

THE NEED FOR SPANISH IN MAINSTREAM CLASSROOMS:
A CELEBRATORY RECLAMATION OF LINGUISTIC IDENTITY

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Abstract

This paper is a testament to the sociocultural importance of bilingualism in mainstream U.S. classrooms, specifically pertaining to the Spanish language and communities in which there is a large percentage of Spanish speakers. Approximately 13% of Americans are native Spanish speakers, this is equivalent to 40 million people. States like Arizona, California, Colorado, Florida, Georgia, Illinois, New Jersey, New Mexico, New York, and Texas can boast populations that include over 1 million Hispanic people (United States Census Bureau, 2019). However, our school curriculums do not reflect the large percentage of Spanish-speaking students who roam their hallways. I argue that traditional English as a second language curriculums are isolating and that in order to embrace a linguistically rich culture. Spanish must fight its way out of resource rooms and into the mainstream classroom where it will be celebrated alongside English as an equally valued mode of expression. Both native English speakers and native Spanish speakers have so much to gain by the productive co-existence and mutual celebration of each language.

Dedication

Dedicated with love to all my exquisite teachers and with humbling gratitude to all the students who have taught me...con tanto cariño y todo mi amor para siempre.

Acknowledgments

I want to say thank you to the teachers I haven't been able to stop talking about for the last two years: Ms. Harris who taught me that it was okay for 5th graders to sit cross-legged on the floor and sing; Ms. Hymen who let me hide in her classroom during my lunch hour in 7th grade, listening to emo music, who fed me chicken cordon bleu sandwiches and chocolate muffins from the local cafe; my 7th and 8th-grade humanities teacher Ms. Zolla, with the bright orange walls, who gave me books and took the time to read poetry with me after school--you are the reason I am here now, you are why I lead with language and with love. To Rue Beckerman and Patricia Virella who have co-parented our cohort with such opposing styles and an equal abundance of love. To Denisha Jones for having the courage to be vulnerable. To Lorayne Carbon for being the best boss I've ever had, and the most nurturing. To Robbin Hawkins for treating me like an equal and a colleague--and for picking me up from the train station! To my cohort, who I never could have imagined loving this much. To my most beloved mentor, Myra Goldberg, for encouraging me to apply to the Art of Teaching program in the first place! To my don, Ann Lauinger, when I was 18 I decided I wanted to be you when I grew up--I love you for all the times you reminded me to eat during conference weeks! To mi querida familia, where would I be without your loud music blaring in the kitchen, without salsa dancing in the living room, without overloaded plates of comida criolla and your fiery kind of love? With special thanks to my mother for listening to me give this presentation over and over again for a week at least! También quiero dar las gracias a mi abuelita for never learning English, without which I may

have never learned Spanish. In 10 years I have never parted from a group of students without sobbing, I inevitably leave a piece of myself with them. I solemnly swear to never become desensitized to goodbyes. I bow my head in gratitude to all of you and continue to carry you in my heart.

Outline

¡Buenas tardes y bienvenidos a todos! Hoy les voy a demostrar la importancia de hablar Español en la clase principal.

A Culture of Assimilation--What the School System was Meant to Do

- Citing education and history professor, Tyack
- “The system” does what it was built to do
- A business model of school prioritizing compliance

The Power of Language to Uplift & Opress

- Tan and Ashton Warner quotes
- Baldwin quote
- Reflection

“My Spanish” by Melissa Loza

- Spoken word poetry performance
- Auditory Bilingualism
- All different ability levels for Spanish speakers
- Embracing accents and Spanglish
- Not realizing my Puerto Rican grandparents have thick accents until elementary school

We Are Taking Over (Fast Facts for Context)

- As of 2019, there were approximately 60 million Hispanic people counted in the U.S. Census Bureau
- Arizona, California, Colorado, Florida, Georgia, Illinois, New Jersey, New Mexico, New York, and Texas –population of 1 million or more Hispanic residents in 2018
- Bar graph for reference

Knowledge Across Languages

- Citing de Oliveira, Gilmetdinova, & Pelaez-Morales
- The proof is in the pudding
- Even monolingual teachers are capable of bringing Spanish into the classroom

Spanish Everywhere But School

- Welcome to P.S. 110: The Florence Nightingale School
- Loisaida AKA the Lower East Side is approximately 40% Hispanic (U.S. Census Bureau)
- Spanish was for family members and school staff (i.e., lunchroom attendants and office assistants)
- MLL students were separated and Gen Ed teachers not prioritizing connections with Spanish speaking students
- Devalued languages
- “Tell your mom to bring some of that Spanish rice to the potluck!” was as multicultural as it got...

