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Abstract

Having orally proficient Spanish speaking heritage learners in a class alongside monolingual English speakers who are learning Spanish as a second language is quite the challenge: the heritage learners' ability to converse can be intimidating to the non heritage learner, but at the same time, the non heritage learner's ability to grasp the grammar has the same effect on the native Spanish speaker. Knowing how to teach Spanish as a heritage language is quite different from teaching Spanish as a second language or foreign language, yet those of us in the field frequently find ourselves struggling to find approaches that truly meet the needs of the heritage learners. The purpose of this study was to explore the perspectives of university faculty who are in the process or have learned how to teach Spanish effectively to those students who wish to re/connect and maintain the language of their heritage. In order to hear their stories and understand how they have evolved into teachers of Spanish as a heritage language without formal training, I utilized narrative inquiry. Ten university faculty members who are or have been directly engaged in teaching Spanish to heritage learners were interviewed. Their stories remain intact, and I analyzed the data with three distinct lenses. To understand how their experiences in their community of practice impacted their teaching, I utilized experiential learning theory/situative cognition. To comprehend the manner with which university instructors learn to teach, specifically Spanish as heritage language, I considered the scholarship of teaching and learning. To search for the pedagogies that appear to best meet the needs of these learners, I investigated culturally responsive teaching/whole person pedagogy.

Throughout these narratives, participants described their teaching that in part subscribed to culturally responsive teaching and whole person pedagogy with commonalities discovered in experience, wholeness, community and co-construction. Their experiences teaching within a
community of Spanish speaking heritage learners contributed to their practice, and they in turn contribute to the practice by participating in the scholarship of teaching and learning. They learn through experiences within the community of practice that in effect teaches them. As these practitioners share and write about their practice, the scholarship of teaching and learning that addresses teaching Spanish as a heritage language grows, and the cycle of learning how to teach is maintained.
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Chapter One: Introduction

This chapter provides an overview of a qualitative-narrative inquiry that is two-fold: a) to explore exemplary Spanish-speaking heritage learner faculty's philosophical perspectives on teaching in the context of Spanish language classes in adult and higher education; b) to understand the process that facilitated their personal professional growth as educators of native Spanish speakers in a program/course for heritage learners. I include a background of this study that addresses the learning-teaching of native Spanish speakers in higher and adult education language classes, a purpose statement, a conceptual framework that serves as a lens for this study, a procedural and conceptual view of the methodology that was used to research this issue, and the significance, assumptions and limitations of the study. Terms germane to the research are included and a summary transitions to the literature review.

Background of Study

Frustrated and ready to drop his college Spanish language class, a former Latino student of mine showed me a paper covered with red magic marker where accents should have been; it angered him that all the instructor had noted were the orthographic errors of his writing and not the content. The corrections made him feel inferior and stupid. A mother of two children returning to college told me how she could hear the Spanish words in her head but she had no idea how to put these into writing. In that beginning Spanish class of mostly monolingual English speakers, this Latina woman struggled more than most to figure out the grammar structures of her heritage language.

A young man born in Colombia, South America was one of the most diligent, hardworking students that I have ever had. He had a wonderful command of the Spanish language, yet his girlfriend, also Hispanic, constantly berated him for his choice of vocabulary
and pronunciation. He was at the point of abandoning the language that connected him to his country and culture of birth.

A Puerto Rican mother of two excelled in a Spanish class that I was teaching and she confided in me the dilemma concerning her two daughters: one was delighted to be learning Spanish both from her parents and in school, but the other had decided that English was the language her friends spoke and so had no interest in connecting with her heritage language. In order to be fit in with her English speaking peers, she had to leave the Spanish behind.

All these anecdotes illustrate challenges that have confronted me as an educator who teaches Spanish to native speakers enrolled in Spanish as a Foreign Language courses rather than Spanish for Native Speakers. And while this study is limited to the perspectives of university faculty who teach Spanish to heritage learners in separate and mixed classes, these stories told by heritage language learners give insight into the dual conundrum that both university heritage learners and the faculty who teach them Spanish face.

**Hispanic participation in college and higher education.**

Hispanics are the most underrepresented minority in higher education (National Council of La Raza, 2007; Fry, 2002, 2004; Hurtado, Milen, Clayton-Pederson & Allen, 1999; Pew Hispanic Center, 2007; Velasco 2009). Detrimental to their academic advance, many colleges and universities with growing enrollment of Latinos/Latinas do not have the necessary services and trained faculty to address native Spanish speakers in either a language class or as university students (Velasco, 2009; Felix, 2009, Chavan, 2009). In many cases, Hispanic students are older than traditional students in college, have families, jobs and other responsibilities that make it difficult to graduate from a four year institute, which is seen as a marker for academic and professional achievement (Fry 2002, 2004; Velasco, 2009). Additionally problematic for the
native Spanish speakers attending college and higher education is that their language potential should be seen as a professional and academic advantage but instead their oral language proficiency is overshadowed by their emerging literacy skills in Spanish.

As the demographics in this country continue to change, with the Hispanic population increasing until 2050 when it is predicted Latinos/Latinas will comprise one third of the nation, Spanish speaking professionals will be more and more in demand (Pew Hispanic Center, 2008; U.S. Census Bureau, 2008). Yet there is a great irony in this need; bilingual professionals like me, who learned Spanish as a monolingual English speaker, are looked upon with esteem, while those who are bilingual from birth are often cast in the light of coming from a lower socio-economic class and speaking a deficient variety of Spanish. They enroll in college to seek the "American dream" but they fear that academic success is out of their reach and come to the conclusion that they are just not college material (Anzaldúa, 1999; Carreira, 2000; Felix, 2009; Guy, 1999; Jeria, 1999; Nieto, as cited in Felix, 2009; Olivos & Quintana de Valladolid, 2005; Rendón, 2008; Scalera, 2000; Schwarzer, Heywood & Lorenzen, 2003). And although grades are a chief motivating factor for many non Hispanic university students, this is not always the case in Latino cultures (Wlodkowski, 1995).

Other reasons for the lack of participation in four year institutes and in those respective Spanish language classes have to do with the curricula. Spanish-speaking heritage learners frequently find themselves in college classes that do not engage their culture and individual stories; the pedagogy involved may be more related to the teacher-centered banking system of education denounced by Freire than any type of learner-centered humanistic teaching and learning (Acevedo, 2003; Gay, 2003; hooks, 2003; MacGregor-Mendoza, 2002; Rendón, 2008; Schwarzer, Heywood & Lorenzen, 2003; Schwarzer & Petron, 2005). Heritage learners'
attainment of a bachelor’s degree along with effective and appropriate Spanish language classes in higher education should be a major concern for faculty and administration. They are indeed a linguistic and cultural resource in both contexts. Additionally, it has been frequently noted in the literature that classes in the context of Spanish as a foreign language lack an appropriate philosophical and theoretical framework that might engage the complex linguistic and socio-cultural situation of native Spanish speakers who are attempting to reconnect with their native or home language (Draper & Hicks, 2000; Kondo-Brown, 2003; Lynch, 2002; Potowski & Carreira, 2004, Valdés, 1981, 2000).

Although this discussion to date has reflected the lack of overall university services such as faculty training and financial aid services that appropriately deal with the heritage learners and in the context of Spanish language university classes, this study focuses on the faculty that instruct university courses in programs developed specifically for native Spanish-speaking heritage learners and/or faculty who develop curricula and pedagogical approaches within their practices of mixed populations.

**Spanish-speaking heritage learners.**

In many Spanish language classes in higher education around the country, native Spanish speakers are trying to re/learn and re/connect with a language that has in some way or other been a part of their past and/or present heritage. These heritage learners as they are referred to come from extremely diverse backgrounds bringing with them varied levels of both oral and written proficiency and experience (Carreira, 2000; Oh & Au, 2005; Potowski, 2008; Valdés, 1997). One might think that these students would have an advantage; they speak Spanish and they have friends and family that speak Spanish. However, frequently this is not the case. When they are juxtaposed in the same class with monolingual English speakers who are learning the language
from scratch, it is not uncommon to see the English speaking student achieve higher grades in written assessments while the heritage learner struggles to learn accent, spelling and grammar rules.

The concern with Spanish-speaking heritage learners is not a new phenomenon. A chronological review of related pedagogical concepts and research offers insight into those perspectives of educators teaching native Spanish speakers and a brief history of heritage language acquisition. The need for teacher training and pedagogy for Spanish speaking heritage teachers was noted in the 1970s and 1980s (Potowski & Carreira, 2004; Valdés, 1981, 1985, 2000, 2005). Commenting on the high dropout rate of Hispanics, Chávez Chávez (1997) opines: "To reclaim Latina/o education will require teachers and teacher education institutions to rethink the location of Latino/a students with in the larger enterprise of schooling" (p. 2). In a similar vein, Guy (1999) writes that adult educators need to better understand Hispanic students and adds that "viewing Hispanics in adult education from a deficit and minority perspective is to make Hispanics invisible" (p. 58).

As a new decade began, there were still no pedagogies that met the needs of the heritage learners (UCLA Steering Committee, 2000; Brecht & Ingold, 2002). In addition many universities lacked the necessary background and resources to deal with their native Spanish speakers. Draper and Hicks (2000) additionally point out that the majority of heritage students were in classes for English speakers learning Spanish as a foreign language, with both teachers and heritage students feeling "frustration and inadequacy" (p. 16). This frustration is better understood in light of the fact that there were and still are very few programs that are training teachers to be effective educators of heritage learners (Schwartz, 2001). Potowski and Carreira (2004) succinctly state: "Traditional foreign language methodology courses are insufficient to
prepare teachers to work with heritage-speaking populations" (p. 427). In addition, they researched second language acquisition methodology texts and found pedagogy directly relating to heritage language acquisition to be overwhelmingly lacking. Separate types of instruction for Spanish as a foreign language and Spanish as a heritage language with faculty able to effectively teach native speakers could ultimately serve the needs of the heritage learners (Kondo-Brown, 2003; Lynch, 2002). Mikulski (2006) contends that heritage learners in Spanish as a foreign language courses are "mismatched" (p. 2) due to the academic register of Spanish that diminishes and ignores the everyday Spanish spoken by the native speakers. In a similar vein, Redden (2006) notes that the current educational system just isn't able to handle the needs of heritage language acquisition and further adds that "no comprehensive listing of college-based heritage language programs exists" (p. 2). In addition to teachers lacking specific training, the school personnel has even less understanding and insight into making their institutions more accommodating for Spanish speaking heritage language learners (Carreira, 2007; Velasco, 2009).

Through the past forty years to the present, as referenced by the previously cited literature, this polemic continues, with educators noting that there is a lack of proper faculty training to adequately address the large numbers of heritage learners in the university as well as pedagogy or pedagogies appropriate and effective for the hugely linguistically and socioculturally diverse population of native Spanish speakers. Felix (2009) conducted a qualitative study with adult and university heritage learners in 'Spanish as a foreign language' courses which she argues "present Spanish as a foreign language stripped of the notions of culture and heritage that characterize human language" (p. 145), reiterating the lack of educational philosophy and pedagogies that specifically deal with the complex issues of native Spanish speakers maintaining and re/learning Spanish. The study reveals that the lack of
qualified educators hinders the success of the heritage learners in language classes (as well as in the university). Presently, the discussion remains the same as it has for decades; there needs to be more research; and universities do not have sufficient services and offer little if any adequate teacher/faculty training for heritage language acquisition.

**Recognizing and attempting to close the gap.**

In order to close the so called achievement gap that Latinos/Latinas in both Spanish language classes and in higher education face, recommendations are made for both the instructors and the programs in an effort to bring about specialized instruction for heritage language students (Carreira, 2007; Fry, 2002; Krashen, 2000; Olivos & Quintana de Valladolid, 2005). Specifically responding to the lack of faculty training, two online Spanish for Native Speakers (SNS) teacher training programs were made available through Illinois State University and University of Illinois, Chicago, and Hunter College also initiated a program for heritage language acquisition (Potowski & Carreira, 2004). While these programs are now in existence, there has not been research into the efficacy of these training programs, which could provide valuable information for both faculty and institutions of higher learning and assist educators in the development of pedagogies and appropriate models for services.

Although the issue of teaching heritage and native Spanish speakers in the United States has been newsworthy since prior to the 1970s, Valdés (2000), a seminal researcher and heritage language educator, describes the situation as a lack of a "coherent body of pedagogical theories" (p. 242) and mentions that there is very little empirical data to help those who teach heritage learners. This lack of appropriate pedagogical and empirical data makes the case that research is needed. In 1981, this same educator wrote that heritage learners should not be in Spanish as foreign language classes. Her opinion of the status quo has been quite clear: if teaching Spanish
to heritage language learners is no more than a "well intentioned but meaningless response to population changes" (Valdés, 1995, p. 321), practitioners and applied linguists must acknowledge the shortcomings with curricula both in secondary and higher education that are not addressing the needs of Spanish-speaking heritage students.

