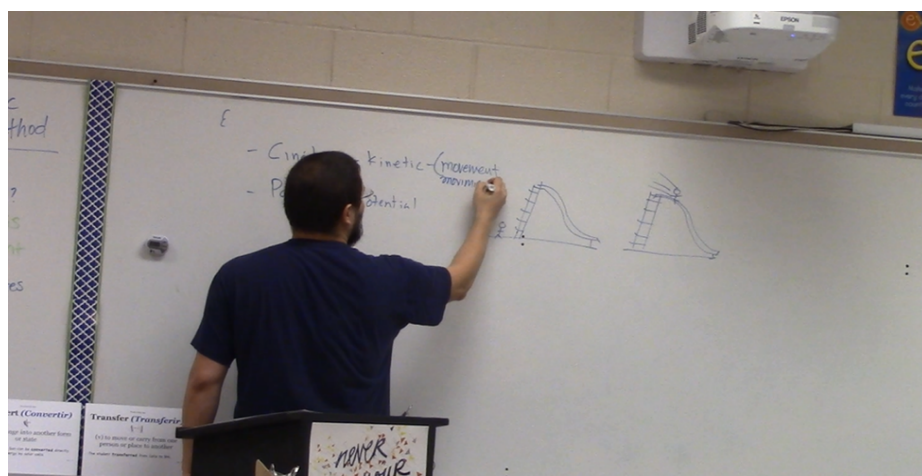


Figure 2

Max Used Concrete and More Technical Spanish and English to Explain Scientific Concepts



Max's multisemiotic approach also included small experiential studies drawn from everyday life. In this way, he activated students' funds of knowledge in co-constructing scientific concepts. For example, in a lesson on variables, Max passed out some coins and asked them to predict how far their coin would go. As shown in Transcript 3, students started mentioning different factors they

thought would affect the trajectory of their coin, beginning to understand the concept of a 'variable,' but without using the specialized terminology. After Max had activated students' understanding of the field topic, he introduced the specialized term.

Transcript 3

Max: *Antes de que vayamos allá afuera quiero me predigan que tan lejos pueden hacer esto y que se vaya una moneda y aquí lo voy a hacer, pero eso lo vamos a hacer en el piso entonces y cada uno tiene dos. Each one of you has two coins, two chances, so what I want you to do is to predict how far you can flick a coin. Entonces yo bien a escribir, yo creo que la puedo eh que le puede hacer así y la moneda se va a ir cinco metros.*

Student 1: *Pero también depende la fuerza que uno le de*

Max: *Claro*

Student 2: *Y el terreno o el... [long pause]*

Max: *Muy bien, entonces aquí estamos hablando de variables. We are talking about variables here so Angel, you were saying, what can affect how far I can flick a coin? Que puede afectar o que está variando cuando yo le hago así una moneda. Ángel dijo que tan fuerte estoy yo.*

Student 1: *Esta fuerte*

Max: *La fuerza, ¿tu dijiste qué?*

Student 1: *El terreno, el place, el lugar*

Max: *El piso, que otra cosa, entonces que tan fuerte soy yo, las condiciones del piso*

Student 1: *La distancia*

Max: *Eso queremos medir, eso lo vamos a medir hasta lo último, ese es el resultado, pero está bien. What else? What can you think of? [long pause]*

Max: *Alguien más. Bueno, estas son variables. ¿Por qué se le llaman variables? Why are we calling them variables?*

Student 1: *Porque podemos hacer las cosas diferentes.*

Max: *Porque están cambiando, muy bien, porque pueden ser diferentes cada vez. Muy bien, entonces escriban, you have white paper, so make a prediction... [Max writes an example of the potential statement wording on the board]*

In line with CS-SFL praxis, Max supported student's hands-on inquiry, their everyday musings about the coin flipping, and their co-construction of scientific concepts. This kind of practice is essential in providing opportunities for students to "construct the essential meanings in their own words, and in slightly different words as the situation may require" (Lemke, 1990, p. 170).

Reflecting on his use of embodied activity and multimodality, Max mentioned how he intentionally had designed multimodal resources to be readily available in the classroom, also assisting students in the development of their science knowledge building:

We try to use the concept, the explanation of that concept, the description, using the content cards that we display on the classroom walls, so they have that knowledge available. It is not that they have to open their notebook every time they have a question, it's like they just turn their heads and see what the concept is, the definition, and how it can be used, so by doing that.

Field notes and video recordings showed that students participated in this kind of learning constantly, in different lesson, on different topics, over weeks and months. Across these experiences, Max supported his students in connecting their physical, material, and multilingual experience with scientific constructs (Siffrinn & Harman, 2019). Research suggests this type of instruction allows for multicompetence development among bilingual learners, as opposed to reliance on just linguistic representations (e.g., Wei, 2011).

Theme 3: Intentionally Including Students' Full Linguistic Repertoires

Max's use of pedagogical translanguaging, or teaching across both Spanish and English, also supported students' understanding and collaboration. When students provided answers in Spanish, Max validated those answers by incorporating students' contributions into his scientific explanation on the board. He also extended their responses by repeating and reframing their main idea in more technical language. Research suggests that integrating available languages, colloquial expressions, and specialized vocabulary is crucial to enhancing disciplinary understanding and literacies and for multilingual learners (e.g., García & Kleifgen, 2012).

Max's reflections on his teaching revealed careful and purposeful planning around translanguaging. In other words, his integration of multiple semiotic repertoires and knowledge domains into his instruction was not haphazard. Rather, Max discussed his use of pedagogical translanguaging as part of a scaffolding process in which he mostly used Spanish at the beginning of the program with a little bit of English, and then expanded disciplinary uses of both languages as time went on. When discussing how he integrated students' repertoires in the classroom discourse, he also explained that it was a continuous process:

It's engaging in different activities that builds their knowledge of their new goals, their use of language, their backgrounds, and the new environment they are in, so, English and Spanish and their goals in life, the academic institution, the institutional goals. So it's many things...mixed in those activities. And it's difficult to keep track of those, so you, by using the least amount of academic concepts or scientific concepts and building on those concepts...that helps a lot.

As summarized in Table 1, Max's CS-SFL praxis toward antiracism in science involved scaffolding multilingual newcomers' science learning, rather than diluting the content or erasing their existing knowledge, language, and identities. Specifically, Max engaged multilingual newcomer students in scientific meaning-making (i.e., scientific ways of reasoning, speaking, thinking, and inquiring) through multiple representations, using all their available languages, and by validating and building on their existing experiences in the world.

Table 1

Summary of Findings Regarding CS-SFL Praxis Toward Antiracism in Science

Findings	Description	Alignment with CS-SFL Principles
1. Teaching scientific concepts as related to students' experiences	Max repeatedly surfaced students' everyday understandings of scientific concepts to build more abstract ones (e.g., potential and kinetic energy)	Positioning students as emergent scientists who already have existing knowledge about the natural world Register shunting: non—hierarchical shifting between concrete and abstract articulations of scientific ideas and experiences, as well as moving between everyday language and disciplinary to increase access and innovation in disciplinary discourses
2. Using all available semiotic resources to expand understanding of science talk	Max used oral language, written language, drawings, gestures, and other body movements to expand students' understanding of science concepts; he moved between concrete language and more specialized terms	Building on students' existing knowledge using multimodal strategies to support more specialized and abstract scientific understandings Immersing students in disciplinary discourses while scaffolding the complexities of language in science
3. Intentionally including students' full linguistic repertoires	Max encouraged students to express their ideas in varieties of Spanish, English, and combinations of both; he responded in both languages	Translanguaging: building on students' existing knowledge using multilingual strategies to support more specialized and abstract scientific understandings

Discussion and Conclusions

In line with the theme of antiracist literacies instruction that anchors this special issue, the purpose of our study was to consider how it might look to teach disciplinary literacies to racialized multilingual newcomers in ways that intentionally values these students' knowledge, language, and lived experience (and thus disrupt dominant white ways of understanding and doing the disciplines). We focused specifically on science literacies and aimed to illustrate key features of one multilingual Mexican educator's efforts to disrupt unjust raciolinguistic ideologies in this subject area using CS-SFL principles. Overall, our main findings point to the benefits of cultivating antiracist and culturally sustaining spaces *with* students to engage them in building and using expanded semiotic and cultural repertoires to make disciplinary meanings.

In our study, Max's theoretical, ideological, linguistic, and cultural positioning all helped him recognize the importance of students' home language, previous experiences, and the advantages of register shunting, multimodality, and translanguaging for science meaning-making with newcomer youth. However, we do not believe that teachers need to be multilingual or multicultural to enact the type of praxis outlined in Table 1. Teachers can start by questioning their own understandings and preconceived notions about the nature of science learning, languages, and pedagogical practices, and move towards a less restrictive approach when teaching multilingual and multicultural youth (Cardozo-Gaibisso et al., 2022). Like Max, teachers can work from a commitment to scaffold rather than dilute the curriculum for multilingual learners.

Moreover, we believe educators can enact culturally and linguistically sustaining practices that will lead them to ultimately challenge the repetitive cycle of oppressive educational policies present in schools (e.g., Freire, 1970; Huerta, 2011; Nieto & Bode, 2008, Torres et al., 2022). For this to occur, however, educators must develop an understanding that culturally sustaining pedagogy is not only about supporting racially and linguistically minoritized students to cultivate traditional disciplinary literacies, but also to challenge and transform normative institutional practices.

Ultimately, we hope that such practices might lead to higher engagement in science and increased presence of racialized and multilingual learners in Science, Technology, Engineering, Arts and Mathematics careers, where they are historically and presently underrepresented in the United States (Kricorian et al., 2020). We acknowledge that for some educators, the learning curve for developing a CS-SFL or antiracist literacies praxis may be steep. However, within the current era of persistent racism and virulent anti-immigration discourses nationally and globally, we need to step up to the task (Allext-Snyder et al., 2012). Multilingual newcomer students will thrive when the education system learns to acknowledge the complexity of their linguistic repertoires, their multilingual schooling experiences, and their dynamic meaning making systems.

Notes

School district, county, program, and student names have been changed for privacy protection.

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FROM MULTIMODAL MARGINS TO CURRICULUM MAINSTREAM: LEVERAGING MULTILITERACIES AS A VEHICLE FOR ANTIRACISM IN HIGH SCHOOL WORLD LANGUAGE CLASSROOMS

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Abstract

This article presents two curricular units designed for high school Spanish and Russian world language classrooms that leverage multiliteracies and genre pedagogies for antiracist aims. Students explore racial ideologies expressed by two target language communities toward relevant migrant communities and interrogate how race has informed their experiences. Using non-canonical counter-stories as learning materials, learning was scaffolded to support students' constructions of holistic and compelling narratives that respond to stigmatizing and xenophobic discourses. Unit projects engage students' multimodal and multilingual repertoires to infuse an additional layer of equity.

Keywords: *Spanish, Russian, migration, world-readiness*

Introduction/Motivation

This article presents two curricular units designed for Spanish and Russian as a World Language (WL) classrooms. These units leverage multiliteracies and genre pedagogies for antiracist aims. They engage students with the overarching question of why people migrate, but crucially overlay this question with a lens of intersectionality. By framing migration in this way, students investigate racial ideologies expressed by two target language¹ communities toward relevant migrant communities and interrogate how racialization has informed their experiences.