Vendôme

- Teaching English in France (TAPIF) program
- France a culture of homogeny: “Ce n’est pas normal!”
- Toubon Law (Radio Station preserving French language supremacy): “40% or 35% “French-language works” during peak listening hours (from 6 a.m. to around 10 p.m.), with a minimum percentage of ‘new talent.’”
- Controversial Islamophobic hijab laws

Abdurakhman: a Lesson to Me

- L'école élémentaire Jean Zay
- Abdurakhman (CM2/5th grader)– Family immigrated from West Africa and were native Arabic speakers
- “Abdu,” for everyone else’s convenience
- Disconnect in the classroom: smiles and silence

- What would I do differently?
- Inclusivity beyond linguistic barriers: posting the Arabic alphabet in the classroom, consulting with Arabic speaking friends about age-appropriate music and audiobooks

Culture Shock

- Kohl quote
- Living in France away from my Hispanic community brought me closer to my Cuban and Puerto Rican roots
- Since I was away from my people I had to actively celebrate/remind myself of who I was
- That was empowering, beautiful and lonely all at once!

My Work with Multilingual Learners and Emergent Bilinguals

- Enthusiasm for self-expression
- Young children were more likely than older children to take risks in a new language
- Just listening is a stepping stone to acquiring another language
- Environments where the region's "dominant" language eclipses all others are silent children
- "...the linguistic form a student brings to school is intimately connected with loved ones, community, and personal identity." -- Lisa Delpit
- Fear of "language loss"

Sarah Lawrence ECC: How Learning Spanish Benefits Monolingual Learners

- The power of a familiar story: *Goodnight Moon & Buenas Noches Luna* by Margaret Wise Brown
- Familiarity activates curiosity and demystifies bilingualism for monolingual learners
- Exposure to another language inspires monolingual students to want to learn another language
- For example, when I worked at Brooklyn Sandbox Early Learning Center my students took an interest in Spanish because they knew I spoke it

Haven Academy

Kindergarten B (KB)-- Ms. Lynn and Ms. Dolphin's virtual classroom

- Nahomy, was all braids and wide eyes. She fell asleep almost every day in our Zoom kindergarten class until the day we learned about la granja and el Viejo McDonald. I worked with Nahomy one on one once when her father was home to get her online, otherwise, it was difficult for her to make it to meetings. Both of her parents were working and her siblings had Zooms of their own. But that day we read *Los Tres Cerditos* she came alive, she heard words that belonged to her.
- Ashly, was a quiet member of KB, whom I began to meet with one-on-one. From October to December she flourished during these meetings, during which we would talk and read books like *Alma and How She Got Her Name* by Juana Martinez-Neal. I let Ashly walk her computer around the apartment to show me her toys, the princess costume in her closet. I did not correct her "broken English" but encouraged her to share further.

Bronx Community Charter School

6th Grade ELA with Bront'e

- A culturally responsive/social justice-minded curriculum
- I saw many of my values brought to life in the classroom (i.e., documents and assignments translated into Spanish, welcoming code-switching, etc.)
- Catalina-- a proud bilingual Dominican American student and an inspiration to us all (this is what an inclusive curriculum can do)
- "The People of Gold"

Sandra Cisneros--A Guiding Light

- Cisneros quotes about bilingualism and biculturalism
- Revisiting Cisneros' work opened my eyes to the possibilities for my students and for myself

- Cisneros' uncompromising Chicana identity sets a precedent for a culture of anti-assimilation
- Cisneros represents what "the system" fears --by threatening my pre-established norms about literature she helped me to grow

Spanish as a Way of Building Community & Reimagining Norms:

- Inclusivity for Spanish speaking families: feeling at home, building trust in a common language
- Dismantling stereotypes about Spanish speakers
- Challenging the idea that English is the default language of intellectualism
- If monolingual children/white children are exposed to multilingualism then biases they might have learned about Spanish speakers, speakers of Black English, etc. can be dismantled
- Moving beyond the fear that "those immigrants are talking about me behind my back..." and replacing it with awe and admiration for the beautiful ways that different cultural/ethnic groups express themselves

Exclusion of Children With Special Needs

- "Bilingual children with autism have language skills on par with monolingual children with the condition, and they acquire social and cognitive skills at the same rate."
--Ann Griswold
- My brother Javier Seivian Torres, autism and acquiring Spanish later in life
- Children with Special needs from multilingual families face a language deficit, creating a cultural barrier that endures both at home and school
- Genishi & Haas Dyson on othering children and special education

What Will My Classroom Sound Like?