In reference to some of these shortcomings, Gloria Anzaldúa (1999), Patricia MacGregor-Mendoza (2000) and Laura Rendón (2009) add great insight to better understand the situation of many of the bilingual heritage learners enrolled in higher and adult education. These Latina women have related some of their own experiences about what occurs in many educational settings around the country. Anzaldúa's (1999) piece "Linguistic Terrorism" boldly illustrates the viewpoint that many hold regarding the Spanish of the heritage learner: "Deslenguadas. Somos los del español deficiente. We are your linguistic nightmare, your linguistic aberration, your linguistic mestizaje, the subject of your burla... Racially, culturally and linguistically somos huérfanos - we speak an orphan tongue" (p. 80). Her words reflect the theme of Freire's (1990) banking concept of education - students are empty, deficit, vessels waiting for the all-knowing teacher to fill them up with knowledge. This is the educational climate that many heritage learners find themselves subjected to, recalling the previously cited words of Anzaldúa (my translation): deficient, a linguistic nightmare, the subject of ridicule, orphans! Certainly this is the same "self-deprecation" that Freire (1990) speaks about and considers oppression and dehumanization. Rather than being seen as a whole person- the "wholeness" (hooks, 2003, p. 179) that hooks holds sacred in the classroom, these bilingual students are seen only for the language that they speak. Anzaldúa (1999) demonstrates how this lack of validation of their first language is detrimental to native Spanish-speakers: "So if you really want to hurt me, talk badly about my language. Ethnic identity is the twin skin to linguistic identity - I am my language" (p.
81). Adding further evidence to the plight of many of these students, MacGregor-Mendoza's (2000) study presents retrospective painful, anecdotal narratives of adults recalling their experiences in the English-only classroom. This is one example:

If we tried to speak Spanish our teachers would tell us, "Speak English dammit, this is America." Well, one day...I told her, "You're the one in my country, you should learn my language." You should of seen her face, she got so angry. She went to pick up a ruler and she hit me in the face with it. (p. 337).

These voices of native Spanish speakers illustrate the inadequacy of an educational system that views heritage learners as deficient and promotes an environment of "English Only". Classrooms that merely address the linguistic skills and shortcomings of the students do not give credence to their needs as a whole person. In order to meet those needs, teaching a heritage language requires a psychological and rational worldview, but also intertwined must be the social, structural, cultural and even spiritual component (Anzaldúa, 1999; Rendón, 2009). Indeed, to do this I must revisit the word "wholeness" that hooks (2003) uses to describe what education should entail, the "union of the mind, body, and spirit, a union of the intellectual as a whole person" (p. 179). Although hooks is not a language educator, her words about language diversity among English speakers helped me re/consider that my worldview teaching Spanish to heritage learners must entail social justice in the classroom:

While acknowledging the value of standard English the democratic educator also values diversity in language. Students who speak standard English, but for whom English is a second language, are strengthened in their bi-lingual self-esteem when their primary language is validated in class. (p. 45).
A Holistic View of Heritage Language Education.

Spanish as a heritage language and Spanish as a Foreign Language within the domain of second language acquisition have much in common, including the mandate that each address the whole person and not merely grammar. I discuss more fully the constructs and history of Spanish as a Foreign Language in the literature review that follows.

Approaching a worldview for the practice of teaching heritage language learners, the wholeness aspect as is described by hooks (2003) as a manner of combining the rational, the spiritual, cultural and the intuitive aspects of learning is the essence of democratic education in which the Spanish language spoken by the heritage learners is validated, not vilified. Rather than just focusing on the mind, practitioners who teach language to native Spanish speakers must consider the body and spirit as well.

Although the four main academic goals for heritage language acquisition are maintenance of Spanish; addition of a prestige variety; expansion of bilingual range; and improved literacy skills (Carreira, 2000; Valdés, 1997), these educators and researchers also posit that the personal goals of the heritage learners must be part of the pedagogical solution. If the learners' goal for education is to maintain, reconnect and re/learn Spanish, their heritage language, the educational philosophy must go beyond the mere rational aspect of language learning that is unfortunately prevalent in many Spanish as foreign language classes. Rendón (2009) takes hooks' idea of wholeness one step further in her view of what education should be: "I take a different path because I believe we need a refashioned dream of education based on wholeness, consonance, social justice, and liberation" (p. 2). She calls for a balance, "educating for academics and educating for life" (p. 2), reminiscent of Palmer's (1997) idea of "the inner and outer landscape" (p.3) of teaching and learning. Her own education which reflected the banking concept forced
her to comprehend how vital this inner landscape, or educating for life was in her quest to learn about Latino spirituality as well as her own ethnic, cultural and linguistic background.

As a Latina who felt she was *not college material* in a teacher-expert, student-deficient classroom, Rendón admitted: "I secretly questioned my ability to be a good student" (p. 4). It is her opinion that this type of negative educational experience is "slaughter[ing] our sense of wonder and dismisses our culture, heritage and language" (p. 4) and is partly the reason that many Latinos are not completing their college education. Yet, this author/educator used her negative experiences to construct an educational philosophy that would serve not only heritage learners, but potentially students, learners and teachers in higher and adult education.

**Problem Statement**

With an ever increasing population of Spanish-speaking heritage learners that are enrolled in adult and higher education, "a well intentioned but meaningless response" to the need for appropriate heritage language education (Valdés, 1995, p. 321) is not adequately addressing the instructional needs of native Spanish speakers. Most of the current literature concentrates on the issue from the perspective of the students themselves rather than of the pedagogies and the educators who implement them within the context of heritage language study. Hence, research is needed into those HL faculty pedagogies that do not view these students as deficient, in need of "fixing" (Jeria, 1999) and instead are engaged in a whole-person approach that affirms heritage learners (Felix, 2009). Whole person approaches have been advocated by heritage learners, educators and researchers alike (Anzaldúa, 1999; Gay, 2000; hooks, 2003; Rendón, 2009). Unfortunately, there is a paucity of information regarding the perspectives of HL educators who are engaged in this approach, their best practices, and how these teachers successfully developed their pedagogies and epistemologies regarding teaching and learning (Felix, 2009).
There is an even greater paucity of literature that connects adult education specifically with Latino issues. There have been a few studies that link adult education with heritage language acquisition, for example, Guy (1999) and Jeria (1999), and I discuss these in Chapter Two. However, as I use ELT as my lens to better understand the journeys of these practitioners, I have been able to put their stories into the context of adult education. By exploring the perspectives of faculty specifically involved in teaching Spanish as a heritage language, I gained insight regarding the role that experience in the practice itself has played in both the professional and personal growth of university HL educators. Their narratives informed the practices of both adult education and Spanish as a heritage language. And greatly valuable to this study was discovering the many commonalities that exist between philosophies of adult education and culturally responsive/whole person pedagogies. Both emphasize the sense of community and teaching to the whole person in a student centered practice where the needs of the students drive the curriculum, rather than the teacher's needs.

**Purpose of the Study**

The purpose of this qualitative-narrative study is two-fold: a) explore the philosophical perspectives of faculty who teach Spanish to native Spanish-speaking heritage learners and how these relate to the pedagogies, and b) to better understand the personal and professional process and evolution by HL faculty in learning how to teach Spanish speaking heritage learners. The study was guided by the following questions:

1. How do HL faculty learn to teach Spanish to heritage learners?
2. How do HL faculty perceive their evolution within the context of their practice through personal and emotional growth?
Theoretical Frameworks

The lenses that facilitate this study of the evolution of HL faculty are experiential learning theory (ELT) proposed by D.A. Kolb (1984) and situative theory of learning, a perspective of experiential learning as described by Fenwick (2003). A conceptual framework, Culturally Responsive Teaching (CRT) will also be discussed as a lens to view pedagogies that apply to faculty teaching heritage language learners.

Experiential Learning Theory and Situated Theory of Learning

The framework of ELT is central to the philosophies of John Dewey (1939) who posited that "all genuine education comes about through experience" (p. 25). It is further explained as a "holistic integrative perspective on learning that combines experience, perception, cognition and behavior" (Kolb, 1984, p. 21) or meaning-making through experience via "Concrete Experience and Abstract Conceptualization, and Reflective Observation and Active Experimentation" (Kolb & Kolb, 2005, p. 194). Kolb and Kolb offer these six propositions as constructs of experiential learning: 1) it is a process; 2) it is relearning; 3) "conflict, differences, and disagreement…drive the learning process" (p. 194); 4) it is holistic; 5) it is a contextual process derived from "synergetic transactions between the person and the environment" (p. 194); and 6) to learn is to create knowledge.

Another breakdown of experiential learning is viewed through "five dimensions entangled in experience and learning – purpose, interpretation, engagement, self and context" (Fenwick, 2003, p. 19). Fenwick argues that in Kolb's (1984) ELT model, context is not given adequate attention. In this study, context is key to understanding how learning and meaning-making take place on the part of the educator. It is my belief that the HL faculties are being taught by their context, actively engaged in the day to day "transactions" between what they
teach, how they teach and most importantly, whom they teach. The context in this process becomes the teacher, and the teacher is the learner.

In the context of adult education, experiential learning is the result of "people learn[ing] through complex elements of experience" (Fenwick, 2003, p. 6) that are not a part of formal education. Ironically, it is the purpose of this study to understand how HL faculty learn to teach within the context of their working in the "complex elements" of formal education, but not learning how to teach through formal education. Hence, situative theory of learning will be a more narrow focus of experiential learning to frame the process that these educators experience in the context of their practice. According to Fenwick, situative learning takes place in a community of practice or through "participation in the immediate situation", which is "rooted in the situation…, not in the head of the person" (p. 25; italics in the original). Hence, it is appropriate to frame the HL faculty's evolution as experiential learners themselves as they participate in the immediate situation of their own practice. The instructors along with their students within the specialized HL curriculum become co-constructors of knowledge and learning in that particular community of practice.

As the literature reiterates the lack of coherent pedagogies available to those who teach Spanish to native Spanish speakers (Valdés, 2000), this study explored the ways in which a purposeful selection of HL faculty have learned as they participated within their community of practice alongside their students. It relies on the narratives of the HL educators as they revealed their past experiences and their biographies leading up to and including teaching Spanish to native speakers rather than to monolingual English speakers. Jarvis (1998), critiquing and adding to Kolb's (1984) model, explains that biographies uncover the "hidden and the unconscious" while merely considering one's past experiences "conveys the impression only of
experiences of which we are conscious" (p. 50).

**Culturally Responsive Teaching**

As this study also considered the nature of pedagogies employed by faculty in specialized courses and/or programs for native Spanish speakers, Geneva Gay's (2000) concept and theory of culturally responsive teaching (CRT) adds a framework to explore the ways in which HL faculty were able to access the social, cultural and linguistic aspect of the learners in their practice. CRT is defined as a pedagogy that "us[es] cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students" (Gay, p. 29, 2000) that is able to address the achievement gap of minority students. The underlying theory of CRT is that if educators access the linguistic and cultural strengths of their learners by teaching to the whole person and "nurturing the total human condition“ (p. 181) in comprehensive and multidimensional practices, the students will have better opportunities for academic success (Banks, 2000, Gay, 2000). This viewpoint on education resonates with the situation that many heritage learners face in the Spanish language classroom; if their cultural and linguistic diversity is seen as a strength, affirmed and validated by the faculty and the institution, their chances of success in Spanish class and in the university are increased. Guy (1999) and Jeria (1999) specifically link cultural responsive teaching to adult education, especially for those bilingual students in college who feel that they are not able to succeed and are viewed as deficient.

Gay (2000) validates the narrative aspect of the study at hand which considers pedagogies appropriate to teaching Spanish as a heritage language: "Narratives encompass both the modes of thought and texts of discourse that give shape to the realities they convey" (p. 2). She employs her own and others' storytelling to support her multifaceted discussion of culturally responsive teaching and urges educators and researchers alike to use narratives to convey the
realities of their practices. In a similar vein as Clandinin and Connelly (1990) who extol the
many benefits of conducting research through stories, Gay's argument is especially in consonant
with my research that sought to understand HL faculty's perspectives, pedagogies and evolution
through narrative inquiry.