These unit plans will be most successful for students who are advanced in their high school careers (e.g., third or fourth years) given that these learners will likely have familiarity in their home languages with popular discourses on immigration and familiarity with topics such as

¹ Throughout this article, we use the term 'target language' to refer to the world language being acquired in the classroom.

colonialism and discrimination from other courses, including U.S. History. Students' existing knowledge and vocabulary will serve as a basis upon which to build their repertoires in Spanish or Russian on these topics. Furthermore, these units will best serve students with at least intermediate-mid range competencies in the target language. Thus, they could be ideal for educators teaching Advanced Placement (AP) world language courses in the United States. For educators teaching AP Spanish Language and Culture, for example, co-author Lauren Miranda sees her unit plan fitting well with a "global challenges" theme. Teachers of AP Russian will find Anna Zaitseva's Russian unit helpful in developing curriculum and sourcing additional materials on migration. Both unit plans align with the ACTFL World-Readiness Standards, which guide the creation of world language lesson plans in most U.S. educational contexts. For more information on these standards, we encourage you to visit [ACTFL's website](#).

The authors of these unit plans are both doctoral students at The Ohio State University. Lauren is a white second language learner of Spanish who has taught Spanish at the high school and university levels. As a researcher, she focuses on inclusive pedagogies for language teaching with an emphasis on Afro-Latiné identities in heritage language classrooms. Anna is a white second language learner of English who taught Russian at the university level and has served both as a supervisor and instructor in the university's WL K-12 licensure program. Originally from Russia, Anna recognizes the inequitable representation of Russian speakers in language classrooms and works to center stories of minoritized groups.

Both of us believe strongly in working to amplify voices that are often relegated to the margins of traditional WL teaching materials, such as textbooks (e.g., Azimova & Johnston, 2012; Holbrook, 2022). Therefore, we are committed to providing students with more authentic representations of target language speakers, and scaffolding students to engage with themes of equity and inclusion. However, accomplishing this objective often means "working within the cracks" of the curriculum provided to us. Like many teachers in our positions, we have to identify opportunities to supplement established lesson plans with additional resources and think about how to put a critical spin on prescribed topics. For example, we might modify a unit on travel vocabulary to focus on immigration as opposed to tourism.

Leveraging the idea of "working within the cracks," the unit plans presented in this article demonstrate how a multiliteracies and genre pedagogy frameworks can be used to promote antiracism and social justice in WL classrooms.

Conceptualizing Multiliteracies and Genre Pedagogy for Antiracist Aims

The multiliteracies framework was developed by the New London Group in 1996 to reflect the impact of technology and globalization on human interaction. Drawing on Systemic Functional Linguistics, multiliteracies scholars promote the view that language is only one of many communicative resources, and that all communicative resources are inseparable from the social contexts in which they are used (Halliday & Matthiessen, 2014).

Multiliteracies focuses specifically on unpacking the array of communicative resources used in multimodal texts such as written text, visuals, audio, gesture, etc. (Souza, 2003; Zapata & Lacorte, 2017). By emphasizing how different linguistic and non-linguistic elements work in

concert to convey meaning both in comprehension and production tasks, multiliteracies encourages practitioners to think of their learners as designers of meaning who leverage the full spectrum of their communicative repertoires. This focus on multimodality creates opportunities for practitioners to highlight both voices and communicative means that are traditionally excluded from classroom curricula.

The multiliteracies framework also overlaps with genre pedagogy, which seeks to address commonly recognized patterns of language use within society and make the process of meaning-making explicit to learners (see Accurso & Mizell, 2020; Hyland, 2007; and Mizell & Accurso, this issue). While genre pedagogy allows students to understand society's discourse structures, it has historically contributed to a larger issue in literacy teaching wherein white ways of languaging are privileged and idealized the classroom (Stockman, 2021; Tatum, 2017). This problem has rarely been addressed in world language scholarship or practice.

Nevertheless, we see multiliteracies and genre pedagogy as presenting ample opportunities to center minoritized ways of making meaning, for example, by opening space to explore texts that have not been traditionally deemed 'appropriate' for literacy teaching in the past, such as social media. Social media has democratized access to speech platforms, and multiliteracies' focus on multimodality allows educators to include a wider array of voices from sources such as TikTok or Instagram to supplement what is being presented (or crucially, not presented) in other learning materials. This importantly exposes students to genres created within communities not often represented in the classroom.

While studies have highlighted multiliteracies' use as a critical pedagogy (e.g., Cumming-Potvin, 2009; Francis, 2022), this article expands upon its potential as a tool for specifically antiracist WL teaching. According to Blakeney (2005), antiracist pedagogy promotes an understanding of how racism impacts access to opportunities for advancement. In the language classroom, antiracist teaching methods promote awareness of how language plays a role in creating, upholding, and transforming unequal power dynamics based on race and ethnicity (Leeman et al., 2011; Norton, 2012). It also requires language educators "to adopt racial realism and recognize the endemic nature of racism in their instructional practice" (Anyia, 2021, p. 1066). We view the misrepresentation of target language speakers or the complete erasure of voices of racialized groups as a critical form of racism to be addressed.

Further underlying the antiracist agendas of the unit plans presented below are the connections we draw between multiliteracies and two tenets of Critical Race Theory: (1) intersectionality and (2) counter-stories. Intersectionality suggests that racism is intertwined with other oppressions (e.g., classism, sexism), and can be used to guide students' analysis of the function of a text (Crenshaw, 1990). With respect to counter-stories, Solórzano and Yosso (2002) define them as "both a technique of telling the story of those experiences that are not often told (i.e., those on the margins of society) and a tool for analyzing and challenging the stories of those in power" (p. 27). By presenting various resources in our units that exemplify multimodal counter-stories and using intersectionality as a metric of analysis, we help scaffold students' critical awareness of how racial identity informs experiences of migration.

Antiracist Multiliteracies Curriculum Design

The construction of a multiliteracies unit utilizes the theory of backward design. In this process, educators (1) identify desired learning outcomes for students, (2) decide what forms of evidence will serve to accurately assess students' performance of those desired outcomes, and (3) create an instructional plan designed to support students' progress toward the desired learning outcomes (Davin et al., 2011). With our focus on counter-stories and immigration, our goal for the two curricular units presented in this article was to deepen students' understanding of the variables informing experiences of migrant communities through texts that present migrant testimonies and counter-points to popular stigmatizing discourses. We used the four steps of the multiliteracies framework outlined in Table 1 to guide our unit design, including our identification of equity goals, World-Readiness Standards, appropriate texts, scaffolding activities, and application tasks. We found that this framework allowed us to easily keep our focus on centering marginalized voices while also providing multiple opportunities to engage students in complex topics, since it encourages building in many opportunities to stop and facilitate student reflection.

Table 1

Four Steps for Multiliteracies Curriculum Design (Kalantzis & Cope, 2023b)

Step	Description
Experiencing	Involves exposure to real-world, authentic texts. Teachers should aim to take students' experiences into account and choose resources that students may have some familiarity with or be able to connect with in some way.
Conceptualizing	Involves explicit instruction wherein educators describe how texts work. Students are shown patterns in meaning and communication and are introduced to language to describe how knowledge and meaning in a text are constructed.
Analyzing	Involves engaging students in critical reflection of the purpose of the text. Takes into account the social and cultural context of a text as well as the subjectivity of the author.
Applying	Involves communication-in-practice and applying understandings gained in previous steps to new contexts. Students create new texts and produce meaning that is connected to the themes of the unit, and which have real-world practicality.

A Note to Our Readers

Before diving into the unit plans, we want to highlight two caveats. First, we are aware that K-12 teachers work under time constraints and mandated curriculum expectations. Thus, we understand that it may not be feasible to execute the lessons we present exactly as described or in their entirety. However, we hope that the activities and resources can serve as suggestions for teachers interested in the themes we address. We invite readers to incorporate resources into their curriculum in ways that align with their district's expectations and with the needs and interests of their students.

As a second caveat, both units utilize social media resources that we found to be engaging examples of multimodal counter-stories. However, we recognize that social media sites are blocked by IT filters in many districts. As some potential workarounds, we suggest taking screenshots of Instagram posts to copy into a PowerPoint, downloading TikTok videos before class, or making use of personal devices and projecting the screen to the class. That said, we include other suggested resources in our unit plans that we imagine most educators should have access to in their classrooms including podcasts, YouTube videos, and online news articles.

Spanish Unit Plan:

Resisting Racializing Discourses – Counter-Stories of Haitian Migration in Latin America

Themes: Racial Ideologies, Afro-Latinidad, Migration, Intersectionality

Figure 1

Unit Goals and Standards Addressed

Goals	
Language and Literacy	<ul style="list-style-type: none"> Students will learn how to analyze multimodal resources in visual and written narratives
Equity	<ul style="list-style-type: none"> Students will become familiar with genres (counterstories) created by speakers whose voices and experiences are not often included in the classroom canon Students will recognize that power and racism influence experiences of migration
World Readiness Standards	
Communication	<ul style="list-style-type: none"> Interpersonal, Interpretive, Presentational
Cultures	<ul style="list-style-type: none"> Products to perspectives: students will engage with cultural artefacts (social media posts) to understand target language community attitudes towards immigrant groups and engage with the experiences of Afro-Latines in Latin America
Connections	<ul style="list-style-type: none"> Acquiring information and diverse perspectives: Learners will expand and reinforce their understanding of immigrant groups and racial power dynamics by analyzing social media posts and other written genres created by and about Haitians in diaspora
Comparisons	<ul style="list-style-type: none"> Language comparisons: Students will investigate and reflect on how voices and information are included and excluded from texts to construct certain narratives. Students will reflect on the implications of these narrative strategies for different communities of people Cultural comparisons: Students will reflect on the similarities and differences between narratives told about immigrant groups in their own communities and the target language community
Communities	<ul style="list-style-type: none"> School and Global Communities: Students will engage with online communities of Spanish-speaking content creators

Unit Background

Generations of Haitians have been migrating throughout South and Central America since the country's devastating 2010 earthquake (Yates, 2021). Though numerous push and pull factors have motivated this migration, anti-Black racism experienced in various Latin American countries figures into many people's motivations to continue traveling across borders in search of safety and stability (Bonhomme & Alfaro, 2022). When characterizing Haitian migrants, news stories and other "official" outlets often deploy xenophobic rhetoric that characterizes them as invaders, criminals and threats to national security (Torre Cantalapiedra, 2019). These discourses exclude essential historical context and leave the lived experiences of Haitians themselves on the margin. This unit encourages students to complexify their understandings of migration by interrogating how intersectionality, and race in particular, factor into patterns of Haitian migration.