- Access to Spanish books in the library and opportunities for students to request translated texts (Sourced through interlibrary loan programs via my local library)
- Greeting songs for younger children that incorporate Spanish language and the home languages of all students

- Opportunities for both students and families to share and discuss home languages
 - Labels and documents translated into Spanish and other languages spoken by students
 - Speaking Spanish with parents and caregivers to add to their comfort in the school environment
 - The privilege of time and space for students to carve their own path
 - Singing and storytelling in the home languages of the students
 - Cultivating a “mutually supportive relationship between language learning and play.”
- Genishi & Haas Dyson

In Conclusion

- Ashton-Warner quote

¡Mil gracias!

Process Paper

Spanish-speakers and Hispanic people have been wrongfully maligned and belittled, our ethnic identity has prompted unwarranted ridicule in a country where othering and assimilation are par for the course. For this reason, the Spanish language does not hold the cultural prestige of Western languages of privilege-- for example, French which is automatically associated with decorum and the upper classes. This egregious prejudice against the Spanish language and its speakers must be reversed by reclaiming Spanish as a language worthy of being centered alongside English in our schools. Although Spanish-speaking multilingual learners (MLL students) receive support outside the classroom, my research on the topic in addition to my teaching experiences in a variety of settings has led me to conclude that the Spanish language should be prominently featured in mainstream classrooms with the ultimate goal of celebrating Hispanic identity in schools.

My whole life I have lived in Masaryk Towers just across the street from the Baruch housing projects, where my father grew up: hear the roar of the Williamsburg Bridge, see graffiti murals, the piragua man waiting on the corner, and the rumble of the F train on Delancey street. When I was growing up Masaryk, although privately owned, was considered “basically the projects” by the neighborhood kids I went to school with. So the corners of my mouth always turn Cheshire when an outsider tells me how cool the Lower East Side is, how lucky I am to live there. They who did not grow up ducking behind window sills at the sound of gunshots they who do not know how the local black and brown kids were kept out of NEST+, the Gifted and Talented school I can see from my bedroom window. When I started college the gentrification became impossible to ignore, I had noticed changes in high school of course: chic restaurants and

boutiques I could never afford to shop at. Yet, this change was solidified by the time I was an undergrad at SLC, along with an unshakeable shift in reputation. Friends from Brooklyn and the Bronx called my neighborhood “soft,” suddenly the LES was trendy with tapas restaurants and wine bars galore. Hotels opened up where locals could not afford to stay, rent soared--even in the Baruch projects where my 83-year-old abuelita lives, still. This is not a unique happenstance as it is currently occurring in Sunset Park, which boasts a large Mexican population, as well as Washington Heights, known for its extensive Dominican community. Within New York alone there are myriad neighborhoods in which Spanish is widely spoken yet, this is not uniformly reflected in our schools.

In many ways, this effort has been a love letter to my childhood self, a reassurance to myself and to other bilinguals that we have nothing to fear from the languages that enfold our lives. I want to tell you the story of a girl who mistrusted her tongue. Caught between two languages that she loved, she received mixed messages about the one closest to her heart and her home. These mixed messages began in elementary school where Spanish was erased, where multicultural potlucks were the only acknowledgment of my culture--but my family never attended those farcical, masquerades of diversity anyway. A huge part of my journey in the Art of Teaching Program has been forgiving myself for the parts of my heritage that I did not allow to shine as brightly as they could have. I filled my head with novels from the Western canon and imagined for myself, a Grand Tour-like education, as if I were an 18th Century English lad instead of a 21st century Latina woman with Puerto Rican and Cuban roots. I learned French as if I meant to impress the attendees of an intellectual European salon and wrote poetry as if I were Lord Byron. I dreamt of fleeing to France (the ex-pat life was certainly for me) and applied to teach English in France in the spring of my senior year of college. I longed desperately to leave

the LES ("basically the projects") and anticipated never looking back. Yet, you see, when I finally got off the plane in Paris with two large suitcases, heavier than myself, I took the LES with me, along with Puerto Rico and Cuba. Metaphorically they filled my suitcases and came streaming from my pockets wherever I went. Isolated in the provincial French village where I lived, Vendome, I learned to love my Spanish by virtue of its absence; my body yearned for it, I felt it as if it were a phantom limb-- I had wrongfully amputated.