**Scholarship of Teaching and Learning**

This lack of coherent pedagogies that Valdés (2000) speaks of goes beyond the practice
of teaching bilingual university students; "Most faculty teach with no or little formal training"
(Weimer, 2006, p. 7). Hence, it is not only those teaching Spanish to heritage learners who lack
"viable literature associated with instructional practice" (p. 9), but most university faculty have
very little literature that helps them develop and/or reflect upon their pedagogical practice.
Weimer notes that in many cases, faculty's pedagogical practices are not based on scholarship
but rather habit. She further notes that frequently this "less-than-perfect understanding [of their
practice] can be seen in how faculty think about what they do, or more accurately, how they don't
reflect on what they do" (p. 9). Yet there is a great need for faculty to understand and improve
their practice through pedagogical scholarship or scholarship of teaching and learning that
involves both experiential reflection and research into their practices (Cranton, 2009; Weimer,
2006).

and Fenwick's (2003) Situative Learning Theory to this study undertaken to understand the
perspectives of HL faculty through their experiences and through their participation in a
community of practice. Weimer (2006) delineates two realms of scholarship of teaching and
learning, the *Wisdom of Practice*, and *Research Scholarship*. She describes the former as
learning that occurs through *trial and error*, and which is frequently intuitive, but that when
considered systematically and reflected upon, this knowledge can be made beneficial to the community of practitioners as well. Research Scholarship is made up of quantitative and qualitative investigations, and descriptive research. In the literature review that follows this chapter, I consider both types of scholarship, but because this study focuses on experiential learning and situative learning, *Wisdom of Practice* is more appropriate to frame the narratives of the HL faculty. It entails four approaches as suggested by Weimer: *personal accounts of change, recommended-practices report, recommended-content report and personal narratives*. It was these four approaches that were used to organize the literature that addresses the focus of this study: How do HL faculty learn to teach Spanish to heritage learners?

**Overview of Methodology**

The key philosophical assumption of qualitative inquiry is that "reality is constructed by individuals in interaction with their social worlds" (Merriam & Simpson, 1995, p. 97) In this study, I engaged in qualitative research with a specific design of narrative inquiry. The research questions that I posed necessitated a methodology designed to get at the "the lived experiences of real people in real settings" (Hatch, 2002, p. 6) to uncover multiple realities and processes, rather than a positivistic result as might be obtained through statistics. Similarly, Denzin and Lincoln (2005) refer to qualitative research as "situated activity that locates the observer in the world [in order to] make sense of, or interpret, phenomena in terms of the meanings people bring to them" (p. 3). It was my goal as the primary researcher to understand the HL faculty's practices in a real setting to qualitatively interpret their evolution as instructors through "rich, contextual and detailed data" (Mason, 1996, p. 4) provided by a qualitative/narrative research design. Another important aspect of qualitative research is the purposefully selected participants who can offer the most insight and information to this study. Patton (2002) describes purposeful sampling as a
way to get at the "in-depth understanding" [of the issue through] "information rich" (p. 46) cases. Hence, I purposefully selected ten participants that teach, have taught, or are involved in specialized classes and curriculum for Spanish speaking heritage learners.

Researchers Clandinin and Connelly (2000) succinctly define narrative inquiry as "stories lived and told" (p. 20), emphasizing the role that experience plays in their research. The focus of this narrative investigation is the stories and biographies of university faculty who teach Spanish as a heritage language. In-depth understanding of the path that they have taken requires a methodology design that is able to capture their stories, hence narrative inquiry was utilized. Additionally relevant to narrative study is narrative researcher Riessman's (1993) assertion that the stories that are told to the researcher are best kept intact. She explains her approach as one that "examines the informant's story and analyzes how it is put together, the linguistic and cultural resources it draws on and how it persuades a listener of authenticity" (p. 2). As I unraveled the interviews of the participants, I kept the stories of the HL faculty intact and rather than viewing themes across the interviews, I extrapolated commonalities and uniqueness among the different stories as they pertained to the theoretical lenses that I used, ELT, CRT and SoTL.

The appropriateness of using this design for my investigation is highly advocated by researchers Clandinin and Connelly (1990): "[E]ducation and educational research is the construction and reconstruction of personal and social stories; learners, teachers, and researchers are storytellers and characters in their own and other's stories" (p. 1). Furthermore, it allowed me the opportunity to consider my own personal and social stories that have ultimately been reflected in the data that I collected and analyzed. Jarvis (2001) concurs that narrative inquiry through interviews is an effective way to understand how faculty bring their story or biography into their teaching practice, which was precisely the goal of this study.
For this study, both semi-structured and open-ended interviews of HL faculty were conducted to access and interpret their process of learning to teach heritage learners. In addition, some contributed written artifacts that included their articles and ideas for further research. Because the development of learning to teach is a constantly emerging process (Palmer, 1998; Pratt & Associates, 1998), interviews that delved into the flux that these ten HL instructors have experienced both as learners and as teachers provided me with "rich and realistic details" (Ruben & Ruben, 2005, p. 2) of their biographies and lived experiences.

Another important aspect of qualitative research is the purposefully selected participants who can offer the most insight and information to this study. Patton (2002) describes purposeful sampling as a way to get at the "in-depth understanding" [of the issue through] "information rich" (p. 46) cases. As compared to the needed number of participants in quantitative inquiry, Patton explains that qualitative research is more concerned with the information that is provided by the participants rather than the number of participants. Hence, in my study, those able to provide the most understanding and information regarding their teaching process were chosen by several criteria. They had to: 1) teach Spanish in higher education; 2) have direct experience with a practice that deals with teaching Spanish to heritage language learners at a university with little or no formal training to teach heritage learners; 3) use principals of culturally responsive teaching and/or whole person pedagogies in these classes. In Chapter Three, I offer a closer look of the methodology that I used in this study.

**Significance of This Study**

While many studies have examined the experiences that native Spanish speakers face in Spanish classes designed for monolingual English speakers, little has been written that addresses the development of HL faculty. And while whole-person pedagogies and culturally responsive
teaching are suggested as appropriate ways to instruct Spanish to heritage learners (Anzaldúa, 1999; Gay, 2000; Rendón, 2009), accounts of the process or "lived experiences" that educators go through to attain such a practice are rare. The shared narrative experiences of these educators could offer new insights into understanding how HL faculty learn to teach bilingual Spanish/English university students and could in effect guide other language departments and their faculty to implement better practices for teaching Spanish to Hls. Consequentially, heritage language learners might ultimately find more personal and academic success if given access to quality curricula and university services (Banks, 2000; Gay, 2000; Velasco, 2009).

Ultimately, it is hoped that this study will shed light on the education practices of faculty who are in the process of developing their own appropriate HL epistemologies. As the population of bilingual Spanish/English college students continues to increase, the necessity of such specialized programs and practices will also continue to grow along with the need for knowledgeable HL faculty.

As this study looked to the "lived experiences" and meaning-making of adults teaching Spanish to native Spanish speakers, it was important to realize that higher education and adult faculty are not solely adult educators; they are adult learners, learning in the context of their practice through their experiences with their students. In general, as the majority of educational information and research addresses the learner rather than the teacher (Palmer, 1998), this study in part answers his question: "Who is the self that teaches?" (p. 7) Further directing and expanding his question to this study, I asked "who is the self that teaches Spanish as a heritage language and how did she become that self?" This research explored the experiences and teaching perspectives of those teaching adult and higher education to comprehend how and/or if these connect to faculty's process of improving and learning to teach Spanish as a heritage
language rather than a foreign language. Hence, this study contributes to adult education literature by providing a connection of experiential learning theory/situative cognition theory to faculty development. It is also a contribution to literature addressing Latino adult education of which there has been little research done.

Personally, the significance of this study is two-fold; it informs my practice as a Spanish instructor in a university with a sizeable Hispanic student body without specialized curricula; and it informs my practice as a methods instructor and a clinical field experience supervisor. Understanding how to improve practices in order to provide quality education to both heritage learners and teachers of heritage learners was the ultimate goal of this study. Additionally significant is an increased knowledge base to contribute toward the further implementation of specific programs for Spanish speaking heritage learners in other regions with considerable populations of bilingual Spanish/English university students.

**Assumptions**

Assumptions of the study are as follows:

1. Faculty learning occurs in the context of their practice teaching heritage learners.
2. Whole-person and culturally responsive teaching are appropriate pedagogies for classes designed to teach Spanish to native Spanish speakers.
3. HL Faculty have been and are involved in a process of pursuing and delivering effective pedagogies to their Spanish-speaking students seeking to maintain or relearn Spanish.
4. HL Faculty have had limited formal training to teach Spanish as a heritage language.

**Limitations of the Study**

In the context of this study, I am considering the following limitations:

1. As a Spanish instructor who frequently comes in contact with heritage learners, I am
personally in favor of whole-person pedagogy and culturally responsive teaching. I am also supportive of offering specialized programs and courses for heritage learners based on my experience as Spanish and teaching methods instructor. My views may influence my research.

2. I am not a native speaker which may limit the data and nuances that I may glean during interviews with educators whose first language is Spanish.

3. Heritage learners are very diverse in language, educational background and socio-cultural position, and as in all education, some pedagogies work with certain students better than others.

4. Although there are many heritage languages spoken in the United States, this study is limited to university faculty who teach Spanish to heritage learners.

**Definition of Terms**

The following terms and definitions are germane to this study:

*Culturally responsive teaching or pedagogy:* a pedagogy that “us[es] cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students” (Gay, 2000, p. 29) that is able to address the achievement gap of minority students. Guy (1999) makes the case that culturally responsive teaching to Spanish speaking heritage learners needs to access their cultural and linguistic strengths rather than considering them deficient.

*Experiential learning theory:* contends that knowledge and meaning is made through experience which then requires “reflecting, thinking, and acting” (Kolb & Kolb, 2005, pp. 6-7) upon that experience. “All genuine education comes about through experience” (Dewey, 1939, p. 25).

*Heritage Learners:* Heritage language speakers are defined by Valdés (1999) as those whose ancestral or home language is not English, or “a language student who is raised in a home where a non-English language is spoken…speaks or at least understands the language, and is to some degree bilingual in that language and in English (p. 38).
**L1:** A person's first language.

**L2:** A person's second language.

**Narrative inquiry:** Biography or narrative inquiry is a branch of qualitative research (Creswell, 1998) collected through the telling of life narratives, life histories or the stories of peoples’ lived experiences.

**Scholarship of Teaching and Learning:** "Practitioner scholarship that explores postsecondary teaching and learning and is completed by faculty in disciplines other than education" (Weimer, p.2, 2006).

**Situative learning theory:** Knowledge is acquired through interaction, through participation with a community of practice rather than through individual efforts. Fenwick (2003) describes situative theory of learning as being "rooted in the situation..and not in the head of that person" (p. 25).

**Chapter Summary**

In Chapter One I offered a summary and general outline of a research study designed to investigate how HL faculty learn to teach Spanish as a heritage language. This summary included a brief background of the issues that Spanish-speaking heritage learners face as university students, the purpose for the research and the questions that this study seeks to answer. Additionally I discussed the theoretical and conceptual frameworks that have been utilized to guide this investigation. The research methodology type and design were described and justified within the context of this particular study, followed by the study's significance, definition of terms, assumptions and limitations. Chapter Two provides a review of pertinent texts and literature that address this inquiry. Chapter Three describes the investigative methodology and design that were employed as well as ample justification to support my use of that methodology.
In Chapter Four, I present the data as reconstructed narratives of these ten participants and in Chapter Five I summarize and analyze the data, and conclude the study.
Chapter Two: Review of the Literature

The focus of this study is to understand how university faculty learn how to teach Spanish as a heritage language to native speakers. It is impossible to investigate this process without learning about these practitioners' experiences as they developed into exemplary instructors. Hence, this study goal was to comprehend how the social and professional journey of these instructors has contributed to their knowledge as teachers and learners. Through their narratives, the stories of a purposefully selected group of university faculty as they learned to teach Spanish to bilingual college students reveal a "holistic, integrative prospective on learning...[that looks to their] experience, perception, cognition and behavior" (Kolb, 1984, p. 20).

Another focus of this study is to better understand the implications of adult education as seen through these narratives of university faculty who teach Spanish as a heritage language. I use Kolb's (1984) concept of Experiential Learning Theory (ELT), a major component of pedagogies that apply to the field of adult education, as my primary lens. Fenwick's (2003) expansion of ELT, situative cognition, adds context to Kolb's concept, and makes that case that people learn through experience within a community of practice. Although the literature does not directly tie ELT to teaching and learning to teach Spanish as a heritage language, both experience and community of learners/practice are prominent themes in the literature that refers to CRT.