Unit Description

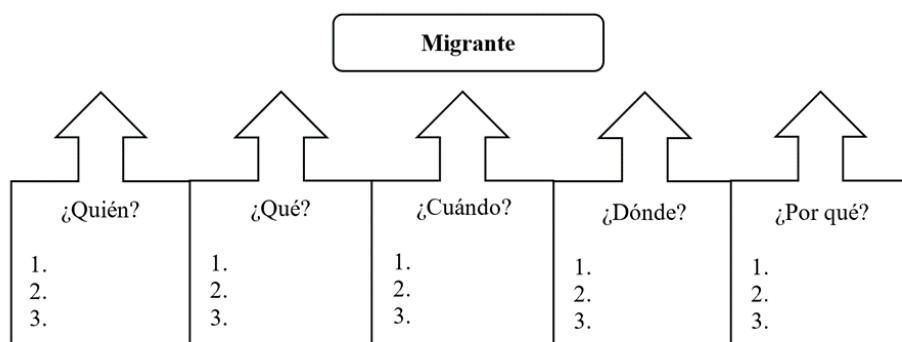
The Instagram account [inculturedco](#), which focuses on combating anti-Haitianism in Latin America, asks followers to submit content for an upcoming social media campaign to celebrate Haitian Independence Day on January 1st. The event seeks to combat one-sided narratives that are often told about this community. The account organizers seek contributions from community members to post on their page in the week leading up to January 1st to increase awareness of the realities of Haitian migrants in Latin America.

Instructional Activities

Experiencing the Known. Activate students' prior knowledge about migration. In small groups, have students discuss the following questions: (1) Do you know someone in your family or community who has migrated? What do you know about their story? (2) What stories have you heard on the news about migrants and immigration? (3) What kinds of things have you seen on social media about migrants and immigration? (4) What have you learned in previous classes about migrants and immigration? Students can organize their knowledge using a graphic organizer, such as the one shown in Figure 2.

Figure 2

Graphic Organizer for Gathering Students' Prior Knowledge About Migration



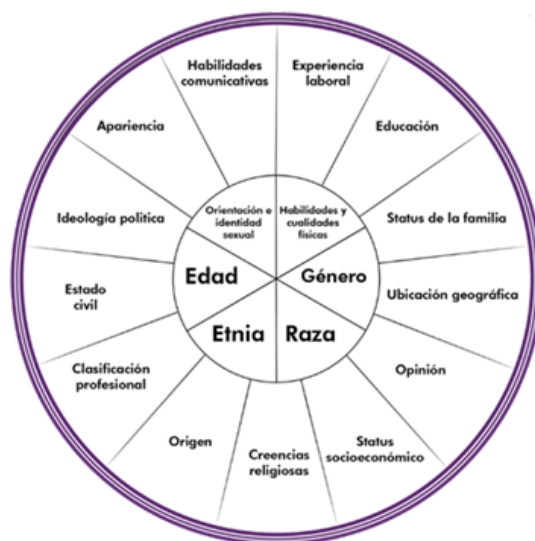
Following brainstorming, groups share what they discussed with the whole class. Teachers should be ready to address biases expressed by students during both small-group brainstorming and whole-group discussion. Some questions to promote critical thinking about biases expressed by students may be: (1) Would you think about the situation differently from X perspective? (2) Are certain communities not being taken into consideration in that way of thinking?

To further help students reflect on their prior knowledge, ask them to think about the kinds of information they hear from different sources (e.g., the news, social media, classes). Encourage them to think about whether any of those sources promote negative stereotypes of immigrant groups and what impacts that might have. Do these narratives tend to leave out any information or perspectives that might help an audience develop a fuller picture?

Next, give students access to concepts and vocabulary they will need to engage with the content in subsequent activities by expanding on two specific categories from the graphic organizer (Figure 2). To expand upon the *por qué* (why) section, introduce the concepts of push and pull factors. Push factors motivate migration out of a place and pull factors attract migration into a place. To expand upon the *quién* (who) section, introduce students to the concept of intersectionality by distributing a handout that depicts an intersectionality wheel (see Figure 3 for an example in Spanish).

Figure 3

Example Intersectionality Wheel Displaying Several Identity Variables in Spanish



Source: <https://imaginabienestar.com/2020/05/19/igualdad-interseccionalidad/>

While there are numerous important aspects of identity to talk about in the intersectionality wheel, we encourage educators to draw students' attention to race (*raza*), country of origin (*origen*), and language (*habilidades comunicativas*).

Experiencing the New. Build students' awareness of contemporary narratives of Haitian migration through the completion of a gallery walk. In this activity, pairs of students rotate through photos that are set up gallery-style in a classroom or hallway. They discuss each image

and its caption with their partner using the target language. [The Atlantic](#) provides excellent images for this activity, though educators may want to translate the English captions to Spanish. To facilitate students' conversations, instructors can provide paper 'reactions,' similar to the react features on Facebook posts, that students can tape up under photos as they walk through and discuss. Some suggestions for reaction emoticons include a light bulb (signifying that the image triggered an idea), a question mark (signifying that the student has a question or confusion about the image), and a face-holding-a-heart emoji (signifying empathy). These 'reactions' can be used to facilitate whole-group discussions once students have walked through the gallery.

Conceptualizing by Naming. Next, students will need to expand their linguistic repertoires for discussing Haitian migration and develop their awareness of the factors motivating it. To support vocabulary development, students create a glossary of Spanish terms relevant to the unit theme. Glossaries could contain words and phrases such as *migración* (migration), *discriminación racial* (racial discrimination), *xenofobia* (xenophobia). Students will provide a translation of the words and phrases in their home language(s) and write example sentences in Spanish using each term.

To expose students to current factors motivating continued migration throughout Latin America, students will engage with multimodal media created by Haitians and other Latin Americans in Spanish. Teachers will scaffold students' engagement using comprehension guides that include questions about content, vocabulary, generic conventions, and stylistic elements chosen by authors to convey a certain message. If applicable, the guides could also include questions about authors' choice of images, audio, specific words, hashtags, and so on. Table 2 offers links to potential media resources for this task. After engaging with the media, students will write down five important details relating to Haitian migration using the target language and share them in small groups. Instructors then review the concepts of push and pull factors and ask students to categorize their five details as one or the other or both.

Table 2

Examples of Media and Social Media Resources

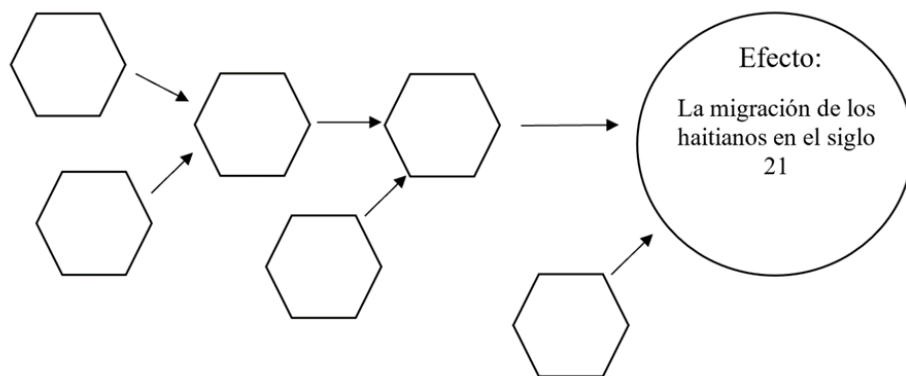
Media Type	Title & Content Creator	Brief Description
Podcast	¿Por qué los haitianos se van de Chile? (El hilo)	Overview of factors motivating Haitian migration to and from Chile since 2010
News Article	La multimillonaria multa que Haití pagó a Francia por convertirse en el primer país de América Latina en independizarse (BBC Mundo)	Discusses the impacts of reparations demanded by France after the Haitian Revolution
Instagram Post	Contra la Xenofobia en Chile (@Pictoline)	Infographic about an incident in Chile where migrants were forcibly removed from their transient shelters and had their personal belongings burned
Tik Tok Video	Triste que hayan personas así! #republicadominicana #latinos #rd #dr #haiti (Heidy Cruz)	A woman responds to a news article about a Haitian migrant being detained by immigration officials in Dominican Republic

Although the suggested materials listed in Table 2 are all in the target language, practitioners should certainly feel encouraged to provide alternative or additional materials to students in their home language if they feel it would be supportive of their learning.

Conceptualizing with Theory. In this step, students synthesize the knowledge they have gained by constructing a conceptual schema. Students create a cause-and-effect diagram, mapping the historical and contemporary factors motivating Haitian migration in the 21st century that they have learned thus far (see Figure 4 for a sample diagram). Encourage students to use their comprehension guides from the previous tasks as well as prior discussions on push and pull factors to fill out their diagram.

Figure 4

Example Outline of a Cause-and-Effect Diagram (adapted from Kalantzis & Cope, 2023a)



Analyzing Functionally. Here, students compare and contrast various texts according to their social function and meaning. Divide students into groups and give each group one media source to analyze (see Table 2 or have students find their own social media texts to analyze). Select media sources that represent different viewpoints. In groups, students will answer the following questions about their source: (1) Who and what is being talked about? (2) Whose perspective does the source represent? (3) Whose perspective does it omit? (4) What message is being sent to the audience about Haitian migrant communities? (5) How does the inclusion of certain voices and exclusion of others help send that message?

During whole-group discussion, focus on how the inclusion or exclusion of certain voices conveys certain images of Haitian migrant communities. What patterns do students see when Haitian voices are included in a source versus when they are not? Encourage students to think about which texts stigmatize, or promote negative stereotypes, about this migrant community and which ones humanize the community by representing stories of Haitians themselves.

Analyzing Critically. In preparation for the application task, students critically analyze two sources that could serve as exemplars for their own work: Heidy Cruz’s Tik Tok (2021) and Pictoline’s Instagram post (2021) (see Table 2). We recommend using a CAMPER guide, as shown in Table 3, to facilitate students’ examination of the intention behind a text. After completing the CAMPER guide, students review their responses and come up with three improvements that could be made to their source text to communicate a more holistic and

compelling narrative describing the factors motivating Haitian migration throughout Latin America that responds to stigmatizing and xenophobic discourses.

Table 3

CAMPER Guide to Facilitate Students' Analysis of Media Sources (Kalantzis & Cope, 2023a)

C	Consequences	•	What are the consequences of believing the narrative presented in this text?
	Consistency	•	Is the information consistent with other texts we've seen?
A	Assumptions	•	What assumptions have been made in this text about Haitian migrants?
	Accuracy	•	How accurate is the data or information based on what we've already learned?
M	Meaning	•	What image of Haitian migrants is this text promoting?
	Main Points	•	What are the main points used to justify the author's perspective?
P	Prejudice	•	Whose point of view is being expressed here?
	Point of View	•	Whose voice is not being taken into consideration and why?
E	Evidence	•	What evidence is there to support the author's position or claims?
	Examples	•	Are examples given to back up the position or claims?
R	Relevance	•	What relevance does the text's position or claims have for different communities?
	Reliability	•	How reliable is the information, writer or source?

Application

As a unit-ending project, students create original social media content to contribute to an Instagram campaign commemorating Haitian Independence Day. Their posts should address at least three myths that circulate in dominant narratives about Haitian migrants. (Here, 'myths' refer to aspects of popular narratives that omit the perspectives of Haitians themselves and depict inaccurate or unfair representations of this community.) In rebutting these myths, students demonstrate their learning about Haiti's historical context, intersectionality, and migration push and pull factors.

Final products should be multimodal in nature, meaning they should leverage a mix of images, text, and audio. For example, student posts could include an infographic with images and text (e.g., resource 3 in Table 2 or @Pictoline's Instagram page), a video with accompanying text or images overlaid, or a carousel post of various images with accompanying text. Students must also write a caption in Spanish that explains and debunks the myths they highlight in their post. The caption should include at least three relevant hashtags.