Then and there, I began my journey of cultural reclamation, I listened to all the Spanish pop songs and love ballads my mother played throughout my childhood, I learned to make arroz mixto, when I met other Spanish speakers while traveling--my cup ran over with joy. I also began to notice the students in my classes who were like me, the bilinguals, and the French language learners who were "newcomers" to the country (Genishi & Haas Dyson, 2009, p. 18). I saw how the language of privilege (French in this case, lest we believe this is solely an American dilemma) silenced them. My students were native speakers of Bulgarian, Arabic, Turkish and Romanian but I only ever heard them praised for how quickly they acquired French vocabulary. Aside from English, mandated in schools by the French Ministry of Education, no other language was ever acknowledged or spoken. I knew that this was wrong, that the lack of linguistic diversity was stifling my students, creating a damaging divide between home and school, forcing them to assimilate-- but I was young and yet untrained as a teacher. I lacked the skill to take action then but I carried with me a gnawing feeling of guilt and the conviction that there was a better way to teach multilingual students.

As a student teacher, curating assignments for my 6th grade ELA class I revisited the works of Sandra Cisneros with a vengeance. I realized that she was what I aspired to be in my early twenties, the heroine I needed in my adolescence when I couldn't see beyond the

pretension of my desire to be academic, intellectual, whitewashed. Cisneros' prose flows seamlessly between Spanish and English--she is unafraid of Spanglish. Dropping articles and using colloquialisms, she is not bound to regurgitating conventional English, her works do not neatly wrap up her ideas in pretty packages rather, her language is adventurous, bold, and at times so familiar that the reader is seduced into believing she is sitting with her friend Sandra on the porch of the house on Mango Street. Cisneros is what my mother would call a *vaquera*, literally a cowgirl but better translated as a brave go-getter woman, who remains unwavering in her convictions. She rejects Latina stereotypes, but not her Latina identity, by being true to herself she redefines both what her family and what American society expect of her. She is at times almost delighted at the prospect of disappointing the expectations of others and insistently defines herself on her own terms. What Cisneros has come to represent for me during my research, is a template for my Hispanic students to follow, she is Chicana as I wish to be Neuyorican--staunchly bicultural without compromise. My American identity is not dependent on the falsehoods and fantasies of a supremacist United States-- I argue that the face of this country is changing, that we have the capacity and the people-power to be reborn into something else--a place where people will learn to pronounce my name, rolled r's and all.

This painful, healing journey of unlearning and self-discovery is mine, but it does not have to be a narrative that is perpetuated across new generations. I want my students to know that I too have been put in a box, that I have been silenced but that I have persevered; I have found my voice and my object in life is to help them find theirs, hooks (1994) describes the "teacher as healer" and this designation suits my purposes to a tee (hooks, 1994, p.12). In adolescence and early adulthood I defined myself by Westernized standards I was never meant to adhere to and as a teacher, I aim to disrupt the generational cycle of assimilation. I will do this

by welcoming home languages, including my beloved Spanish, in my classroom. These languages will be heard emerging from the mouths of students and families, in the songs we will sing and the music we will play, they will be found on the pages of books in my classroom library. My hope for my students is that they never view their race or ethnicity as a mark of inadequacy rather, I want for them to bask in their inherent worthiness. I want for them to look in the mirror with pride, to roll out their accented speech from smiling mouths, to worship the “broken English” of their parents or grandparents (Tan, 1993, p. 3).

Quotes

“That children’s learning begins long before they attend school is the starting point of this discussion. Any learning a child encounters in school always has a previous history.” (Vygotsky, 1978, p. 37).

“Language arises initially as a means of communication between the child and the people in his environment. Only subsequently, upon conversion to internal speech, does it come to organize the child’s thought, that is, become an internal mental function.” (Vygotsky, 1978, p. 39)

“...it became apparent that students not only want to find ways to bridge the home and school divide but that they already have. They do this every day, when they have informal conversations outside of school, asking each other, —Where are you from?, —What religion are you?, —Where were your parents born?, —What languages do you speak? Or perhaps, —I saw you at the temple on Sunday, are you a Hindu?, or —Do you celebrate Eid ul-Fitr? We are naïve if we believe that children do not converse in this manner. The problem is that these conversations usually take place beyond the classroom door. Perhaps it happens because some of us want to continue reading the story about the white mother and father who are sitting down with their daughter and son to have Christmas dinner.” (Parker, 2010, 17-18)