This chapter is a review of the literature that illuminates and justifies both the focus to be investigated and the chosen methodology of the study through the theoretical lenses described above. According to Hart (2006), a literature review requires "breadth and depth, rigour and consistency, clarity and brevity, and effective analysis and synthesis" (p. 1) in order to satisfy its primary objectives. Of great concern to the novice researcher like me, writing a literature review
brings focus to the topic at hand (Merriam & Simpson, 2000; Patton, 2002). Hence, the focus of the literature as it pertains to university HL faculty learning to teach Spanish as a heritage language is presented in five sections. The first section deals with the theoretical framework of this study, experiential learning theory (ELT) and a supporting branch of ELT, situated theory of learning that both apply to the field of adult education. Scholarship of teaching and learning will conclude the theoretical framework in an effort to connect ELT and situated theory of learning to the practice of HL university faculty development. I then address the second theoretical framework of this study, culturally responsive teaching (CRT) and/or whole person pedagogy. The main foundational areas that inform CRT and are included in this review are Spanish language acquisition in higher education, heritage language pedagogy and practices in higher education. This section is followed by relevant research that uncovers empirical data describing the teaching in the field of university heritage learning acquisition. The final section delves into directly related empirical data that address the perspective of the university faculty through their experience-based pedagogy as Spanish-as-a-heritage-language instructors.

**Experiential Learning Theory/Situative Cognition**

In this section, the theoretical and conceptual frameworks that serve as lenses to better understand how HL faculty use their experiences in and out of the classroom to learn to teach Spanish as a heritage language are discussed. Kolb's (1984) experiential learning theory (ELT) will be explored along with his more recent contribution to this field (Kolb & Kolb 2005). The discussion includes the philosophies of Dewey, Lewin and Piaget upon with Kolb strongly draws. Additionally, works of Tara Fenwick (2000, 2003) are utilized to give understanding to a particular branch of ELT, situative theory of learning. The conclusion of this section deals with an overview of scholarship of teaching and learning as a conduit connecting HL faculty
development to experiential learning. Following these theoretical discussions, I briefly discuss second language acquisition and teaching Spanish as a foreign language which lead to the focus and the main foundational area of Spanish as a heritage language through culturally responsive teaching and whole-person pedagogy which are examined in light of the field of heritage learning acquisition.

Before concentrating on Kolb's (1984) theory of experiential learning, I offer Silberman's (2007) thoughts on experience and learning. Focusing on the words of Chinese philosopher Confucius, Silberman stresses that knowledge (wisdom) is gained through reflection, through imitation and lastly through experience. And this type of learning is not just for adults or for children; "Learning by direct experience should continue throughout a person's lifespan" (p. 2). This concept of lifelong learning is a tenet of experiential learning offered by Dewey, Lewin, Piaget and Kolb. In the following section, I look at Kolb's (1984) explanation of his experiential learning theory in addition to Kolb and Kolb's (2005) ideas of experiential learning in higher education.

**Experiential Learning Theory**

This section discusses Kolb's (1984) and Kolb and Kolb's (2005) texts that outline the theoretical premises of the learning process through experience. Kolb is one of the leaders and seminal philosophers in the field of ELT (Fiore, Metcalf, & McDaniel, 2007; Merriam, Caffarella, & Baumgartner, 2007; Silberman, 2008; Smith, 2001; Strikwerda, 2008). Kolb explains his own stance that "learning, change, and growth ...is an integrated process that begins with here-and-now experience followed by collection of data and observations in that experience" (Kolb, 1984, p. 21).

In developing his ELT, Kolb (1984) considers the huge connection that learning has to
both one’s "personal development and career success" (p. 3) and has theorized that humans learn through experience in the workplace, through education, and in their personal lives. He strongly opines that learning is the way that humans survive as well as the manner in which they "creat[e] and shap[e] their worlds" (p. 1). This ability that humans have makes us unique; it is a lifelong ability, and is a view that draws on social psychology, philosophy and cognitive psychology linking formal education and the real world, the "workplace...[and our] learning environment" (pp. 3-4). He furthers this idea of synthesis and integration with the notion that ELT is holistic, combining "experience, perception, cognition and behavior" (pp. 20-21).

Kolb's (1984) theoretical framing of experiential learning draws heavily on the writings and findings of American educational philosopher Dewey, American social psychologist, Lewin, and French Gestaltist and developmental psychologist Piaget. In addition, Kolb (1984) gives immense credit to cognitive theorist Vygotsky's thesis that "experience is the process whereby human development occurs" (p. xi). The following discussion focuses on Dewey, Lewin and Piaget and how they have each contributed to Kolb's ELT.

Firstly, Kolb (1984) looks to John Dewey as the "most influential educational theorist" (pp. 4-5) and the originator of the theory of experiential learning. Kolb refers to these words of Dewey (1938) that demonstrate their mutual belief in the connection between the real world and learning: "there is an intimate and necessary relation between the processes of actual experience and education" (p. 20). Dewey rejected traditional education that merely transmitted a fixed curriculum or set of knowledge to students through the all-knowing teacher. It was his contention that experience would offer a more authentic education to learners. However, he warned that "education and experience could not be directly equated to each other" (p. 25), rather, the experience had to offer something of educational benefit to the learner if it were to be
considered genuine.

Like Dewey, Kolb (1984, 2005) is in agreement with that philosophy and explains that ELT does not rely on instrumental or transmission of a fixed curriculum in traditional education that necessitates memorization and recall of abstractions. Additionally, Kolb uses Freire's (1974) metaphor of traditional education or a teacher-centered fixed curriculum as the "banking system" in which the teacher is the only one with knowledge and the students are empty accounts waiting for the benevolent teacher to make deposits. However, Kolb describes a number of highly regarded traditional programs in higher education that are indeed experiential. Among those he notes are internships, work/study programs, studio and science laboratory studies and apprenticeships. These approaches offer environments in which the "learner is directly in touch with the realities being studies" (Keeton & Tate (1972) as cited in Kolb, 1984) in a "here and now experience" (p. 21).

The second strong influence in Kolb's development of ELT is American social psychologist Lewin, whose work mainly concerns organizational training, and views experiential learning as a rejection of behaviorist theories which he calls "impersonal" (Kolb, 1984, p. 10). Kolb describes Lewin's contributions as integrating the theory of experiential learning with practice, or combining the abstract with the concrete. He writes that through Lewin's work it was found that the most effective learning involves "dialectic tension and conflict between immediate, concrete experience and analytic detachment" (p. 9). Lewin's (1947) enormous contribution to organizational leadership and experiential learning was the T-group, which allowed trainees to be part of the follow-up discussion with the trainers. Hence, the trainees were able to immediately learn from their concrete experiences through their own recollections and reflections along with the detached analysis of the trainers. Prior to this, it was not
considered appropriate for the trainees to be part of this discussion and to benefit from immediate feedback and debriefing (Kolb, 1984).

The third major influence in Kolb's ELT is from the work of French child developmentalist Piaget who viewed intelligence not as an innate quality, but as an ever changing human characteristic developed through one's experiences (Kolb, 1984, Piaget, 1978). Intelligence, according to Piaget, can be observed through a person's adaptation of his/her environment through two unique processes, adaptation to one's environment; and assimilation of that environment (Huitt & Hummel, 2003). Objects/knowledge are both incorporated and altered as one is confronting a new experience and hence constructing knowledge (Fenwick, 2003). One simply cannot consider intelligence and learning apart from the experiences and the environment in which those experiences take place. In the following anecdote, Kolb (1984) points out how Piaget's findings, and consequently EL are a rejection of a fixed set of truths frequently associated with traditional education: American Jerome Brunner utilized the findings of Piaget and along with other educators developed a successful curriculum for young children based on experimentation and experiential learning rather than rote transmission of knowledge. In this new system of learning, children were able to experiment and "discover knowledge" (p. 14) for themselves, rather than having to memorize and recite a prescribed, fixed set of 'truths' given to them by the expert-teacher.

The following adapted figure illustrates the manner in which Dewey, Piaget and Lewin's works have contributed to Kolb's (1984) ELT and how they intersect (Adapted from Kolb, 1984, Figure 1.2, p. 17). It is apparent that these three perspectives of experiential learning share the notion that EL is the development of a "life of purpose and self-direction" (p. 18). While all three share that idea, Dewey and Lewin view learning as a social, dialectic interaction that
reflects on experiences and Piaget envisions the interaction of assimilation and accommodation, and learning through the concrete experience to the abstract as the way that learning takes place.

To further understand the theoretical framework of Kolb (1984) and Kolb and Kolb (2005), the following perspectives of ELT are provided: 1) learning is a process; 2) it is grounded in experience and it is "relearning" (2005, p. 194); 3) learning requires constant conflict resolution; 4) it is a holistic process and involves "thinking, feeling, perceiving and behaving" (1984, p. 31); 5) learning involves interactions between the person and his/her environment; 6) and ELT is a constructivist theory and is a continual process of making meaning and creating knowledge through both the workplace, education and the personal domain. Added to this last perspective by Kolb and Kolb (2005), and which is reiterated throughout this discussion is the adamant proposition that ELT is not the transmission of a fixed curriculum set in stone but rather that knowledge is continually constructed through experience. I now take a closer look at three of these perspectives: learning as a process; as constant conflict resolution; and as a constant process of creating knowledge.

Dewey, Lewin, Piaget and Kolb concur that experiential learning is a lifelong process (Kolb, 1984). Kolb defines the three stages of EL that cover one's entire life: 1) acquisition is the period of learning that occurs from birth to the teen years; 2) specialization is the period of learning during one's formal schooling, one's early work experiences and other experiences of adulthood; and 3) integration is the period of learning which entails one's life from midcareer on up. Although Kolb's works focus primarily on adults, his experiential learning theory takes into consideration children's development as well.
Figure 1: Dewey, Piaget and Lewin’s Intersection of ELT

<table>
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<tr>
<th>T-groups</th>
<th>Action Research</th>
<th>Democratic Values</th>
<th>Pragmatism</th>
<th>Development</th>
<th>Dialectics</th>
<th>Epistemology</th>
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<td>Lewin</td>
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<td>-experience as an organizing focus for learning</td>
<td>-toward purpose -a lifelong process</td>
<td>of learning from experience assimilation accommodation</td>
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To better understand Kolb’s (1984) philosophy on learning as a process, his own words will be considered: "[L]earning is the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping experience and transforming it" (p. 41). He has devised a visual model of this process (Figure 2) which contains polar opposites, demonstrating the tension that is part of ELT. This structure consists of a cycle or circle, with Concrete Experience at the top, and directly below it is its opposite, Abstract Conceptualization. He also adds the notion of grasping concrete experience via apprehension and grasping abstraction conceptualization through comprehension. On either side
of this circle, two more opposites become part of this cycle: Active Experimentation and Reflective Observation. Active experimentation is transformed via extension, while reflective observation is transformed via intention (Kolb, 1984, p. 42). Learning may occur at any segment of this circle.

The conflict/tension is a major element of Kolb's previously described model of ELT. Conflict and tension necessary for learning to occur are also apparent in the philosophies of Lewin, Piaget and Dewey. Lewin's conflict resolution involves learning that occurs between abstract and concrete concepts. Dewey viewed the conflict of ELT as impulse versus reason, while Piaget's major conflict resolution of learning deals with an individual's accommodation of ideas versus his/her assimilation of experiences (Kolb, 1984). These four contributors of ELT maintain that for learning to occur, there will be a tension within the process.

*Figure: 2*

*Kolb’s (1984) Experiential Learning Cycle*

In illustrating the potential complexity in this sixth perspective accentuating Kolb and
Kolb's (2005) insistence that ELT is a continual process of creating knowledge and not a traditional method of transmission, university instructor R. Strikwerda (2008) describes the difficulty that his college students faced when breaking away from traditional transmission of the 'truth'. As this professor created an EL course for honors students, he found many of them unwilling or nervous to leave the safety of a curriculum taught by lectures and guided by known facts. Strikwerda's personal account of students' learning to rely on a holistic process by thinking, feeling, perceiving and behaving illustrates that EL does not come naturally to many of the learners in higher education. Breaking away from the belief that knowledge is finite and "out there" waiting to be found is difficult for both instructors as well as learners. Strikwerda describes this tension: "it is hard for the student and...the scholar to be open to new concrete observations that do not fit into our sometimes painfully learned abstract frameworks" (p. 133).

Critiques of Kolb's ELT.

Although as previously mentioned, Kolb's theory on experiential learning is highly regarded, Smith (2001) has noted a number of critiques of this particular model by authors such as Jarvis, Boud, and Tennant: Kolb does not discuss methods of using reflection to build knowledge. Furthermore, positionality and culture are not adequately addressed; this model is from a 'western' point of view. Additional problems noted by Smith are that Kolb's use of "stages is rather too neat and is simplistic" (p. 6); there is not enough empirical data to support the model; and finally, Smith concurs with Jarvis that Kolb does not discuss what knowledge is and is more involved with process. Despite these reservations, Smith contends that Kolb's ELT is a very useful tool for teaching.