As a follow-up activity, students can present their Instagram posts in either small groups or to the whole class. Students should be encouraged to answer questions about how their texts make meaning and what perspectives they represent. Educators could also have students respond to these or similar questions in a written reflection done in either English or Spanish.

Russian Unit Plan: Coming to Russia – Counter-stories of Immigrants with Racialized Identities from Central Asia and the Caucasus

Themes: Racial Ideology, Racialization, Coloniality, Nationalism

Figure 5

Unit Goals and Standards Addressed

Goals	
Language and Literacy	<ul style="list-style-type: none"> Students will learn how to analyze multimodal resources in visual and written narratives
Equity	<ul style="list-style-type: none"> Instructor will make genres (counterstories) created by speakers whose voices and experiences are not often included in the classroom curriculum and materials visible and accessible to students Students will recognize that power and racism influence experiences of migrants and how these experiences are told
World Readiness Standards	
Communication	<ul style="list-style-type: none"> Interpersonal, Interpretive, Presentational
Cultures	<ul style="list-style-type: none"> Products to perspectives: Students will explore cultural artefacts (social media posts) that represent the target language community's attitudes towards immigrant groups, and specifically, how these attitudes affect the experiences of racialized immigrants in Russia
Connections	<ul style="list-style-type: none"> Acquiring information and diverse perspectives: Students will expand their understanding of racial, ethnical, and linguistic diversity of the target language community through social media posts and other written genres created by immigrants from Central Asia and the Caucasus. Students will engage with diverse online communities of Russian-speaking content creators
Comparisons	<ul style="list-style-type: none"> Language comparisons: Students will explore and reflect on how stories about immigration and racialized experiences are different between narratives created by dominant and non-dominant groups of people Cultural comparisons: Students will reflect on the similarities and differences between narratives told about immigrant groups in their own communities and the target language community.
Communities	<ul style="list-style-type: none"> School and Global Communities: Students will advocate for representation of ethnically and racially diverse speakers of Russian

Unit Background

As a post-empire and post-communist country, one of the ways Russia manifests its colonial attitudes is through derogatory and racist language toward ethnic and racialized communities. This kind of language is especially prominent on social media and dominates the discourse around the lives and experiences of these communities. This unit plan centers different stories of immigrants primarily from Central Asia and the Caucasus region.

Unit Description

The Russian language department at your school holds an annual Culture Fair where students are encouraged to share the knowledge they have gained through taking classes and engaging in extracurricular activities. This year, the department is looking for students to contribute to conversations around ethnic and racial diversity and celebrate the multiculturalism of Russia.

Instructional Activities

Experiencing the Known. Activate students' background knowledge about the changes that Russia went through after the dissolution of the Soviet Union, and provoke their thinking about ethnic, racial, and linguistic diversity of Russia. Show students two maps—a map of the Soviet Union and a map of Russia (e.g., Figure 6). Have students discuss the following questions in small groups: (1) Which countries were part of the former USSR? (2) What languages were spoken? What languages are spoken now? (3) What do you know about the ethnic and racial diversity of Russia? (4) What and where have you learned about migrants and immigration in Russia? (5) What type of content do you see in social media about migrants and immigration in Russia, if any? Each group should briefly report on their discussion to the rest of the class, while other students to capture notes in a graphic organizer as they listen (see Table 4)².

Figure 6

Sample Maps of the Soviet Republic and Modern Russia's Territories



Sources: <https://cf.ppt-online.org/files/slide/c/Cw3gp65VWPftTcdXNl78iILUoa9kbq2HOAJFZu/slide-1.jpg> & <https://static1-repo.aif.ru/1/7a/2149555/4676b4146ed5917994acb7bdc28463e7.jpg>

Table 4

Chart to Organize Students' Knowledge

Мультиэтничность России

² <https://postnauka.ru/yazrus> offers an interactive map with different language families and regions where these languages are spoken. It is a useful explorative tool to help students think through this task.

Языки	Этносы, расы и национальности	Миграция: откуда и куда	Социальные сети и другие источники

At this point, the instructor may consider asking questions that will help focus the conversation in on immigration. For example: (1) What do you think are some reasons for people's immigration? (2) Why do you think people choose Russia as a place for relocation? The term *интерсекциональность* (intersectionality) should be introduced at this point. To guide students' understanding of intersectionality, distribute a handout with an intersectionality graphic (Figure 7). The students read the words in bubbles and discuss how their answers to questions above relate to each intersectionality component.

Figure 7
Intersectionality Graphic



Experiencing the New. Expand students' understanding of underlying intersectional reasons for migration using a chart such as the one shown in Figure 8. Students work in pairs to discuss which reasons are likely to apply to people who relocate to Russia, which ones are not, and why.

Figure 8

Migration Reasons Chart



Source: <https://files.lurok.ru/images/ab4d704df55a07d675528e32c85034c66ee2d4cf.jpg>

Next, encourage students to think about the ethnic and racial diversity of Russia and how it relates to migration reasons discussed above. Have students examine media images in the target culture and discuss who is represented and who is missing. Instagram accounts dedicated to the fashion and beauty industry, such as [Monochrome](#) magazine (n.d.), can be useful at this stage. In pairs, have students look through account posts and discuss what they see and how it relates to the map activity they completed earlier.

Then, introduce them to the Instagram account of a digital magazine [Texture](#) (n.d.). You may select specific posts from the feed or let students scroll through the account and look at all the posts. Certain posts represent people of different ethnicities from a somewhat stereotypical perspective (specifically, [pictures](#) depicting people wearing national costumes as a marker of belonging to a particular ethnicity/nationality). However, this is a great opportunity to shift to a more critical perspective and discuss how our perceived identities may or may not depend on our performance of these identities but rather are based on features that trigger the racialization of particular minoritized groups. Students discuss: (1) In these two different accounts, who is being represented, and how? (2) Whose perspectives do the posts represent? (3) Whose perspectives do

they omit? (4) Who do you think is managing the accounts/creating the posts? (5) What image of the Russian community do these accounts create?

Conceptualizing by Naming. Students engage more deeply with select social media posts to analyze and discuss challenges faced by racialized people in Russia, as well as to identify visual and textual choices and other strategies that are used to deliver the content in the form of an Instagram post (e.g., hashtags, uses of color, font, etc.). The overarching question that guides this activity is: “What aspects of these people’s intersectional identities were the basis of their discrimination?” Organize students into small groups and give each group a different social media source to read/view and analyze. Table 5 offers links to specific social media sources that may be useful for this activity and offers more possible discussion and interpretation questions. Have small groups report out to the whole class. Afterward, as a whole class, review previous graphics on intersectionality and different reasons for immigration and connect them to these social media sources³.

Table 5

Example Social Media Sources and Discussion Questions

Social Media Source and Link	Questions to Support Discussion and Interpretation
1. Айзель Назерли (Instagram post)	<ul style="list-style-type: none"> What stereotypes about her ethnicity has Aizel encountered since coming to Moscow? What are some ways in which one can deal with stereotypes, according to Aizel?
2. Каныкей Исаева (Instagram post)	<ul style="list-style-type: none"> What situations did Kanikei describe as challenging and why?
3. Амиров Мухиддин (Instagram post)	<ul style="list-style-type: none"> What are consequences of stereotypical perceptions of others?
4. Мигранты из Центральной Азии о жизни в России (YouTube video)	<ul style="list-style-type: none"> What main reasons for immigration did the people name? Which countries do they come from? What statistics did the video refer to? What did you notice about the languages the interviewees used?

Conceptualizing with Theory. Students create a [Word Cloud](#) to collect all students’ ideas and help them reflect on the topic of the unit.

Analyzing Functionally. For this stage, students are asked to find resources that represent both dominant discourses and counter-stories around the topic. Students work in small groups of three and rotate their resources until everyone has read each other’s found texts. Provide the following discussion prompts: (1) Who is the intended audience of this text? (2) What is the main goal of

³ The fourth source listed in Table 5, a YouTube video, can also be used to spur discussion about the absence of accented speech in Russian learning materials and why that might be the case.

this text? (3) How are language and tone used to convey the message? (4) How do the design and layout of the text contribute to its functionality?

Analyzing Critically. Further prompt students to analyze the purpose and intentions behind the creation of the source. (1) What is the author's purpose for writing this text? How do you know? (2) What evidence does the author use to support their arguments? Is it credible and reliable? (3) Does the author make any claims about Russian society? How are these claims supported? (4) What are the limitations or biases of the author or the text? How do they impact the message? These lines of discussion will support students' preparation for the unit-end project. After group discussions, have students write a paragraph-long synthesis and reflection on what they have learned in this unit.

Application

The final project for this unit will be a presentation for the department's Culture Fair event. Students work in pairs or small groups and create a visual product focusing on the overarching questions of this unit, such as: *What aspects of immigrants' intersectional identities can be the basis of their discrimination in Russia? How can we better represent minoritized Russian-speaking populations?* Presentations should discuss immigration as a major factor contributing to this diversity and describe factors that force people from different regions to relocate to Russia using an intersectionality lens. Presentations should demonstrate knowledge gained from the learning materials and provide direct quotes and references. To accommodate attendees with different language proficiencies, students can use English to supplement their Russian presentation at the Fair.

Reflections, Recommendations, and Additional Resources

It is important to note that neither of us are members of the communities centered in these unit plans. However, personal connections to the topics motivated our desire to design these learning activities. For example, Lauren previously worked with Haitian migrants in the Dominican Republic and Anna grew up in Russia in contact with various immigrant communities. Moreover, both of us have long noticed the lack of visibility of racialized Spanish and Russian speakers' experiences in learning materials (Azimova & Johnston, 2012; Padilla & Vana, 2022). And we have seen the ways that such whitewashing of the curriculum does a great disservice to our students by denying the existence of racialized speakers. In response, and in solidarity with diverse Spanish-speaking and Russian-speaking communities, we strive to promote inclusive representations of target language communities in our classrooms that speak back to both erasure as well as essentialist rhetoric that negatively characterizes racialized speakers. We encourage readers to similarly lean in to learning more about other communities to challenge unfair issues of representation.

In addition, we encourage readers to consider how widely-accessible social media platforms may play a role in their own unit design. Many of the resources we found that featured the voices of the migrant communities in question were from sites such as Instagram, TikTok, and YouTube, which leverage multimodal features to construe meaning. Thus, an emphasis on multimodality and a clear connection to pedagogies of multiliteracies emerged as we gathered educational

materials that would encourage students to engage critically with questions of race, immigration, dominant narratives, and counter-stories. Alongside the social justice implications of including these non-canonical learning materials, we also believe that allowing students the flexibility to utilize multimodal and multilingual communication in their unit-end projects infuses an additional layer of equity.

Of course, our unit plans only just begin a conversation about bringing race into the WL classroom. For educators interested in furthering the conversation on Blackness and Afro-descended identities in the Spanish-speaking community, we direct you to additional pedagogical resources from Baralt, Anya, and Gómez (2022) and Miranda and Troyan (2022). Instructors seeking to promote social justice initiatives in the Russian classroom may also find suggestions from Glynn, Wesely, and Wassell (2014) to be particularly helpful.