“[Introducing Spanish into the mainstream classroom] create[s] a safe and welcoming environment, foster students’ emotional, socio-cultural and cognitive development and transfer of language-related skills across English and Spanish.” (de Oliveira, Gilmetdinova, & Pelaez-Morales, 2016, p. 23)

“A study of Spanish-speaking pre-schoolers early literacy development revealed that ‘providing significant and ongoing native-language support in programs such as Head Start could facilitate the acquisition of important early literacy skills in English and Spanish’ (Duran et al. 2013, 30). In this sense, teachers should view teaching multilingual children as an opportunity to develop a wide range of possible literacies by means of observing children first and then deriving

respective developmental and cultural norms from them.” (de Oliveira, Gilmetdinova, & Pelaez-Morales, 2016,)

“By building on students’ prior knowledge, acknowledging literacy-related skills and knowledge they possess across languages, and recognizing multi-competence of multilingual students, teachers can send strong affirmative messages about the value of learning and knowing multiple languages.” (de Oliveira, Gilmetdinova, & Pelaez-Morales, 2016,)

“Early educational experiences of Latino/a children have tremendous effects on their subsequent linguistic, social and cognitive development. Consequently, effective early literacy development that is geared towards supporting ELLs has the most beneficial effects when targeted at young children.” (de Oliveira, Gilmetdinova, & Pelaez-Morales, 2016,)

“People evolve a language in order to describe and thus control their circumstances, or in order not to be submerged by a reality they cannot articulate. (And if they cannot articulate it they are submerged.)” (Baldwin, 1979, p. 1)

“It goes without saying, then, that language is a political instrument, means, and proof of power. It is the most vivid and crucial way to identify: It connects one with or divorces one from, the larger, public or communal identity.” (Baldwin, 1979, p.1)

“A child cannot be taught by anyone whose demand, essentially, is that the child repudiate his experience, and all that gives him substance...” (Baldwin, 1979, p. 2)

“I am someone who has always loved language. I am fascinated by language in daily life. I spend a great deal of my time thinking about the power of language -- the way it can evoke an emotion, a visual image, a complex idea, or a simple truth. Language is the tool of my trade. And I use them all -- all the Englishes I grew up with.” (Tan, p. 1)

“ But to me, my mother's English is perfectly clear, perfectly natural. It's my mother tongue. Her language, as I hear it, is vivid, direct, full of observation and imagery. That was the language that helped shape the way I saw things, expressed things, made sense of the world. (Tan, p. 1)

“...when I was growing up, my mother's "limited" English limited my perception of her. I was ashamed of her English. I believed that her English reflected the quality of what she had to say, that is, because she expressed them imperfectly her thoughts were imperfect. And I had plenty of empirical evidence to support me: the fact that people in department stores, at banks, and at restaurants did not take her seriously, did not give her good service, pretended not to understand her, or even acted as if they did not hear her.” (Tan, 1990, p. 2)

“I think my mother's English almost had an effect on limiting my possibilities in life as well. Sociologists and linguists probably will tell you that a person's developing language skills are more influenced by peers. But I do think that the language spoken in the family, especially in immigrant families which are more insular, plays a large role in shaping the language of the child.” (Tan, 1990, p. 2)

“But I have noticed in surveys -- in fact, just last week -- that Asian students, as a whole, always do significantly better on math achievement tests than in English. And this makes me think that there are other Asian-American students whose English spoken in the home might also be described as "broken" or "limited." And perhaps they also have teachers who are steering them away from writing and into math and science, which is what happened to me.” (Tan, 1990, p 3)

“You’ve got no right at all to criticize the content of another’s mind...your job is to see what’s in it.” (Ashton-Warner, 1986, p. 57)

“First words must mean something to a child. First words must have intense meaning for a child. They must be part of his being... They must be words organically tied up, organically born from the dynamic life itself.” (Ashton-Warner, 1986, p. 33)

“[The goal of teaching is] to let children grow up in their own personal way into creative and interesting people. I like unpredictability and variation, I like drama and I like gaiety; I like peace in the world and I like interesting people, and all this means that I like life in its organic shape and that’s just what you get [when teaching].” (Ashton-Warner, 1986, p. 99)

“Learning language is inextricably linked to learning to be with others in a socially complex world. Key to that learning is the human capacity to adapt language to the communicative circumstance.” (Genishi & Haas Dyson, 2009, p. 11)