An additional critique of Kolb's ELT (1984) has been made by Fenwick (2003) who writes that in his theory "context is given little consideration" (p. 79). She thusly defines context
as that which includes "historical location and meanings of an activity, its geographical space and movement...its cultural meanings and socio-political dynamics" (p. 18). However, in a more recent work, Kolb and Kolb (2005) discuss the concept of learning spaces in regards to situated learning theory, another perspective of experiential learning. They refer to these learning spaces as "constructs of the person's experience in the social environment" (p. 200). These authors further this idea and the importance of context in ELT through their explanation of Nonaka and Konno's (1998) use of the Japanese concept of *ba*. *Ba* is a "context that harbors meaning" (p. 200) through which knowledge is both embedded and acquired through experiences and/or reflections. Furthermore, this knowledge "resides not in the individual's head but in communities of practice" (p. 200). Such communities of practice will be examined in the following section in which I offer an overview Tara Fenwick's stand on ELT and in particular, situative theory of learning.

**ELT through Situative Theory of Learning.**

Fenwick (2003) defines experiential learning as a term to "distinguish the flow of ongoing meaning-making in our lives from theoretical knowledge and to distinguish nondirected 'informal' life experience from 'formal education'" (p. 1) particularly in the realm of adult education. She understands EL to be an "entangled" group of five dimensions: "purpose, interpretation, engagement, self and context" (p. 19). Like Kolb (1984), Fenwick looks to Dewey's philosophy of experience and learning, but also considers Lindeman as the person that helped make EL an important component of adult education. In accordance with Kolb, Dewey, Lewin and Piaget, she views experiential learning as a challenge to traditional education that many consider to be the only legitimate type of learning.

Fenwick (2000, 2003) organizes EL into five distinct perspectives: "constructivist theory,
situative theory, psychoanalytical theory, critical cultural theories and complexity theories” (2003, p. 40). The constructivist theory supports the notion that meaning-making comes about through experience and reflection on that experience and thus the learner constructs knowledge. Fenwick draws on Mezirow, Piaget, Vygotsky and others. Situative theory is a view that knowledge is constructed in a community of practice and through the "messy problems of [that] practice" (Fenwick, 2000, p. 249). In addition to Fenwick, Lave and Wenger have also written extensively about situative learning. Fenwick's third theory of EL, the psychoanalytical, deals with how the self is "crafted, repressed, recovered, understood" (2003, p. 40) and how the unconscious is a part of meaning-making. This perspective of learning is frequently associated with Freud and Jung. Her theory of EL within the realm of critical cultural theories views knowledge as emancipatory, and experience as having a cultural context that must be considered and explored. Among those who write to this perspective are Giroux and Kellner. The last theory that Fenwick presents is complexity theories which she partially explains thus: the learner is a "complex adaptive system" (2003, p. 40), while "learning is ...a continuous invention and exploration produced through the relations among consciousness, identity, action and interaction, and objects and structural dynamics of complex systems " (2000, p. 262). Also referred to as "co-emergence" (2000, p. 261), Fenwick draws on the writings of Maturana, Varela and others who have theorized that learning occurs through the "co-emergence of learner and setting" (p. 261).

Because this study focuses on the development of university faculty as they learn to teach Spanish to bilingual students, it is appropriate to frame their learning in a community of practice, their classroom in which they teach. Hence, the ideas that Fenwick (2000, 2003) uses to explain situative theory of learning, or participating in a community of practice, frames a portion of this
investigation. Fenwick (2003) explains that in this perspective, the prevalent view is that "learning is rooted in the situation in which a person participates, not in the head of that person" (p. 25) and therefore, knowledge cannot be separated from the community or the situation. Furthermore, in such a community of practice, the HL faculty are learning to teach within that context but also by the students in that context. Dewey (1966) makes the observation that the roles of the educator and the student will be reversed: "The teacher is a learner, and the learner is, without knowing it a teacher" (p. 160). This argument that teachers learn through the experience of teaching as well as in a community of practice has not been discussed in either Kolb's ELT or Fenwick's theory of situative learning. The following section on the scholarship of teaching and learning focuses directly on the intersection of teachers learning through their experience and through their classrooms within their communities of practice.

**Scholarship of Teaching and Learning**

Neither ELT nor situative learning theory makes the direct case that university faculty learn and develop their practice through experience and from the day to day interaction with their students who make up a community of practice. This connection is made by adult educator and researcher, Cranton (2009) whose work explicitly delves into the way that university faculty learn to teach. The process is referred to as the scholarship of teaching and learning (SoTL) and is based on Boyer's (1990) model that has broken down scholarly work into four distinct constructs: 1) scholarship of research or discovery is one way that faculty learn more about their discipline; 2) scholarship of integration in which faculty learn through their experience over the years combined with their understanding of the discipline; 3) scholarship of practice in which the faculty apply their classroom experience to social issues; and 4) the scholarship of teaching that faculty use to "represent and present discipline in a meaningful way" (p. 2). Meaningful is a
concept that directly relates ELT to effective faculty development but in particular HL acquisition. As Kolb, Dewey and Piaget have called for meaning and purpose to be a direct aspect of learning, second language acquisition theorists call for the learning and teaching to be construed of purpose and meaning (ACTFL, n.d.). This important mandate in the field of both second and heritage language acquisition are discussed in the following section.

Another overview of SoTL is provided by Weimer (2006) who defines it as "practitioner scholarship that explores postsecondary teaching and learning and is completed by faculty in disciplines other than education" (p.2). It is her model that frames the final section of the literature review; it is made up of two parts: Wisdom of Practice and Research Scholarship, with both contributing equally to what she calls pedagogical or practitioner scholarship.

Research in one's discipline is a very crucial aspect of becoming an effective educator, however, while the scope of this paper includes scholarship of discovery through research, it focuses more on scholarship of teaching and learning through experience and through communities of practice. In an overview of the scholarship of teaching and learning geared toward a transformative learning perspective, Cranton (2009) brings to light the idea that effective teaching in higher education goes beyond researching and publishing, as many in the academy are lead to believe. In fact, she makes the case that higher education is a place where little collaboration regarding work or practice occurs. With little collegial collaboration, university faculty have to develop their practice through other means. Cranton specifically mentions Weimer's (2006) idea of the experienced-based "wisdom of practice" (p. 2) that entails the consideration of one's experience situated in practice along with research into that particular discipline. This idea of integrated learning through experience is again reiterated as Cranton poses faculty development in the realm of transformative learning. She describes this
development as one that occurs "overtime, with experience and maturity as [faculty] come to see teaching as a social complex problem" (p. 6).

**Wisdom of Practice**

Similar to Boyer's model of SoTL, Weimer (2006) also poses experience-based pedagogies that encompass her concept of wisdom of practice. These four (personal accounts of change; recommended-practices report; recommended-content report; and personal narratives) are subsequently described and I include Weimer's critiques or shortcomings of each.

**Personal accounts of change.**

Weimer (2006) explains that personal accounts of change written by faculty deal with some aspect of change or implementation that a practitioner has executed in his/her practice. She writes that the practitioners "almost never explain why" (p. 58), but mainly focus on the what. Critiques that she poses to this pedagogical scholarship are that there are not sufficiently rigorous ways of assessing the change and that the educator usually has a vested interest in the change being successful. There needs to be objective ways of assessing the outcomes of the change. She always feels that these accounts do not refer to empirical data or conceptual literature. Yet, she offers that learning from others' experience is an extremely valid form of learning.

**Recommended-practices report.**

Pedagogical scholarship under this domain "aims to tell" (Weimer, 2006, p. 69) and offers individual and/or collective experiences as well as empirical findings to impart "what should be done based on what is known" (p. 69). It is literature that advises practitioners how to teach. Weimer critiques the lack of author credentials that is frequently found in the publications that publish recommended practices and makes the scathing observation that while the qualifications that are demanded upon faculty in order to teach (terminal degree, service, publications), "when
it comes to advice, virtually anyone can offer it” (p. 72). Hence, it is necessary to know the background of those that write their recommendations.

**Recommended-content report.**

This type of experience-based pedagogy is similar to recommended practices except it is content specific and hence frequently difficult to apply to other disciplines. Weimer opines that university teaching is far more concerned with content than it is with how to improve teaching. In fact, she writes that such inordinate focus on content has hindered better teaching: “nothing has so successfully stood in the way of instructional improvement and enhanced learning as the content orientation of faculty” (p. 80).

**Personal narratives.**

As the study has been built upon personal stories and narratives that illustrate how HL faculty have learned and evolved in their communities of practice teaching Spanish to native speakers, this experience-based pedagogy is most germane to the literature review. Weimer (2006) refers to this pedagogical scholarship as one whose focus is personal, with an emotional dimension, and one that many faculty ignore or are unable to "live with comfortably” (p. 80). But nonetheless, she extols that value of such scholarship that offers "reasons to commitments to teaching and those powerful connections that can occur between students and teachers” (p. 81). Through these narratives both the positive and negative experiences are shared, be it "confrontation with failure" (p. 81), teacher burnout, or finding joy in a teaching moment. I share this sentiment that Weimer describes regarding stories that the faculty share: "personal narratives make me aspire to greatness in the classroom" (p. 81). Yet, for many in academia, these personal narratives are merely anecdotal and unlike empirical findings cannot be taken as true scholarship because in general "experience-based scholarship disquiets" (p. 83). In defense
of this type of experiential scholarship, Weimer refers to the oft quoted Palmer who urges the need for the affective side of faculty to be considered as they learn and reflect upon their practice. He has "reconnected faculty" (p. 84) to the emotional aspects of teaching and views personal narratives as a very viable way in which to improve one's practice:

But I have found that telling true stories from the real world can at least encourage us to believe if real people in real space and time are doing something like this somewhere else, maybe we, in our space and time, could do it too. (Palmer, 1998, p. 8).

From Palmer's preceding reference to true stories, real space and time, the holistic process of ELT that also takes place over a period of time appears to be quite in line with Cranton's and Weimer's construction of SoTL. Relating this idea of integration to faculty learning to teach, I return to Kolb (1984) who explains that experiential learning is a holistic process that involves "thinking, feeling, perceiving and behaving" (p. 31). Brookfield (as cited in Cranton, 2009) has made the claim that for the most part, higher education is not about holistic education and is almost entirely focused on the cognitive and rational learning processes. For there to be true scholarship of teaching and learning, he points out, there needs to be learning liberation through "imagination and the arts" (p. 8). Such teaching will help faculty better see the "social complex problem" that is a part of their discipline from a different perspective. This idea of using imagination and the arts in teaching is also one of the suggestions specifically geared to HL faculty development noted in discussions of whole-person pedagogy and culturally responsive teaching that will be covered in the next section.

SoTL also intersects with the concepts of the importance of community/communities of practice as mentioned in the previous section. According to Cranton (2009), in order to "expand the scholarship of teaching" (p. 15), it is necessary for university faculty members to consider to
which communities they belong and how that membership is understood. For example, in this particular study, the focus of community is based on the community of practice, or the classroom including the students who share the role of instructor as they learn Spanish as a heritage language. The situative learning context is the actual teaching and learning that occurs through the experiences that occur over time within that community of practice. These experiences within communities of practice become *ba*, the "context that harbors meaning" (Kolb & Kolb, 2005, p. 200) that is an important consideration in Kolb and Kolb's ELT and Fenwick's (2000) description of situative learning theory.

This idea of community is carried out in the discussion of the discipline itself as Cranton (2009) relies on Mezirow and Habermas's breakdown in three types of knowledge: 1) instrumental knowledge which is typically used in mechanical, mathematical, and medical disciplines; 2) communicative knowledge which is constructed by the people in the discipline (or in that particular community) and in which there is not one Truth; and 3) emancipatory knowledge which allows us to identify oppressive forces in our own lives and in our teaching practices and communities. All three types of knowledge are frequently a part of all disciplines, as in the field of language acquisition, be it second language or heritage language acquisition. However, in this particular study, the communicative knowledge and the emancipatory knowledge are the ones that most aptly apply to learning to teach through whole-person and culturally responsive pedagogies. To conclude this section, I turn to the words of Cranton (2009) that reiterate and emphasize the importance of SoTL as an additional lens to study the experiences of HL university faculty learning to teach.

Learning about teaching is to learn about supporting students' learning of the discipline in the best possible way, or in other words, the scholarship of teaching and learning. Teaching is
a specialized form of communication that has learning as its primary goal. It follows that
teaching about teaching is the acquisition of communicative and emancipatory knowledge—
the former for understanding the nature of teaching, and the latter for critical reflection on
teaching and its context. (p. 12).