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A BILINGUAL PATH TOWARDS UNDOING LINGUISTIC IMPERIAL ENGLISH LANGUAGE TEACHING

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Abstract

The long-standing, dominant, and expanding role and reach of standard English language in all dimensions of life across the globe is undeniable, but it should be challenged (Motha, 2014). Linguistic imperialism (Phillipson, 1992) describes a system of oppression based on the dominance of the English language that benefits and grants power to English and its speakers. In the area of English Language teaching (ELT), one key manifestation of this system is a disregard for students' native or additional languages. The overpowering supremacy of standard languages pushes many multilingual learners and teachers in English speaking countries to be straightjacketed into a monolingual English education that stifles the different, special, and effective way bi/multilingual people communicate on an everyday basis (Ramírez, 2022). This paper argues that an important first step toward a path for undoing linguistic imperialism in ELT is the systematic and purposeful inclusion of the first language of students when teaching a second language. The decentering of monolingual hegemonic practices in ELT is exemplified in this article through a bilingual adaptation of the genre-based Reading to Learn (R2L) approach (Kartika-Ningsih and Rose, 2018) that follows the theoretical underpinnings of Systemic Functional Linguistics.

Keywords: *Reading to Learn (R2L), family literacy, bilingual pedagogy, genre pedagogy*

Introduction

The long-standing, dominant, and expanding role and reach of standard English language in all facets of modern life is as overpowering as it is undeniable. With regards to educating a) speakers whose first language is not English both in English speaking countries or in non-English speaking countries, or b) speakers whose first language is English and are born under English colonial rule, this dominance has resulted in the supremacy of monolingual ideologies that among other misguided practices encourage the exclusive use of English and display monolingual bias (Auer, 2007; Kachru, 1994) and monolingual ways of seeing multilingualism (Piller, 2016). The publication of Phillipson's *Linguistic Imperialism* (1992) marked a sustained critical and long-standing challenge to the field of English and Foreign Language Teaching (ELT). It heralded a change to long-held monolingual principles that had reached hegemonic pedagogical common sense. This change has come to be known as the *bi/multilingual turn* (Ortega, 2013).

Phillipson's seminal work challenges the five "myths" of English language teaching. The first and second myths are that English is best taught monolingually and that it should be taught by a so-called native speaker. The third and fourth myths are that the earlier English is taught and the more English is taught, the better the results. These four fallacies are reinforced by a fifth: that if other languages are used, standards of English will drop. Phillipson carefully debunked each myth, outlining how they are built around bias, misconception, and unsound arguments. In addition, he provided relevant research evidence of successful language learning in bilingual education. The exponential growth of bilingual education in recent years in the US and its established record of effectiveness as compared to English-only education provides a plethora of evidence to counter these fallacies (Collier & Thomas, 2004).

Language education in the U.S., and in other countries, has functioned within a damaging racial double standard that encourages multilingualism *for some* while forbidding it or stigmatizing it for others. While the so-called *New Bilingualism* (Chang-Bacon, 2021; Gross, 2016) for social elites functions as a sign of success and education, schooling practices for language minority students have been the opposite. Like no other, this double standard and the monolingual language ideology that sustains it (Chang-Bacon, 2021), reflects the anti-immigrant monolingual bias and underlying racism that is endemic in the linguistic imperialist and colonial overtones of ELT.

Inspired by Phillipson's insights, a common thread for critical scholars has been to decolonize applied linguistics (Motha, 2014) and correct what is termed the 'misteaching of English and other colonial languages (Macedo, 2019). Despite key differences in their theoretical foci, epistemological foundations, and multilingual models¹ (McSwan, 2017), scholars following this approach have described the potential transformative value of using two or more languages in classroom instruction.

Collectively, this body of scholarship has successfully advanced the argument for decolonizing foreign language education through the presence and value of mixing languages in classrooms (Blackledge & Creese, 2010; Garcia & Wei, 2014). Such efforts, however, have not transcended their ethnographic descriptive nature and have not permeated the ELT or Foreign Language Teaching field and its long-held monolingual principles. In other words, approaches that validate the use of the first language in instruction have been descriptive, but not interventionist. As such, most of this scholarship is written by researchers describing how teachers and students make use of, allow, or create opportunities for language mixing (LMxing) through the use of a person's entire linguistic repertoire. Described through beautiful and inspiring pedagogical vignettes and detailed descriptions of classrooms, work by Fu, et al. (2019), García & Kleyn (2016), and García et al. (2017) provide contextualized and phenomenological accounts of classroom work that can serve as starting points for producing viable pedagogical frameworks. These frameworks can be systematically replicated by teachers in multilingual environments.

¹ Given the breath, volume, and global nature of this scholarship, it is not surprising that many terms are used to refer to these concepts, including code-meshing, code-switching, multilanguaging, translanguaging, polylinguaging, metrolingualism, and multilingualism, which among others compete for academic usage and acceptance (Lin, 2013).

There is also a growing body of scholarship based on Halliday's language-based theory (Halliday, 1993) called Systemic Functional Linguistics (SFL). SFL with LMixing in the United States is informed by and grounded in multilingual classroom contexts that are built around culturally sustaining SFL (Harman, 2018; Harman & Khote 2018; Khote & Tian, 2019, Mizell, 2022). This work along with my own work on culturally and linguistically responsive instruction in elementary dual-language programs, college ESL, and adult ESL education serve as some examples of SFL and LMxing (Ramírez, 2018, 2020, 2022; Ramírez et al., 2018; Ramírez & Gutiérrez, 2023). An international example of this work can be seen by examining the work of Kartika-Ningsih in Indonesian schools (Kartika-Ningsih, 2016; Kartika-Ningsih & Rose, 2018).

Inspired by these frameworks and especially by Kartika-Ningsih's work, this article presents a practical, clear, replicable, and unique multilingual framework that systematically models how languages can be used together in multilingual classrooms. This LMxing framework, guided by evolving principles of Reading to Learn² (R2L), a third-generation genre-based pedagogy, is proposed as a bilingual path toward combating the racializing impact of linguistic imperialism in English language teaching. Notably, the approach decenters the prominent role of English in English Language Teaching along with its imperialistic rationale and uses the native language(s) of students in systematic and purposeful instruction. The result is an anti-linguistic imperialist, or what Accurso and Mizell (2020) called antiracist, genre-based pedagogy that:

- Disrupts the status of monolingual language ideologies and idealized speakers as the norm to be followed and balances the power dynamic of languages involved.
- Approaches second/foreign language learners through an assets-based perspective by acknowledging the valuable funds of knowledge and experiences encoded in their native language and purposefully and systematically using them for learning a second/foreign language.
- Redistributes historically accumulated semiotic capital often encoded in discursive patterns of the dominant culture to those traditionally disenfranchised.
- Transforms the ESOL (English for Speakers of Other Languages) classroom from a site of empire in which the mere teaching of ESOL reproduces racism (Motha, 2014) to a site where the teaching and learning of English becomes a conscious act of resistance against monolingual bias (Auer, 2007; Kachru, 1994), palliated difference (Motha, 2014), and liberal multicultural discourses (Kubota, 2004).

Before describing this approach in detail, a brief account of the language-based theory of learning that serves as its foundation is offered below.

² The notion of R2L that is the focus in this article differs significantly from the Piagetian-inspired reading for learning perspective popularized by American psychologist Jeanne Chall (see Chall, 1983). Rather, the linguistic stance that serves as a foundation for the Reading to Learn pedagogical proposal draws from Michael Halliday, lead figure in Systemic Functional Linguistics (SFL), who defined applied linguistics as an ideologically committed form of social action (1985, p. 5).

From the Teaching/Learning Cycle to Reading to Learn: The Evolution of Genre-Based Pedagogy

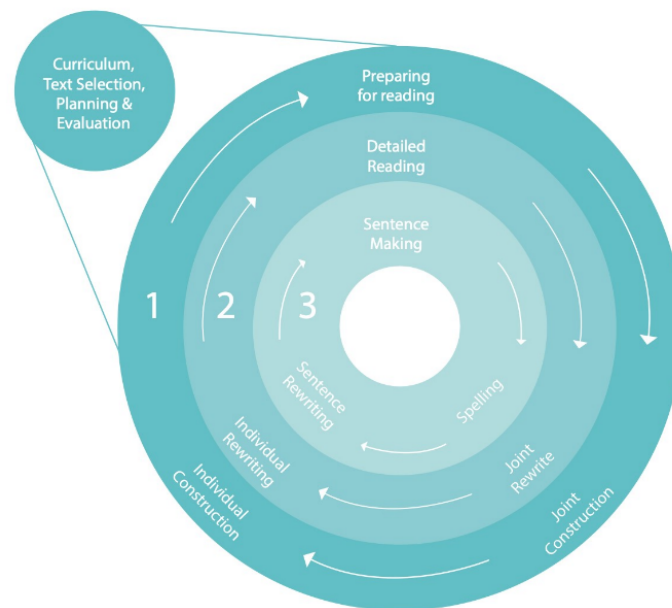
SFL sees language as a stratified system, one that “operates at three levels simultaneously: patterns of meanings in texts, or discourse, that are realized as patterns of wordings in sentences, or grammar, that are in turn realized as patterns of letters or sounds within words” (Rose, 2018, p. 5). Under this organization, patterns within complete texts and paragraphs represent discourse; sentences, phrases, and words represent lexicogrammar; and letters and sounds represent graphological and phonological systems. Following this SFL perspective on language, genre-based pedagogy adopts a sociocultural perspective on learning that sets out to teach this stratified complex system starting from complete texts organized into genres and in this way highlighting the dynamic relationship between context, text, and an explicit pedagogy designed for learning academic discourse. Implied in this perspective is the idea of a knowledgeable teacher who acts as an active facilitator or director of learning. Following interventionist and visible pedagogy parameters, learning tasks are broken down into highly prepared manageable units sequenced in the curriculum in a way that lower-level parts (such as words) are always comprehended in the context of higher-level wholes (such as a complete text) in a top-down sequence.

True to this integrated approach to meaning-making, SFL oriented genre-based pedagogy follows three main pedagogic stages: 1) Modelling/Deconstruction, 2) Joint Construction, and 3) Independent Construction. These pedagogic stages are better known as the TLC (Teaching and Learning Cycle) developed in the context of the Language and Social Power project developed in Australia in the mid-80s (Rose & Martin, 2012). Feedback from teachers and practitioners over the years helped advance and reconceptualize the TLC in various forms to prioritize distinct aspects of the pedagogy. A widely used³ reconceptualization of genre-based pedagogy (see Figure 1) prioritizes reading as a necessary precursor for writing, giving birth to the third-generation of genre-based pedagogy or “Reading to Learn” (Rose & Martin, 2012, p. 308). Reading to Learn (R2L) extends genre pedagogy as it integrates the teaching of reading and writing across the curriculum in all levels of school and beyond (Rose & Martin 2012).

Before illustrating the pedagogical cycles represented by the bigger concentric circles in the figure, it is important to acknowledge the power relations that affect the instructional model. These are represented by the solid small circle in the left labeled as curriculum, text selection, planning, and evaluation. Central to the foundations of genre-based pedagogy is the understanding that language is essential in all learning—including learning to read and write across disciplines. Following the critical insights of Basil Bernstein’s sociology of education, pioneering SFL linguists such as Michael Halliday, Ruqaiya Hasan, and Jim Martin among others identified the lack of access disenfranchised students often had to disciplinary genres and to a visible pedagogy as a major source of educational failure. Based on this premise, once the focus disciplinary genre has been selected and a representative text of this disciplinary genre has been found, the pedagogical cycle as described in the main bigger circle can continue.