“Our goal is to explore what it would mean to embrace the normalcy of difference.” (Genishi & Haas Dyson, 2009, p. 13)

“All children learn language, but their learning is cultural and shaped by the socioeconomic, linguistic, and political circumstances in which their lives take shape.” (Genishi & Haas Dyson, 2009, p. 18)

“As educators, we have particular responsibilities to children who speak devalued languages. Moreover, we have responsibilities to teach all children about the aesthetic value of literary and artful language use and to prepare them for a global society...adults who model language flexibility may be particularly valuable in the early years....Given that we live in a society of many accents and dialects, such exposure to language varieties is important to all children....How can children understand our history, our current social struggles, and our literature without an appreciation for our changing languages? (Genishi & Haas Dyson, 2009, p. 33-34)

“Children learning English are also seen as “others” or speakers of “other” languages, who may be referred to special education classes as if lack of knowledge of English is in itself a learning disability...we assert that knowledge of an additional language or dialect is a rich resource, unrecognized by the typical standardized test and that it is simply wrong to equate linguistic “difference” or “diversity” with inability or deficit.” (Genishi & Haas Dyson, 2009, p. 37)

“He was frightened, he said, that his grandchildren would never learn Spanish if he gave in like the rest of the adults and spoke English with the children. Then, he said, they would not know who they were.” (Kohl, 1994, p. 1)

“I left the Bronx for Harvard, encountered my first Protestants, and found myself wishing I could speak Hebrew....I wasn’t naive--I knew that Jews were persecuted, that we were a sometimes rejected and despised ethnic minority in the United States. Before I went to Harvard I was accustomed to living in a daily world in which I was part of the majority, and I acted and lived without the caution, suspicion, and self-consciousness minorities often develop when they have daily contact with a dominant majority.” (Kohl, 1994, p. 13-14)

“I was the curiosity, they were the norm....I wanted to be myself neither minority nor majority and rejected both the pressure to assimilate and to separate. It was very hard to walk that line alone, yet there was no one to talk to about my desire to learn everything Harvard had to offer without giving up myself.” (Kohl, 1994, p. 14)

“Urban schools were well adapted in structure and process to transform children into modern workers..the common school should combat group divisiveness of all kinds-- class, ethnic, religious and political.” (Tyack, 1974, p. 73)

“Immigrants posed a sharp challenge to the school managers. Not only was it difficult to socialize them politically but they also seemed to defy the school’s goal of eliminating vice, crime, and poverty.” (Tyack, 1974, p. 75)

“Yet although we yank them out by the roots, like sturdy weeds, variety, and diversity crop up to defile the manicured lawn of the classroom. And so stiffer measures are required: tracking, ability grouping, transition grades, retention, resource rooms are instituted, all with the aim of narrowing, simplifying, homogenizing.... As it turns out, no matter how many barriers are erected, each child who comes through the door brings along his or her individuality...” (Carini, 2001, P. 169)

“Until as educators and citizens, we make room and time and educational arrangements that allow us to recognize, value, and draw forth this dimension of the children we educate, we will continue to be overwhelmed by their variety and diversity. We will continue to resort to categorizing them in order to reduce the complexity of the task. We will continue to seek technical, external solutions that will fix or alter the children so they will fit more easily into the school mold.” (Carini, 2001, p. 171)

“Forcing speakers to monitor their language for rules while they are speaking typically produces silence.” (Delpit, 2006, p. 51)

“...the linguistic form a student brings to school is intimately connected with loved ones, community, and personal identity.” (Delpit, 2006, p. 53)

“Whites hear...public Spanish as impolite and even dangerous. Whites will hear ‘accent’ even when objectively none is present if they can detect any other sign of a racialized identity.” (Duranti, 2009, p. 481)

“In Spanish our name means swan./A great past--castles maybe/ or a Sahara city,/ but more likely/ a name that stuck to a barefoot boy/ herding the dusty flock/down the bright road./We’ll never know...” (Cisneros, 1987, “Six Brothers,” p.25)

“Poor people tie theirs [curtains] into fists.../Inside they hide bright walls/ Turquoise or lipstick pink./ Good colors in another country.” (Cisneros, 1987, “Curtains,” p. 15)

“I was here. As loud as trumpet/As real as pebble in the shoe./ A tiger tooth. A definite voodoo.” (Cisneros, 1987, “The So-and-So’s,” p. 87)

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