Summary of section

In this section, experiential learning theory and situative learning theory were examined
and discussed as appropriate frameworks from which to study the experiences and the
development of HL university faculty teaching Spanish as a heritage language. Kolb (1984) and
Kolb and Kolb's (2005) particular theory of experiential learning theory was utilized along with
Fenwick's (2000) situative learning theory. The model of SoTL provided by Weimer (2006)
illustrates the manner in which the final section of the literature review is framed. This section
using Cranton's (2009) discussion on scholarship of teaching and learning connected experiential
learning theory/ situative learning theory to adult education and hence the actual development of
the faculty who learn to teach through experience in their particular communities of practice.

Whole-person Pedagogy and Culturally Responsive Teaching

This section involves discussion of several pedagogies that deal with teaching Spanish at
the university level. First to be explored is Spanish as a Foreign Language (SFL) as a curriculum
that may not suit the needs of HL learners, followed by the main foundational area that I used as
a lens to view the faculty's teaching: whole-person pedagogy and culturally responsive teaching.

Spanish as a foreign language or second language.

To gather insight into educational trends that have had an impact on teaching Spanish to
native Spanish speakers SNS), it is first necessary to understand a recent history of second
language acquisition (SLA) in the U.S. The philosophies and guiding theories of teaching
Spanish as a second language have undergone a number of "revolutions" (Omaggio, 1986, p. 41) throughout the last hundred years, with educators either teaching as rationalists (language is learned through critical thinking and through the need to communicate) or empiricists (language is a result of learned behaviors and stimuli). It is pointed out that these camps followed the tenets of the prevailing psychology of that particular time period. The twentieth century found many educators (language and otherwise) entrenched in behavioralism and the idea that learning was simply a matter of conditioned response. One example of this type of SLA is the audio-lingual method that consists of memorization of dialogues and repetitious drills. Coincidentally, this was the method of language acquisition that was part of my learning experience in high school Spanish class from 1967-1971, and that I had to use to teach Spanish in high school some years later.

Teachers (myself included) who felt that such a behavioralist and instrumental approach to teaching Spanish was not the "one true way" (Omaggio, 1986, p. 42), turned to an eclectic approach that is more in line with a rationalist approach. The rationalist language educators ascribe to language learning as "a desire to communicate (something) meaningful" (p. 41) and not just as a response to stimuli. Some of these rational approaches are cognitive-code methods, communicative language, Total Physical Response, and Krashen and Terrell's Natural Approach (Ellis, 1991; Omaggio, 1986). This idea of meaningful and purposeful language acquisition became the new trend in SLA and consequently a group of educators created and co-wrote the ACTFL standards for SLA in the 1990s. These standards promote the five C's (Communication, Culture, Community, Connections, Comparisons) as the preferred pedagogy to teach second languages, rather than relying on translation, grammar rules and huge lists of vocabulary. This move from empiricist to rationalist philosophies can be seen in this accompanying statement
found alongside the ACTFL standards: "while grammar and vocabulary are essential tools for communication, it is the acquisition of the ability to communicate in meaningful and appropriate ways with users of other languages which is today's ultimate goal in foreign language classes" (ACTFL, n.d., p. 4).

Personally, as a Spanish educator, this move to standards-based teaching that advocates meaningful and purposeful use of language is an immense improvement in SLA and is aligned with Dewey, Piaget, and Kolb's philosophies that learning must be meaningful. But Spanish speaking heritage learners are not learning a second language. Yet in many schools where there is no program for Spanish heritage learners, second language acquisition theories and language classes that focus on the needs of monolingual English speakers are the default curricula. Frequently heritage language learners find themselves in Spanish language classes that were never intended for their particular needs. The case is strongly made that SFL is not an appropriate placement for heritage language learners (Potowski & Carreira, 2004; Valdés, 1997).

In regards to the above mentioned standards, Potowski and Carreira stress that there is a "need for SNS language standards that address the social, academic, affective and professional needs" (p. 6) of the bilingual Spanish speaking students and further note that in SFL classes, the "linguistic needs" (p. 5) of Spanish speaking heritage learners are not being met. They appeal for whole person pedagogy to prevail in these HL classes.

Another point in opposition of the HL learner in Spanish as a Foreign Language class regards the "perturbing assumption that teachers who have studied SFL acquisition and have been trained in SFL methodology will make good SNS teachers" (Potowski & Carreira, 2004, p. 3). University HL faculty need to understand the HL learner as a whole person, including "social, political and emotional issues...[including] understanding their cultural background" (p.
4). Potowski (2002) affirms the concern that those who teach Spanish to heritage learners need to have an extensive understanding of these bilingual students. She reiterates the need for research to better understand the HL students and the options available to them at universities including the training that their Spanish language instructors have received.

The problem however goes beyond individual classes. Universities frequently do not offer the necessary services that are needed by the Spanish speaking heritage learners (Chávez, 2009; Velasco, 2009). Brecht and Ingold (2002) substantiate this failing of our universities to provide appropriate instruction to our heritage learners:

Individual institutions lack the expertise that heritage language development requires and systematic means for interfacing with heritage communities. Despite common interests and shared resources between formal educational structures and heritage schools, models for program articulation and collaboration are in their infancy. (p. 1)

Heritage language acquisition.

If the pedagogies that support Spanish as a Foreign Language do not appropriately address the needs of Spanish speaking heritage learners, what, if any, pedagogies are being utilized with success? Whole-person pedagogy and culturally responsive teaching (CRT) have been advocated as instruction that appropriately aligns with heritage learning acquisition (Anzaldúa, 1999; Gay, 2000; Rendón, 2009). Through the lens of ELT, the experiences that lead university HL faculty to master and embrace these pedagogies are captured for this study through the faculty's narratives. One of the most impressive links connecting ELT to whole-person pedagogy and CRT is the idea of wholeness. To revisit Kolb's (1984) opinion previously mentioned, ELT is a holistic process that involves the "thinking, feeling, perceiving and behaving" (Kolb, 1984, p. 31) of the teacher-learner. Consequently, it has been the primary goal
of this study to understand how HL faculty experience this process both cognitively and affectively. Additionally, this holistic exploration could potentially add valuable knowledge to the field of teacher education that HL instructor and researcher K. Potowski (2002) maintains can "benefit from investigating how language teachers' beliefs, knowledge, theories, assumptions and attitudes impact their teaching" (p. 12).

In the following section, the discussion centers on philosophies and writings by proponents of both whole person pedagogy and culturally responsive teaching within the contexts of adult education and teaching Spanish to heritage language learners. To conclude this discussion, recommendations for a HL pedagogy based on wholeness are presented.

**From the perspective of adult educators.**

Presented in this section are specific recommendations for heritage language curriculum that endeavor to teach to the whole person by actively engaging the learners. In my study, the HL faculty are considered both adult learners and instructors. Palmer (1998) defines a good teacher as one who "join[s] self and subject and students in the fabric of life" (p. 11) and explains that teaching is not about strategies and techniques. It is more about heart, or the caring teacher as envisioned by hooks (2003), and about creating community among students, as is the suggestion of Dewey, 1938; Fenwick, 2000; and Kolb and Kolb, 2005. It is about changing roles with the students, with the students teaching and the teachers learning from the students. Palmer creates for me a vibrant image of such a classroom where the whole voice of the heritage student would be validated and respected: "I learn that my gift as a teacher is the ability to dance with my students, to co-create with them a context in which all of us can teach and learn" (p. 72). Although she does not explicitly mention wholeness, Cranton (2003) also makes the recommendation that adult educators share the role of instructor: "Co-learning, learning
together, ensures that everyone is responsible for the learning" (p. 44) further acknowledging that the banking concept of teaching does not engage the whole person in active learning. This notion of co-construction is a highly regarded aspect of language acquisition that stands against the passivity of the banking concept of teaching and encourages social justice as well (Korb, 2005, Rendon, 2009).

In a similar vein, Pratt (1998) developed a Teaching Perspective Inventory to help instructors of adult and higher education explore and name the theories and philosophies that impact their practice. Brookfield introduces Pratt's book and explains his colleague's concept as teachers "opening themselves to new ways of thinking about, and doing, teaching" (as cited in Pratt, p. x). Wholeness and co-teaching are discussed by Pratt as an essential aspect of his Nurturing Perspective in which there is both caring and challenge between the instructor and the learner. He describes it thusly: "Such teachers are clearly committed to the whole person that has come to them as learner, and certainly not just the intellect of the person" (p. 242).

**A multicultural and culturally responsive teaching perspective.**

Although multicultural and culturally responsive teaching ideas are not synonymous with the issue at hand, philosophies within this field certainly inform the debate of heritage language teaching and the aspect of wholeness as depicted in Rendón's (2009) *sentipensante* (thinking/feeling) pedagogy. The National Association for Multicultural Education (2010) posits the following as one of its goals:

Multicultural education advocates the belief that students and their life histories and experiences should be placed at the center of the teaching and learning process and that pedagogy should occur in a context that is familiar to students and that addresses multiple ways of thinking. (p. 1)
In a similar manner, Gay (2000) emphasizes that the goal of culturally responsive teaching is teaching from "multietnic cultural frames of reference" (p. xix) and needs to include the authentic voices and stories that pertain to many ethnicities. Her theory of CRT directly impacts this particular study as she explains that those learners involved in teacher education can apply this theory to their practice in the classrooms. Another important construct of Gay's CRT is a sense of community that brings to mind the community of practice advocated by Fenwick (2000). Although Gay does not directly discuss HL acquisition in the context of CRT, this topic is specifically broached by Jeria (1999) who also looks at the issue from the vantage point of adult education. He offers that all stockholders of adult education need to acknowledge the multifaceted and diverse group of adult Spanish speaking heritage learners that make their way to continuing and higher education, and especially to consider their social and affective needs as suggested by Carreira (2007). Additionally referring specifically to adult learners, Guy (1999) suggests that culturally responsive teaching is necessary for the "reconstruction of learners' group-based identify from one that is negative to one that is positive" (p. 12).

Five principals of multicultural education that also embrace a pedagogy of wholeness are offered by Gray (2003): Instructors need to offer literature that is authentic and reflects the experiences of the ethnic diversity of the learners; students must be aware of and discuss their cultural journey, including experiences that heritage learners or culturally diverse students face; cultural experiences need to be lived and personally experienced - "multicultural teaching has everything to do with living and multicultural existence" (p. 84); methodologies and content must reflect the multicultural environment of the classroom; multicultural education needs to reflect both the affective and the professional side of the learners. Jackson (2003) furthers the last principal and offers that students and teachers need to find avenues to investigate their own
cultural background. This same principal was applied to the development of using Google Maps for heritage learners to consider their cultural and linguistic background (Zimmerman, 2009).

In accordance with Gray (2003) and Rendón (2009), Gay (2000) adds that this pedagogical wholeness is needed by educators across all contexts of education and is certainly applicable to those teaching heritage learners. She cites Ladson-Billings' description of culturally responsive teachers as those who use "cultural referents" (p. 30) to encourage development of the intellectual, social, affective as well as political facets of the student as a whole. Also in the same vein as Leeman (2005), Scalera (2000) and others previously cited, Gay affirms transdisciplinary studies as a way to reflect the multidimensional aspect of the learners in an effort to promote social change and democratic education. As Gray (2003) also opines, texts need to be authentic and reflect the cultural perspectives of the learners. In Spanish classes for both heritage and non heritage students, texts written by Latinos/as whose stories will have meaning and relevance should be made a part of the curriculum. Although there is a wealth of these texts available, I rely in part on the works of Francisco Jiménez and Sandra Cisneros, two heritage learners who became teachers. Gay feels that using relevant texts that reflect the students' ethnicity and culture is emancipatory teaching and states: "Central to this kind of teaching is making authentic knowledge about different ethnic groups accessible to students...[in an effort] to strip the veil of authority" (p. 35) that many educators and texts alike hold over their heritage learners by using sterile and stereotypical texts.

Approaching the discussion of CRT from a different perspective, Wlodkowski (1995) writes that motivation of ethnically diverse students is what the culturally responsive educator must both understand and work with. Also a proponent for transdisciplinary and holistic education, he discusses that many culturally different students are not extrinsically motivated by
grades and frequently fall behind those who are, which could potentially delay their entrance into higher education. This same idea was noted in the Pew Hispanic Center Report, that because Latinos and Latinas frequently start university studies "slow to the gate, [this delay] diminish[es] their chances of success" (Fry, 2004, p.16). Wlodkowski feels that a holistic, culturally responsive pedagogy is necessary to promote success of the culturally diverse students while alleviating the marginalization that intrinsically motivated students face when they do not have the same set of motivating factors as do students representing the dominant culture.