³ For latest applications of R2L across the world, see Acevedo, Rose, and Whittaker (2023).

Figure 1
Reading to Learn Cycles (Rose, 2018)



Source: Reading to Learn: Accelerating learning and closing the gap (Rose, 2018). Reprinted with permission.

As seen in the figure, the initial step in the first cycle is called Preparing for Reading (for extended details on this as on other steps, see Rose & Martin, 2012). In this phase, teaching focuses on discussing and building knowledge on the genre and field of the whole text. This global knowledge of how the text is organized and what it specifically talks about helps the composition of a new text that is collectively written by the teacher and the students in Joint Construction, and the independent writing of a text by students during Individual Construction. The transition from reading the model text to independently writing a new proper text is supported by two more cycles including intensive and structured language activities. Comprised of strategies such as Detailed Reading, Joint Rewriting, and Individual Rewriting, this second level of support helps students find and later write with finer detail using wordings that carry key meanings to build the field or topic of the text. The third level of support focuses on more surface features of language dealing with grammar, orthographic patterns, and punctuation. These intensive R2L strategies are called sentence making, spelling, and sentence writing. Teaching activities in each phase are options from which educators can choose based on students' needs, rights, backgrounds, and language abilities. In the case of students who are learning the language as a foreign or second language, the teacher's knowledge of students' skills, literacy level, and language proficiency is a determining factor in planning instruction.

Classroom Interaction in the Context of a Shared Experience

In the R2L methodology, classroom interactions are not only carefully planned as part of lesson preparation, but they include core and peripheral learning exchange structures that provide a robust scaffold around the core task. Reading to Learn interactional sequences circle around

structured talk-around-texts. Lessons are conceived as a series of learning cycles centered around a core learning task that along with the Focus and Evaluate phases make up three nuclear phases in the interaction (see Figure 2). The task in a learning cycle can ask students to read a passage aloud, identify a word in a text, and rewrite ideas paraphrasing from the original text, among other activities. In the Focus phase, the teacher requests knowledge from students, often in the form of a question. Subsequently, the teacher Evaluates whether the response from the students is valid or not. Additionally, Peripheral or Marginal phases are added to provide extra support before and after the nuclear phases. Based on how ready the students are to be successful in accomplishing the task, the teacher may provide preparation for the students before the Focus phase (Prepare) and elaborate with more explanation or discussion after the response is evaluated in the Elaborate phase (see Figure 2). Typically, during the Elaborate phase, students produce further textual or topical connections as they reflect critically on what they are learning. Based on the kind of connections students make, the Elaborate phase can include a specific reflection section to amplify relevant meanings. In the next section, a bilingual (Spanish/English) curricular unit that used the R2L framework and exchange patterns described will be used to illustrate these stages.

Figure 2

Nuclear and Marginal Phases in R2L Classroom Interactional Patterns (adapted from Rose & Martin, 2012, p. 301)



Bilingual Reading to Learn for Spanish Speaking Immigrant Mothers

The bilingual curricular unit described below sits against the backdrop of a traditional English monolingual adult ESL class conducted in an award-winning family literacy program called Parents' Power. Parents' Power, housed in one of the schools of a large school district in the southeast United States, has served over 200 families for more than a decade. The program primarily teaches parents to read, write, and speak English so that they can access resources in order to support their children's education. This bilingual intervention was conducted during the fall of 2019 in a class that consisted of 8 Latina mothers with varied ranges of literacy in Spanish and English (from beginning to intermediate ability). Mothers were immigrants from diverse countries in Latin America including Mexico, Honduras, Colombia, and Venezuela. The teacher was a Spanish speaking immigrant from Venezuela

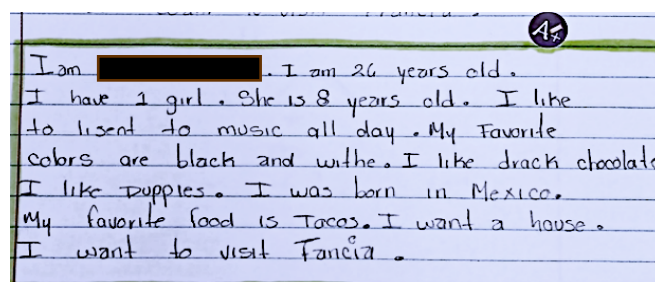
who was herself a former student in the program. This teacher used English exclusively in the class and tried as much as possible not to use Spanish following the language allocation practices of her English monolingual mentor and former teacher. The bilingual intervention described showcases a pedagogy that transformed an imperialist monolingual approach to one that valued and sustained LMxing and the knowledges that these mothers brought with them to the classroom. In what follows, a summarized description⁴ of the work with these immigrant mothers is presented.

The curricular R2L emphasis on biographical recounts was chosen to support a current unit that asked the mothers to find a famous Latina/o/x personality, conduct research on this person's life, and write a biographical text. In earlier classes, before the start of the R2L intervention, the teacher had asked mothers to write autobiographical texts in English about their own lives. The idea was that these autobiographical texts would serve as scaffolds for the focus on biographical recounts the mothers were asked to write independently. Below is an example of an autobiographical text one of the students, Adriana, produced.

Figure 3

Autobiographical Account Written by Student Before Starting the R2L Intervention

I am [REDACTED]. I am 26 years old.
I have one girl. She is 8 years old. I like
to lisent to music all day. My favorite
colors are black and withe. I like drack
chocolate. I like puppies. I was born in Mexico.
My favorite food is tacos. I want a house. I want
to visit Francia.



The image shows a photograph of a piece of lined paper with handwritten text in blue ink. The text is an autobiographical account. There is a small circular sticker with the number '42' in the top right corner. The handwriting is somewhat informal and contains several spelling corrections or corrections in the original image (e.g., 'lisent' to 'listen', 'drack' to 'dark', 'withe' to 'white', 'Francia' to 'France').

I am [REDACTED]. I am 26 years old.
I have 1 girl. She is 8 years old. I like
to lisent to music all day. My Favorite
colors are black and withe. I like drack chocolate.
I like puppies. I was born in Mexico.
My favorite food is Tacos. I want a house.
I want to visit Francia.

Upon analyzing the first task, it was clear that the unit needed to have a redirected focus through R2L if it was going to succeed in promoting independent writing of the biographical texts intended. This is because autobiographical texts such as the ones written by the mothers differ significantly from the language patterns needed to write clear and cohesive biographical recounts. As can be seen from the example, the autobiographical text describes some personal characteristics and events in the life of Adriana, the writer (I am 26 years old). It uses first-person pronouns and is mostly written in present tense. In contrast, the social purpose of a biographical text is to recount noteworthy events in the life of a person different from the writer, often a famous person. It uses third-person singular pronouns and is written in the past as it recounts noteworthy events in the character's life.

Thus, following R2L curricular sequences that start with a suitable text in the target genre (see Figure 1), a biographical recount of the life of Cantinflas, reportedly the greatest Mexican comedian of all time, was adapted as the model to start the R2L sequence. The subject of this text represented a familiar topic for this group of mothers. This text foregrounded their funds of knowledge while also affirming their cultural identities. As a familiar and culturally responsive topic it also facilitated their understanding of the text even though it was written in English. In other words, the mothers were

⁴ For further illustration of the curricular process followed with biographical text as well as with procedural and narrative texts targeted at young emergent bilingual children see Ramírez (2020, 2021, 2022).

unequivocally positioned through an assets-based perspective as their linguistic, cultural, and content knowledge, learned in Spanish, was not only recognized, acknowledged, and valued, but explicitly used as a key resource for learning English. The idea of an English as a second/foreign language class incorporating Spanish as a crucial pedagogical component ran counter to what they and even their teacher had previously experienced, both in the United States and in academic settings in their own countries (Ramírez, 2022).

The Cantinflas model text is reproduced below. In consultation with the classroom teacher, I produced this text in order to highlight the genre stages. Additionally, I worked to clearly illustrate what a highly structured and cohesive biographical recount text could look like. This text became the model, serving as a cultural template for subsequent texts to be created during the Joint Construction and Independent Construction curricular R2L phases. Although the text below is presented with its STAGES and phases (following Rose, 2018), the text as initially presented to students did not include these components. Each student had a copy of the text and could also see it projected on the board.

Figure 4
Cantinflas Text with Stages and Phases

CANTINFLAS	
ORIENTATION	Mario Fortino Alfonso Moreno Reyes (12 August 1911 – 20 April 1993) professionally known as Cantinflas is considered by many as the most successful Mexican humorist of all time. His humor, with Mexican linguistic features of intonation, vocabulary, and syntax, is beloved in all the Spanish-speaking countries of Latin America and Spain. He was so popular that created expressions such as cantinflar, cantinflada, and cantinflasco, among others.
LIFE STAGES family and early life	Mario Moreno grew up in the tough neighborhood of Tepito. He was one of eight children born to Pedro Moreno Esquivel, a mail carrier, and María de la Soledad Reyes Guízar, a housewife. He married Valentina Ivanova Zubareff, a Russian who adopted Cantinflas son born of another woman. He made it through difficult situations with his quick wit and intelligence that he would later apply in his films.
fame stages	He became popular with his portrayal of Cantinflas, an impoverished peasant of poor origin, who wears his trousers held up with a rope, a rugged coat and a battered hat. This Cantinflas character soon turned him into an iconic figure not only in Mexico, but also in other parts of Latin America. In 1956, his stellar appearance as Cantinflas in his American film Debut <i>"Around the World in 80 Days"</i> earned him a Golden Globe for best actor in a musical or comedy. Moreno was referred to as the "Charlie Chaplin of Mexico," but Charlie Chaplin himself once commented that Cantinflas was the best comedian alive.
retirement and death	Following his retirement, Moreno devoted his life to helping others through charity and humanitarian organizations, especially those dedicated to helping children. His contributions to the Roman Catholic Church and orphanages made him a folk hero in Mexico. Cantinflas died of lung cancer on 20 April 1993 in Mexico City because he was a lifelong smoker. Thousands of people appeared on a rainy day for his funeral. He was honored by many heads of state and the United States Senate, which held a moment of silence for him.

Preparing for Reading

When a text is first presented to students in R2L, it is carefully prepared by the teacher, so all students understand not only what the text is about, but how the text is structured into Stages and Phases (as shown in the left column). It is important to note that learning cycles (with marginal and nuclear phases as depicted in Figure 2) form the basis of interaction across the unit. A key factor to take into consideration is that given the mothers' varied English proficiency levels, the Preparing to Read stage was done completely in Spanish. The passages below illustrate the teacher's preparation for the whole text and for one paragraph. While the example here is in English, most of the student-teacher interactions at this point were in Spanish, even though the focus text on Cantinflas was in English. Video classroom data collected during the intervention reveals how the lesson started. After

distributing the text to students and projecting it on the board, the teacher began with the following script:

Teacher: This Biographical Text is a text that tells us about the life of one of the most important comedians of all times in Mexico. Mario Moreno, known as Cantinflas. The text first tells us about who he was, when and where he was born, and some peculiarities of his humor. The text then tells us a bit about his life and his family, how and why he became famous, and the later stage of his life when he retired and died.

After summarizing the whole text, the next step is to describe what students will read in each paragraph, directing them to label the STAGES and phases of the text in their own copies as the explanation progresses. Here is the planned interaction to prepare paragraph 1 for students, followed by the Focus and Task phases in the learning cycle (see Figure 2).

Prepare: The first paragraph is called the ORIENTATION. It ‘orients’ the readers because it tells them who the text is going to be about. This paragraph tells us about Cantinflas’s real name, when he was born, when he died, and how important and famous he was. Then, it tells us about his humor, and when he was popular. Finally, it tells us about some words that people created based on the Cantinflas character and personality.

Focus: Now, pay attention as I read the paragraph I just described.

Task: Mario Fortino Alfonso Moreno Reyes (12 August 1911 – 20 April 1993), professionally known as Cantinflas, is considered by many as the most successful Mexican humorist of all time. His humor, with Mexican linguistic features of intonation, vocabulary, and syntax, is beloved in all the Spanish-speaking countries of Latin America and Spain. He was so popular that his work inspired expressions such as cantinflear, cantinflada, and cantinflesco, among others.

The interaction continues by preparing the four remaining paragraphs in Spanish following the phases of the learning cycle as needed. The meticulous planning and interactional guidance in Spanish ensures that students feel exceptionally comfortable with their understanding of the text’s purpose and meaning even if the focus text is completely in English. This confidence played a strong role in lowering the mothers’ affective filters, leading them to feel ready, comfortable, and motivated to listen. This process also facilitated their active participation by helping them to learn the target language they would need later in the unit. In this way, the difficulties that arose from the fact that the biographical text was in their non-dominant language (English) were minimized by the a) familiarity and cultural affinity with the Cantinflas character, and b) the preparation of the text as a whole and explicit description of the rhetorical organization of the text. Crucially, preparing the text in Spanish in the way shown above helped ease the language shift transition as the whole text is summarized in Spanish and then each specific paragraph is read in English.

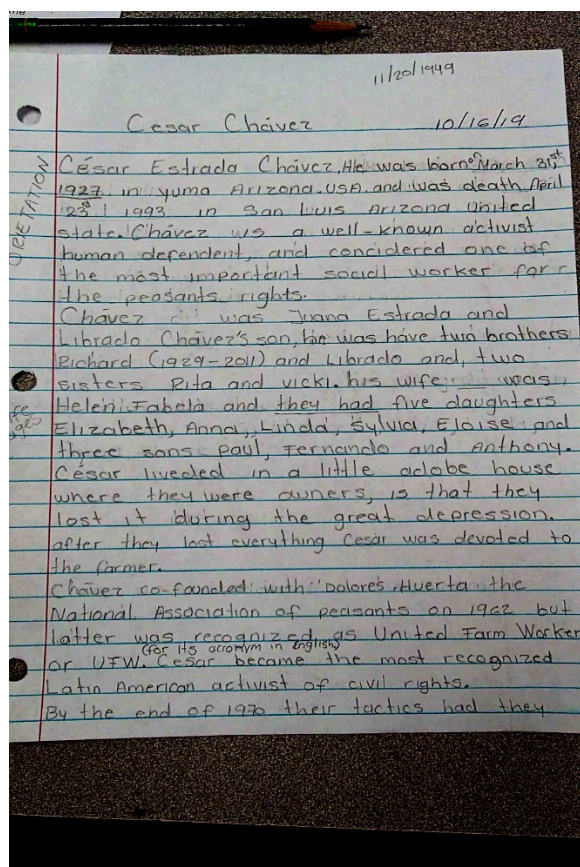
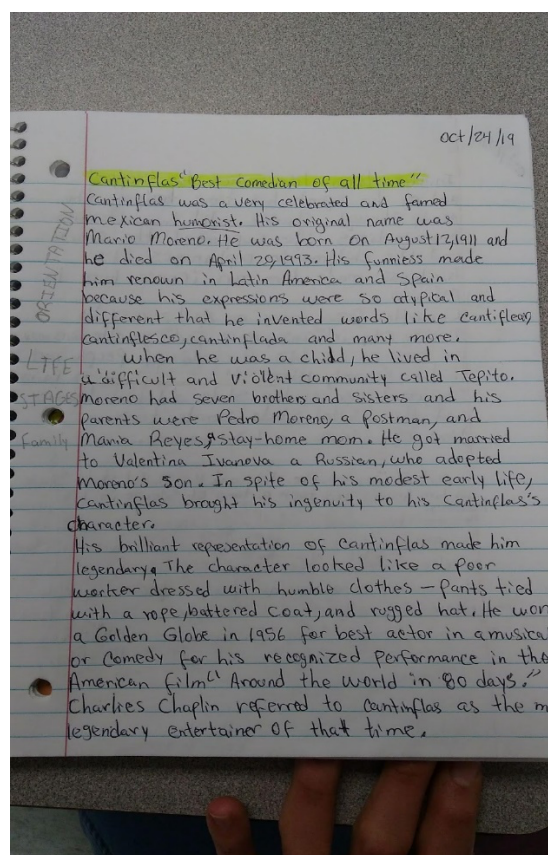
The careful and detailed preparation during the Preparing to Read stage does not spoil the joy of reading for students, rather, it makes it easier for them to follow longer and more complex biographical texts and then create them. This is demonstrated with the students’ independent construction of biographical texts, illustrated in Figure 6. As for the almost exclusive use of Spanish

during the Preparing to Read phase, it is essential and necessary if one is to accomplish the deep understanding of the text with students whose first language is not English. Just as English-speaking students can receive this kind of detailed instruction in their native language, students in the process of learning English should be entitled to the same support when we consider the additional cognitive load and anxiety that learning in another language usually entails (McIntyre & Gregersen, 2012). It is beyond the scope of this paper to focus in detail on every step of the bilingual curricular unit, but what becomes clear is that planning and leading the kind of interaction that is required takes a lot of skill, time, and effort from the teachers (see Ramírez, 2018, 2020, 2022; Ramírez & Gutiérrez, 2023).

The highly supportive, integrated, explicit, and systematic bilingual process detailed above led these immigrant mothers and the teacher to be able to jointly compose a highly cohesive and interesting text during Joint Construction (see Figure 5). Furthermore, the original Cantinflas text, along with the newly Jointly constructed text, served as powerful models for Independent Construction. Figure 6 is an example of one of these independently constructed texts. As they wrote their own texts on the Latina/o/x characters of their own choosing (e.g., Sonia Sotomayor, Jorge Ramos, Cesar Conde, Rafael Reif, Cesar Chávez), consulting sources both in Spanish and in English, appropriating, adopting, and adapting discursive patterns from other written texts, they were not only reflecting, but acting. They were able to remix (Accurso & Mizell, 2020) texts and use them for their own purposes.

Figures 5 and 6

Jointly Constructed Cantinflas Text (left) and Independently Constructed Biographical Text (right)



The infusion of planned and systematic bilingual interactional phases facilitated the gradual increased use of English in the lesson during the marginal phases which started with an almost exclusive use of Spanish in the Preparing to Read stage and ended up with an independent individual text created in English. The specific R2L unit described in this section focused on biographical texts and although it followed the marginal and nuclear phases of the learning cycles described above, it did so by methodically and purposefully valuing and supporting the use of the mothers' full linguistic repertoires within the marginal and nuclear phases. The curricular unit described how the R2L bilingual learning cycles facilitated the successful gradual release of responsibility from the teacher to the learners as it shifted from the teacher-led Preparing to Read phase to the student-led Independent Construction phase. As can be seen, the use of the mothers' complete linguistic knowledge did not impede their learning. In fact, it provided them with more opportunities to not only learn the key language features, but it also allowed them to become fully invested in the learning process.

Reflections and Recommendations

It is now widely accepted in educational circles that as a method that emphasizes the dynamic use of multiple languages to enhance learning, LMxing can be a pedagogical approach to make schools more welcoming environments for multilingual children, families, and communities. But simply allowing students to mix languages at will in our classrooms unfortunately will not maximize the potential of multilingualism. Far from being a practice of palliated difference (Motha, 2014) that seems to promote racial welcoming but ends up serving assimilationist purposes, this adaptation of R2L pedagogy benefitted and empowered participants who had been disserved by linguistic imperialist ideologies. In other words, the mothers were able to explore and write about Latin/o/a/x characters that they find interesting. In addition, their learning of English was in service of their wants and needs, not in service of an external force that dictated to them what was appropriate.

The potential of effective LMxing in classrooms can be expanded through a comprehensive language theory and practice specifically designed for bilingual/multilingual learners. The examples presented here highlight the importance of harnessing the power of the learners' multilingual potential (Matthiessen, 2018) within a heteroglossic perspective of bilingual education (García, 2009). As illustrated through classroom examples, the additions made to the TLC by R2L offer teachers a set of curriculum genres or pedagogical sequences designed to advance students' literacy development. These additions were enhanced by bilingual classroom interactions that demonstrated that this approach not only promotes a) the close interrogation of passages with detailed comprehension at the initial cycles of instruction, b) the cyclical recognition of patterns of language choices in reading, c) the creation of texts in joint writing and independent writing, and d) the adopting and adapting of language resources into students' writing. Importantly, it did so by systematically and methodologically supporting and valuing the use of the mothers' entire linguistic and cultural repertoires as key components in English instruction in a way that affirmed their identities and knowledges. It also allowed them to read and write texts that were well beyond their initial individual capabilities.

In fact, one key biproduct of this culturally and linguistically responsive instruction is that because of the extensive modeling, preparation before reading the focus text, and principled multilingual language allocation, the R2L approach is able to engage students with curriculum

texts that may be well beyond their independent reading capacities. This assets-based perspective is possible partly because of the carefully designed R2L learning interactions centered around the learning Task. It is also possible because this planned bilingual talk-around-text was facilitated by the systematic use of the first language of students in all elements of the learning exchange except the Task. This systematic and effective R2L bilingual process supports students in accessing text that may be well beyond their independent reading level. Thus, by design and from the very start, students are afforded the opportunity to experience detailed understanding of a challenging and higher-level model text regardless of their literacy level or previous knowledge of the focus topic.

The bilingual R2L methodology described and demonstrated in the present work provides compelling evidence to reiterate and solidify Phillipson's (1992) challenge to the five fallacies previously referenced. The first four state that 1) English should be taught monolingually, 2) that it is best taught by a native speaker, 3) that it should be taught earlier in life, and 4) that the more English taught the better the results. These were proven as fallacies in the presence of the bilingual methodology just described. The fifth fallacy, which reinforces the previous four and that erroneously cautions against using other languages under the presumption that it will negatively impact the learning of English, was equally challenged. In fact, the R2L bilingual methodology demonstrated the overwhelming positive effect of purposefully using the first language in English instruction. The systematic and clearly defined use of Spanish within the marginal and nuclear learning cycles of the R2L lessons not only potentiated and enhanced the independent construction of appropriate texts in the target genre but did so in a second language. It was the purposeful integration of Spanish into the English as a Second Language classroom that showed the potential of this model. This can be seen by comparing the kind of writing students were able to do at the beginning of the unit as exemplified by the autobiographical account written by Adriana (Figure 3), and the independent writing they accomplished by the end of the unit (Figure 6).

To be clear, one key contention of this article is that if linguistic imperialism is to be weakened and undone, the colonial and linguistic practice of promoting monolingual language teaching for multilingual populations must stop. In addition, this article specifically points to the need for principled and clear multilingual frameworks that provide teachers both direction and flexibility for promoting culturally and linguistically responsive instruction according to the needs, rights, and backgrounds of their students. Through the detailed and principled application of the bilingual R2L pedagogy, this paper asserts that undoing linguistic imperialism means decentering English and opening English language teaching to the key and determining role of the first language of the students in learning English in a process that can be called guidance through multilingual interaction.