Whole-person pedagogy in the context of Heritage Language Acquisition.

In an investigation to discover specific philosophical insights about the teaching of Spanish to Hispanic learners, two Latina authors, Gloria Anzaldúa and Laura Rendón, add great insight to teaching to the whole person, specifically to heritage language learners, and directly relate it to what occurs in many educational settings around the country. To better understand the contrary situation of many of the bilingual, Spanish-English speakers and their instructors that are involved in higher and adult education, one merely has to read Anzaldúa's (1999) thoughts entitled Linguistic Terrorism:

Deslenguadas. Somos los del español deficiente. We are your linguistic nightmare, your linguistic aberration, your linguistic mestizaje, the subject of your burla... Racially, culturally and linguistically somos huérfanos - we speak an orphan tongue. (p. 80).

In the traditional educational setting, Spanish heritage language learners may see themselves through the eyes of society and the instructor as deficient, a linguistic nightmare, the subject of ridicule, orphans - as is pointed out in Anzaldúa's code switching text cited above. In it appears the recurring theme of the banking concept that Kolb (1984) and Fenwick (2000) have both used to contrast ELT with traditional education: Students are empty and their language is deficient as
they await the all-knowing teacher to fill them up with knowledge, or in this case Standard Spanish. This is the educational climate that many heritage learners find themselves subjected to (Anzaldúa, 1999; Felix, 2009; Guy, 1999; Rendon, 2009). Certainly this is the same "self-deprecation" that Freire (1990) speaks about and considers oppression and dehumanization. Rather than being seen as a whole person- the "wholeness" (hooks, 2003, p. 179) that feminist educator hooks holds sacred in the classroom, these bilingual students are seen only for the language that they speak. Anzaldúa demonstrates how this lack of validation of their first language is detrimental to native Spanish-speakers: "So if you really want to hurt me, talk badly about my language. Ethnic identity is the twin skin to linguistic identity - I am my language" (p. 81).

If one's goal for education is to maintain, reconnect and re/learn Spanish as a heritage language, the educational philosophy as proposed by these proponents of whole-person pedagogy has to go beyond the mere rational aspect of language learning that is unfortunately prevalent in many Spanish as foreign language classes (Potowski, 2002; Potowski & Carreira, 2004). Rendón (2009) takes hooks' idea of wholeness one step further in her view of what education should be: "I take a different path because I believe we need a refashioned dream of education based on wholeness, consonance, social justice, and liberation" (p. 2). She calls for a balance, "educating for academics and educating for life" (p. 2), reminiscent of Palmer's (1998) idea of "the inner and outer landscape" (p.3) of teaching and learning. Rendón's own education, which reflected the banking concept, forced her to comprehend how vital this inner landscape, or educating for life was in her quest to learn about Latino spirituality as well as her own ethnic, cultural and linguistic background. She reports that she was one of many Latinos who felt they were not *college material* in a classroom with the teacher-expert, student-deficient system: "I
secretly questioned my ability to be a good student" (p. 4). Rendón asserts that this type of negative educational experience is "slaughter[ing] our sense of wonder and dismisses our culture, heritage and language" (p. 4) and is partly the reason that many Latinos are not completing their education. Yet, this author/educator used her negative experiences to construct an educational philosophy that would serve not only heritage learners, but all students and teacher-learners in higher and adult education.

Rendón's thinking/feeling or sentipensante philosophy of education follows many of the dictates of critical pedagogy. Along with Dewey, Freire, and hooks, she states that education should reflect a truly democratic society including the diversity of the learners, and revolve around social justice. She points to Freire's (1993) concept of "critical consciousness" as the role that the learners need to take to recognize their oppression and dehumanization, at the same time, seeing the needs of others who are marginalized economically, socially and linguistically. At the same time, teaching and learning should not be viewed as separate entities, but should reflect hooks' notion of wholeness, or as Palmer (1998) points out the "intellectual, emotional, and the spiritual" (p.4). Rendón has combined the philosophies from critical pedagogy, feminist teaching and learning theories, holistic education, native "coming to know," integrative learning, transdisciplinary studies and Red Pedagogy to form her own vision of this "refashioned" education based on wholeness, social justice and liberation: less divisive; more democratic; less like banking; more co-construction; more concern with the whole person; more attention to the diversity reflected in our students; more education toward the life side rather than the academic, and more teaching and learning across the curriculum.

Teaching Spanish as a heritage language requires a psychological and rational worldview, but also intertwined must be the social, structural, cultural and even spiritual component. Indeed
I must revisit the word "wholeness" that hooks (2003) uses to describe what teaching-learning should entail, the "union of the mind, body, and spirit, a union of the intellectual as a whole person" (p. 179). In addition, her words about language diversity among English speakers reinforce and allow me to re/consider my worldview teaching Spanish to heritage learners:

While acknowledging the value of Standard English the democratic educator also values diversity in language. Students who speak Standard English, but for whom English is a second language, are strengthened in their bi-lingual self-esteem when their primary language is validated in class. (p. 45).

Approaching a worldview for a practice of teaching heritage language learners, the wholeness aspect as is described by hooks as a manner of combining the rational, the spiritual, cultural and the intuitive aspects of learning is the essence of democratic education in which the Spanish language spoken by the heritage learners is validated, not vilified. In other words, rather than just focusing on the mind, teaching must consider the body and spirit as well. Whole-person pedagogy rejects traditional, instrumental teaching.

**Recommendations for a heritage language pedagogy based on wholeness.**

The concept of wholeness is prevalent in the educational philosophy of Rendón (2009). She defines it as "respecting the harmonious rhythm between the outer experience of intellectualism and rational analysis and the inner dimension of insight, emotion, and awareness" (p. 3). Like many other Latinos/Latinas in the literature concerning HL acquisition, Rendón recounts the difficulty in school that she faced as a native Spanish speaker; rarely was she asked to write about things that mattered to her - family, her neighborhood, her culture. The teachers were more interested in having a passive, submissive class than learning about whom they were teaching. In considering her own experience and the needs of heritage learners in higher
education. Rendón reflects on the ideal of educating the whole person, to that "intellectual, the emotional and the spiritual" (Palmer, 2007, p. 4), which is where I believe those of us teaching heritage learners need to begin. Effective teachers need to develop sound teaching strategies that take into account that "heritage language development [is] a linguistic, social and cultural phenomenon" (Brecht & Ingold, 2002, p. 4) and make this part of the curriculum of re/learning and re/connecting with Spanish.

Potowski and Carreira (2004) echo this recommendation for an approach that considers the "social, academic, affective and professional needs of the U.S. Latinos" (p. 6). But they find that this educational challenge is twofold: the heritage learners differ immensely in their linguistic and literacy skills; and as the Hispanic population increases in this country, many classes will continue to include both types of learners, the heritage learner and the English speaking Spanish student. Those teaching heritage learners Spanish must understand these two concerns and employ effective strategies of differentiation. Chevalier points out that "family, friendship, religion, employment and education" (p. 2) are all essential components in a pedagogical approach approaching wholeness. Leeman (2005) cements these two thoughts as she suggests that heritage language educators need to understand the linguistic experiences and the roles that Spanish play in the lives of their students.

A very powerful recommendation is solidified from this group of educators and researchers cited in this section: the Spanish of the heritage learners should not be considered deficient and their linguistic varieties do not need to be eradicated. Leeman (2005) whose heritage learning acquisition methodology is informed by critical pedagogy states that university HL faculty must validate U.S. Spanish, rather than diminish it and refer to it as "substandard." She cites Villa's description of academia as a "being one key site where the 'sanitizing of U.S.
Spanish is carried out" (as cited in Leeman, 2005, p. 37) thus describing the deficit mentality as a condition that will only make heritage language reconnection more difficult. Referring to the negative attitudes many in this country have toward the language spoken by heritage learners, educator and researcher, Gutiérrez (1997) refers to Freire's powerful passage: "No pedagogy which is truly liberating can remain distant from the oppressed like treating them as unfortunates and by presenting for their emulation models from among the oppressors" (Freire, 1997, p. 36). These words sum up what many Latinos and Latinas have experienced and witnessed in Spanish classes all over the country: a type of education entirely lacking in Rendón's (2009) conception of wholeness, social justice and liberation.

In considering the whole person - the social and affective needs of the heritage learners, Carreira (2007), criticizes an educational system that "undervalues the home, the culture and the language "(p. 3). The self-esteem of the bilingual students is destroyed in the classroom as they are constantly corrected and told that their Spanish is wrong (Carreira, 2000; Gutiérrez, 1997). This critical attitude toward native Spanish speakers' linguistic varieties is strongly condemned by Leeman (2005) and her words reflect the same theme of Freire's previously cited notion:

With the best intentions of helping students broaden their linguistic repertoires by incorporating the linguistic behaviors associated with power, instructors may be sending an implicit message to heritage speakers...that Spanish is not really theirs, but instead belongs to some other group of speakers who get to decide the rules. (p. 38).

Spanish is not theirs! Yet, educators need to be inspiring HL learners and encouraging their agency rather than "fixing" them as deficient human beings. To add further insult to injury, Leeman points out that many non native Spanish teachers will ask the heritage learners to affirm vocabulary usage, yet the next moment the instructors correct and "fix" their Spanish. Potowski
(2002) concurs and adds that heritage language educators need to guide their students toward a more formal variety of Spanish if they wish to use it for academic purposes, but she adds "correction should not be the framework" (p. 4) but rather a tool used in the curriculum. Consequently the heritage students' Spanish needs to be affirmed as the language that they will continue to use with friends and family. To completely change from every day Spanish to an academic register would most likely ostracize them from their home, their culture and their heritage.

Obviously, academics and the intellectual component of heritage language teaching/learning are critical to maintaining Spanish while adding additional linguistic varieties, and educators agree that while the students and their language varieties should not be viewed as deficient, they also require rigorous academics (Carreira, 2000). Along that line of thinking, I give a brief overview from the literature of some suggestions for creating a curriculum that addresses both academics and the whole person. To start off, Carreira (2000) outlines the four main academic goals for heritage language acquisition: maintenance of Spanish; addition of a prestige variety; expansion of bilingual range; improved literacy skills. Other literature specifically addressing heritage language learners maintains the need to incorporate reading and writing strategies and activities into the curriculum (Chevalier, 2004; Potowski & Carreira, 2004; Kondo-Brown, 2003; Mikulski, 2006; Scalera, 2000). Stern (2004) promotes improved literacy through a course specifically designed to recognize and validate the students' cultural roots and heritage. Zimmerman (2009) suggests that teachers guide their heritage students to create an interactive Google Map that allows them to consider their family and cultural background while exploring their linguistic varieties. Attention to vocabulary expansion is also recommended to reconnect and maintain Spanish as a heritage language (Kondo-Brown, 2003;
High school HL teacher D. Scalera (2000) in particular elaborates on the success of a language arts class combined with a Spanish class for native Spanish speakers in which she incorporated readings that had cultural and personal relevance to the heritage students. She defines the methodology that she used to learn to teach HL as "baptism by fire" (p. 77), noting that no heritage language acquisition pedagogy, nor adequate texts were available, and so she (like many others in the profession) learned through trial and error. Through her trial and error experiences, she developed a concept of curriculum in accordance with Rendón's (2009) belief that education should be transdisciplinary. There is a need for teaching and learning across the curriculum, with geography, culture, history, autobiographical writings, family, and linguistic variations considered in such a HL course (Chevalier, 2004; Leeman, 2005; Stern, 2004).

**Adding spirituality to the discussion.**

In an effort to bring wholeness to the curriculum and to understand how spirituality and culture are connected, adult educator Tisdell (2003) encourages students to contemplate how their intellectual, spiritual and emotional sides are interconnected and interdependent. She has utilized the framework of David Abalos who developed this theory as a vehicle for Latinos to "reclaim four faces...the personal face, the historical face, the political face and the sacred face" (pp. 160-161) to re/establish a positive view of their culture and heritage. A similar position is one shared by many educators such as Gay, Gray, Rendón and Guy who advocate pedagogy of wholeness in part so that ethnically different students maintain or establish a positive cultural identity. Tisdell adds that spirituality within the context of culturally relevant education not only helps students better understand their cultural identity, but it allows them to evoke a better idea of their own authenticity.
This same idea of authenticity within the context of wholeness and spirituality is presented by Rendón (2009) from the perspective of faculty in a discussion about underrepresented values in higher education:

**Wholeness: We believe authentic people best learn, teach, serve, lead, and build community. Thus, our programs, services, facilities nurture our unified mind-spirit-body and the emotional and intellectual intelligence requisite for our meaningful lives.** (p. 54).