Indeed, and based on the extensive pedagogical argument advanced in this article, it may be possible to argue that one potential path for beginning to dismantle linguistic imperialism in language education may be through the pedagogical language mixing approach offered by bilingual R2L. For true decolonization to occur, a profound reflection from those who benefit the most from colonized mindsets and practices within foreign/second language education needs to occur. They and others must have access to teacher preparation programs that call into question their own privilege. Those programs should also highlight how this colonial mindset negatively impacts them and their students (Motha, 2014). It should encourage teachers and learners to

question how a monolingual approach relegates the first languages of their students to a non-important, irrelevant, and even negative variable. Furthermore, they should have access to alternative language epistemologies, such as the southern epistemologies (e.g., Mignolo, 2013), that encourage critical reflection of the ways that practices in ELT have been hegemonic, pervasive, taken for granted, and undervalued throughout history (Ramírez & Gutiérrez, 2023).

Furthermore, it is crucial to note that elevating the role and importance of the first language in learning a second/foreign one and acknowledging its pedagogical relevance by no means erases the vast and damaging effects of inequality, racism, colonialism, and educational failure. As Halliday (2007) points out, “the causes of educational failure are social, not linguistic” yet, we must also look at linguistics as a contributing “source of ideas and practice” (Halliday, 2007, as cited in McCabe, 2021, p. 228). Thus, the recognition and acknowledgment of the key role of the first language in multilingual learning environments seeks to function as an entry point or pathway towards the establishment of anticolonial multilingual pedagogies that may end up truly transforming the monolingual hegemonies that have dominated second/foreign language education. It is my hope that theorists and practitioners alike find inspiration and richness, explanatory power, and social transformation in the proposal presented in this article.

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COMMENTARY: THIS AIN'T WORKING! SFL, GENRE THEORY, AND THE ART OF GETTIN REAL TOWARD ANTI-RACIST PEDAGOGIES

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Abstract

This commentary originated as discussant comments by Dr. Uju Anya on a 2021 symposium at the annual conference of the American Association for Applied Linguistics. The symposium, organized by the editors of this special issue, was comprised of presentations that explored what it might look like to use genre pedagogy for explicitly antiracist aims. Three of these presentations now appear as peer-reviewed articles in this special issue. In this article, a transcript of Dr. Anya's synthesis and commentary from the symposium is remixed to help special issue readers go deeper in thinking about the practice of antiracism in language and literacy education and reflecting on the contributions and implications of this special issue.

Introduction

We (Drs. Mizell and Accurso) began to craft our own thoughts on this topic in 2019 because as teacher educators, critically oriented researchers, and moreover as parents, we had a shared desire to make our world a better place for our children and the children of others. Moreover, as critical applied linguists who studied and used genre pedagogy and the theory that inspired it (systemic functional linguistics or SFL; Halliday, 2015), we believed these could be used as tools to pursue equity in a world that currently seems to be going the opposite direction. In 2020, we published a loving critique of our field for not explicitly stating and working toward antiracist pedagogies (Accurso & Mizell, 2020), and the 2021 symposium was a next step toward imagining more explicitly antiracist ways forward, followed now by this special issue. In organizing the symposium, we thought long and hard about who could help push this work forward as the discussant. We were thrilled when Dr. Anya agreed because her work exemplifies what it means to pursue antiracism in language and literacy education, and what it means to

honestly and accurately name names. This is exactly what Dr. Anya did as the discussant for our symposium. In what follows, Dr. Anya's commentary has been recrafted from symposium transcripts, and edited for clarity and length. In her comments, Dr. Anya synthesizes author contributions and pushes us to think deeper about our work as educators and researchers and our uses of SFL and genre pedagogy in the pursuit of antiracism.

Commentary by Dr. Uju Anya

The scholars in this collection have gathered to present what organizers called a “loving critique” of the field's silence on racism, and in particular linguistic racism in Systemic Functional Linguistics' genre pedagogy. Their appeal to the word *love* is filled with meaning and purpose, which shows their commitment and dedication to the field and to using SFL in their work. This love leads to the scholars' choice to participate in the field through their intentional participation and contribution. These scholars have spent countless hours cultivating invaluable knowledge, skills, experience, and innovations in the field.

Love fuels their concern and their need to shed light into the serious criticism of the harm and inequity perpetuated in SFL. Most importantly, from love, comes their drive to propose solutions for the problems they have identified. They lovingly highlighted the importance of race-consciousness in SFL, which is a necessary acknowledgement of how perceived and actual key social identities, such as race, gender, and immigration status among other factors, impact how one's languaging and literacies are judged by gatekeepers in the academy. This acknowledgment is in stark contrast to the pervasive color-evasiveness in the field, which purports to be “blind” or neutral to race. However, in reality, color-evasiveness maintains the status quo, where “neutral” and “normal” are very clearly and racially identifiable as white.

The scholars in this collection also lovingly propose solutions that challenge the status quo. They do this by explicitly demonstrating that acknowledging race and racial identities and differences is not racist. Additionally, they show the actual ways racism functions in meaning making systems, processes, and actions engaged in and examined by SFL and genre pedagogy.

Kathryn Accurso and Jason Mizell present how race-consciousness can reveal a critical note of context in which SFL and genre pedagogy takes place. They help us to see the predominance and prevalence of racism in our institutions, research, and practice. They examine two decades worth of research to make the case that the purported color-evasiveness or race neutrality in genre pedagogy -- what they call the unnamings of race -- does not ignore race, but on the contrary, this “silence” foregrounds it. Their data shows us that the field highlights and centers whiteness to the exclusion of other racialized experiences. This near exclusive focus on whiteness thus elevates the status, experiences, systems of knowledge, and expression of those who identify ideologically as white. This is indicative of profound and endemic systemic racism.

Dr. Accurso and Dr. Mizell propose five principles for SFL practice that are both race conscious and antiracist. This call is centered on focusing on race and its interaction with knowledge production, attention to how knowledge production has been used for ideological purposes, and the intentional re-mixing of knowledge. All of this can only be accomplished if one is willing to

explicitly notice and name who controls the systems of knowledge production so that corrective action can take place.

“We envision antiracist genre pedagogy as a highly interactive approach to language teaching in which students are systematically scaffolded to see and talk about racial and linguistic patterns in school and society, notice the ways they are constructed discursively, and develop English [or through other named languages] literacies through the practice of challenging them.

5 principles of antiracist genre pedagogy

- *Teach community countertexts*
- *Identify ideology and knowledge structures*
- *Focus on interpersonal meanings*
- *Promote remixing*
- *Antiracist assessment*

Accurso & Mizell (2020, p. 6)

Dr. Lourdes Cardozo-Gaibisso and her collaborators take their call to action seriously and decisively by naming the monolingual and cultural bias in how we know, how we do, and how we teach science. Simply put, the current system is reductive. She describes how dominant attitudes and approaches in science teaching reduce science knowledge and methods to “cultural and value neutral,” or in other words, white. She ties this whiteness to a dominant hegemony of doing science in monolingual English that ignores the ways of knowing, doing, and being of those who are not white, and those who engage in translanguing practices and come from Black, Indigenous, and other People of Color backgrounds. She presents work that exemplifies how semiotic resources available to a teacher and their students allowed them to engage in fruitful science pedagogy that was strengthened by enriching multimodality, translanguaging, register shunting, and most importantly, deep scientific inquiry. Dr. Cardozo-Gaibisso highlights the need to welcome and involve the whole person in science and science teaching so that this experience is cultivating, engaging, and challenging. This is especially important because it doesn't promote a supposed neutrality of social identities and cultures, which is another way of keeping and upholding all things white.

*“Educators must develop an understanding that culturally sustaining pedagogy is not only about supporting racially and linguistically minoritized students to cultivate effective academic and disciplinary literacy, but also to **challenge and transform normative institutional practices.**”*

Cardozo-Gaibisso et. al (this issue, p. 48)

Dr. Andrés Ramírez then follows to challenge the monolingual bias and racism by explicitly and systematically addressing how linguistic and cultural imperialism and destructive assimilationism are upheld and promoted in English language instruction. He posits that many in the field support fallacies that uphold the belief that the only way to teach English is by limiting emergent bilingual learners' use of their entire linguistic repertoires. The limiting of their languaging practices ultimately erases and frames as deficient the ethnoracial, cultural, and linguistic identities that students bring with them to schooled spaces. Dr. Ramírez introduces an English language based, culturally relevant genre pedagogy framework, strongly fortified by and utilizing SFL in race conscious and culturally affirming ways. The framework rejects and refutes the imposed dominance of English. Most importantly, through the example of the family literacy program that he presents, he is able to show how an antiracist, culturally sustaining translanguaging approach to language teaching worked.

"For true decolonization [and antiracist work] to occur, a profound reflection from those who benefit the most from colonized mindsets and practices within foreign/second language education needs to occur. They and others must have access to teacher preparation programs that call into question their own privilege."

Ramírez (this issue, p. 84)

Each aforementioned scholar's fundamental focus is the backbone of genre pedagogy: explicit teaching; the explicit noticing of specific patterns; explicit mention, engagement, and incorporation of race, race-consciousness, and the sociocultural identities and tools of meaning making. They also show us that if our goal is to do our job with competence, then an effective way to do it is by being explicit about everything that is entailed in meaning-making. We must name and thus acknowledge our social identities and those of our students. Additionally, we must become cognizant of what it means to teach. In other words, we must come to understand not just the mechanics behind a language but how languages are used and at times abused, how systems are used to prioritize or give unearned privilege to certain languages and language users, in addition to the ideologies that underpin systems of belief. In the end, we must examine our actions and inactions.

The scholars in this collection take a very clear stance and argue that if we are to do our work well, and effectively, we cannot ignore race, and we cannot ignore racism. Consequently, we cannot ignore how race and racism play their roles in our field. The intentional ignorance or avoidance of race and racism make it predominant, which is why we label it systemic and endemic. This is why we need to root it out. My challenge to the scholars is the following: ***Now that we've said the word "racism," and we understand that the main objective is explicit mentioning, explicit noticing, explicit teaching, how can you make space for the explicit mention and discussion of white supremacy in your work in the field? Can your work actually highlight that without explicitly mentioning it?***

Editors' Conclusion

Readers, we hope that through your engagement with the articles in this special issue, you will find many examples of educators working to effectively address the challenge Dr. Anya presents. Each author or team of authors has worked to explicitly name race, racism, white supremacy, and/or colonialism and its underpinning ideology. The authors in this special issue have not shied away from calling out structural issues because in their individual ways, they know that each of us must move toward a practice of antiracism in our everyday teaching. A point that we hold in mind is that “‘not racist’ pedagogy attempts to achieve some degree of ‘neutrality’ regarding race or language [whereas] antiracist pedagogy aims for equity, not neutrality” (Accurso & Mizell, 2020, p. 6).

As you reflect on insights gained from this special issue and engage with your students, we hope that you'll discover avenues to question ‘neutrality,’ to strive for equity, to practice antiracism, and to teach from a belief that languages and their users are equal in terms of their complexity, value, and inherent worth.

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