These words are an exemplary description of the type of educators needed to teach Spanish to heritage learners in a way that respects and validates lived experiences while building communities of learners. The intellectual, emotional and spiritual aspects are all accounted for, as is the notion that educators must be authentic to be good teachers. In Rendón's study, a number of faculty members who were interviewed specifically noted the importance of spirituality in their profession. One participant writes: "Spirit to me is the essence of who I am...it's being honest with myself" (p. 55). Another includes a road/path/journey metaphor (Cranton, 2003; Palmer, 2007): 

"[my life] I think it is a spiritual journey for me at a very, very deep, personal level" (Rendón, p. 57). Many of the educators she interviewed felt that spirituality allowed them to connect with their students and their "lived experiences" in a way that made their teaching and learning genuine. These notions in particular are consonant with Fenwick's (2000) situative learning in a community of practice in addition to Kolb's (1984) ELT.

Previously cited Latina author, Anzaldúa (1999), who metaphorically and linguistically lives in the "Borderlands" or in Tisdell's notion of "inbetween-ness" (between cultures), writes about her "spiritual mestizaje" [mixed heritage] (p. 239). She describes that this spirituality is a fusion of her ancestors: the indigenous Mexican cultures, people of color and those of European descent. In addition, this spirituality considers gender, especially as she feels that many religions
have stood by while women have become victims of violence. Anzaldúa, however, does not access spirituality to give pedagogical advice, rather she uses her spirituality as an author and artist, frequently utilizing code switching, or writing in a combination of the languages that make up her culture. Her works reflect the four holistic themes as posited by Abalos as she writes about her personal, historical, political and sacred face. This body of work could have a very relevant role in heritage language pedagogy; these texts are authentic, from the perspective of a Latina, and in accordance with the *sentipensante* pedagogy advocated by Rendón (2009) that accesses the whole person.

**Summary of Section**

While there are many suggestions and recommendations found in the literature that support pedagogy specifically designed for heritage language learners in higher and adult education, it appears that the fact that the native Spanish speakers are very diverse makes such a curriculum difficult. A second concern is the paucity of literature that informs teacher and faculty training for courses that include Spanish speaking heritage learners. If the primary concern of teachers and students alike is that Latinos are not graduating from four year institutions and losing their heritage language proficiency, universities need to implement changes that reflect the changing demographics of the United States: a pedagogy based on wholeness, including the intellectual, the emotional and the spiritual; services that directly address the Latino/Latina population including their families, counseling and financial aid; and educators who are caring and capable of meeting the challenges that Spanish speaking heritage learners face in higher and adult education.

**Teaching and Learning**
In this section of the review of the literature I begin by addressing both conceptual literature and empirical studies related to teaching and learning of Spanish as a heritage language. Because it will be helpful to have an understanding of current thinking about teaching heritage learners, I'll provide a discussion of the conceptual and theoretical literature before discussing the research-based literature, as this will provide a lens of understanding of the research findings. This sets the stage for the main section and focus of this section, which is to identify, organize by themes and synthesize the literature that contains qualitative, quantitative and mixed methods studies that inform the issues of teaching and learning within the context of Spanish as a heritage language. Following that discussion, I draw some conclusions.

Secondly, I investigate literature that uncovers the perspectives of the HL faculty as they learn how to teach Spanish as a heritage language in the same manner as I have presented for teaching and learning and framed by Weimer's (2006) wisdom of practice. This concluding section presents the focal point of this study: to understand the process that university faculty experienced as they became teachers of Spanish to heritage learners.

Teaching and Learning within the Practice

The 2000 U.S. Census states that the Hispanic population increased by 50% from 1990 to 2000, accounting for 12.5% of the country's overall population and all indications show that this sector of the population will continue to grow (U.S. Census Bureau, 2001, pp. 2-3). Many of the Latino population, however are not maintaining their heritage language and as a result are trying to (re)learn their first language in the context of Spanish as a Foreign Language (SFL).

Both non native speakers and heritage language learners of Spanish may be placed in higher education Spanish classes specifically designed for the English speaker learning a foreign language. In these classrooms, the common operational pedagogy is second language
acquisition, yet for the heritage learner, Spanish is frequently the first language. There is, however, growing concern in the Spanish teaching community that heritage learners need to have specialized curricula with instructors and faculty utilizing appropriate learning theories and approaches to reach this ever-growing segment of the population. Additionally problematic is that texts used in methods courses for foreign language teachers rarely if at all address the heritage student's needs (Potowski & Carreira, 2004).

The existing disparity among heritage language learners (HLLs) whose first language is Spanish in the same class with English-speaking students studying Spanish creates a challenge to the instructor who must address these differences in a variety of contexts. Unfortunately, an even greater challenge that the heritage learner faces is trying to reconnect or become more proficient in Spanish and is placed in a language class designed for second language acquisition and instructed by faculty lacking in heritage language acquisition background. Studies indicate that heritage learners experience great frustrations and humiliations in the typical higher education Spanish classroom, frequently at the hands of a native speaking instructor or even another heritage speaker (Krashen, 2000; Potowski, 2002; Scalera, 2000; Valdés, 2005). Some are made to feel inferior by virtue of their never having been taught grammar all the while English-speaking learners in the classroom score better on tests but are not able to hold a simple conversation in Spanish (Carreira, 2000, p. 336). A related aspect to this lack of appropriate education is that the rate of Latinos graduating from college is far lower proportionally to other groups, minority and otherwise, that enroll and graduate (Fry, 2002, 2004; Velasco, 2009). Hence, the purpose of this literature review is to investigate literature and studies that inform issues that heritage language learners and university faculty face. The need for additional research on this same topic has been suggested by both Valdés (2005) and Kondo-Brown (2003).
Conceptual Discussions of Heritage Language Teaching and Learning

One of the main themes discussed in the conceptual literature is the difficulty that heritage learners face in the context of a Spanish as a Foreign Language (SFL) classroom (Lacorte & Canabal, 2005; Potowski, 2002; Valdés, 2005; Zehr, 2002). These authors note that students are expected to be proficient in the language yet have very few resources to help them with their specialized needs. HL teacher Scalera reflected on their situation: "I have a question about a government that has a need for thousands of foreign-language speakers but provides no support for them and then blames the heritage language learners" [for not being more proficient] (cited in Zehr, 2002).

Needs. The needs of the heritage language classroom surface in much of the conceptual literature. There is a demand for specialized curricula, effective SNS (Spanish for Native Speakers) pedagogy and training of teachers to become heritage language teachers (Brecht & Ingold, 2002; Gutierrez, 1997; Krashen, 2000; Mikulski, 2006; Peyton, Lewelling & Winke, 2001; Potowski, 2002; Potowski & Carreira, 2004; Valdés, 2005; Zehr, 2002). Schwartz (2001) reiterates this: "Few teacher preparation programs include training in heritage language issues, and those that do find little to guide them in the development of instructional methods and curricula" (p. 229). Another need of the heritage learner is articulation regarding the consideration of U. S. Spanish as linguistic diversity rather than a dialect (Gutierrez, 1997), and that educators need to present it as a resource and a teaching tool in the classroom rather than a deficit (Carreira, 2000; Lacorte & Canabal, 2005; Leeman, 2005). Potowski (2008) also maintains that the registers of the heritage learners need to be addressed as appropriate or inappropriate, rather than wrong and incorrect, and that a more prestige register should be taught in addition to the U.S. Spanish spoken by the students. She concurs that the heritage language
learners' diversity provides a rich instructional opportunity for instructors and students alike.

**U. S. Spanish.** The linguistic diversity and validation of U. S. Spanish is one of the goals that Carreira (2000) puts forward as those instrumental in effective heritage learning acquisition. In addition, Valdés (1997) has suggested that essential goals for heritage language instruction are maintenance, acquisition of prestige Spanish, expansion of their bilingual ranges and transfer of literary skills as the main focus of the instruction of language acquisition. Maintenance of Spanish through the generations blending literacy and oral development is an important aspect to the Latino community and the heritage learners. Spanish and other heritage languages are lost with each generation unless there is investment, motivation and education to promote the home language rather than have a complete shift to English (Brecht & Ingold; 2002; Carreira, 2000; Gutierrez, 1997; Krashen, 2000; Mikulski, 2006; Potowski, 2004; Potowski & Carreira, 2004; UCLA Steering Committee on Heritage Language Research Priorities Conference Report, 2000).

**Literacy.** Krashen (2000) suggests that literacy in the heritage language will transfer to English, thus helping heritage learners improve proficiency in both. It is his contention that universities need to develop more courses to enhance the heritage learners' Spanish enjoyment of authentic texts. Casillas (2008) and Scalera (2000) have also maintained that a language arts program that is based on reading and writing rather than grammar are important and vital to the HL curriculum.

**Achievement gap.** Krashen (2000), Olivos and Quintana de Valladolid (2005), and Carreira (2007) address the achievement gap that many heritage speakers face for a variety of reasons. Olivos and Quintana label this lack as hugely significant and state that "the achievement gap is a concoction of the dominant culture used to justify the subordinate position of Latinos, particularly those who are immigrant and/or non-English speaking" (p. 286).
Motivation. Many authors also addressed motivation, attitudes and goals of the heritage language learners as well as all stakeholders involved (Mikulski, 2006; Lacorte & Canabal, 2005, UCLA Steering Committee, 2000). Potowski and Carreira (2004) affirm that additional research needs to address the attitude of heritage learners involved in specialized programs. They have also stated the need to determine which institutions offer teacher training for SNS. Valdés (1981) cited in Gutierrez (1997) also makes the case for research that examines the efficacy of heritage language programs now in place. Additionally, Valdés (2005) calls for studies to determine the impact that formal education has on the heritage language learner. Best practices in heritage language programs and the existence of successful models are areas also needed to be researched according to the UCLA Steering Committee (2000), Brecht and Ingold (2002) and Gutierrez (1997).

Wholeness, culture and spirituality. The need for a holistic approach to education that elicits spirituality and reverence for one's heritage in addition to the cognitive and affective is a major theme in the works of Tisdell (2003), Rendón, (2009), hooks (2003), Palmer (1997), English (2005), Chávez Chávez (1997), and Gay (2000). Latina author Anzaldúa (1999) while not specifically addressing wholeness or pedagogy, writes about her multiple heritages, referring to them as a "spiritual mestizaje" (p. 239) and pays tribute to her indigenous, African and European ancestors through language and imagery. In her prose and poetry she elicits the wholeness advocated by Latino D. Abalos by "reclaiming her personal, political, historical and sacred face" (as cited in Tisdell, 2003, p. 89). Tisdell (2003) whose work addresses how spirituality and culture connect explains that spirituality is indeed a way of making meaning in a holistic manner, "work[ing] in consort with the affective, rationale or cognitive, and unconscious and symbolic domains (p. 20). Now I will discuss the available studies done to date related to
teaching and learning Spanish as a heritage language.

Analysis of Research Studies

The themes in the studies, to a large extent, mirror those mentioned in the conceptual studies. Thus four themes will be discussed below, based on these four areas: (a) curricular issues; (b) literacy and writing; (c) motivation to maintain Spanish as a Heritage Language; and (d) linguistic diversity while adding prestige Spanish.

The heritage learner and the SFL and HL curricula.

One major topic is the Spanish-speaking heritage learner (re)learning Spanish either in Spanish as a Foreign Language class or in Spanish for Native Speaker class. The studies selected focused on the appropriateness of the curricula, the efficacy of the specialized course and the effects of formal education on the Spanish-speaking heritage learner (Acevedo, 2003; Achúgar, 2003; Díaz-Soto, 1997; Fairclough & Mrah, 2003; Schwarzer & Petron, 2005; Sutterby, Ayala & Murillo, 2005; Webb & Miller, 2000). Seven of the empirical findings discuss the heritage language learner as he/she reconnects with Spanish in either Spanish as a Foreign Language Class or Heritage Language Learner Class.

One study by Schwarzer and Petrón (2005) supports the conceptual pieces that report the inappropriateness of curriculum for the Spanish-speaking heritage learner. This study surveyed heritage learners enrolled in a course advertised for heritage learners but run with the same materials and approaches used in SFL. The instructor had no knowledge or training in specialized approaches to this type of class. To explain how these Spanish-speakers are not being adequately served in such a classroom, the researchers cite Schwarzer, Heywood and Lorenzen (2003) to better describe the misplacement of the HL. "Many heritage language speakers in the U.S. come to the foreign language college level classes with the experience of
having their Spanish language and/or bilingual status viewed as a 'passing illness'' (p. 577) which needs to be cured. This qualitative case study provides narrative reflecting the frustration that these Spanish-speaking heritage learners had in such a course that ultimately used the same approaches used for the monolingual English-speaking student learning SFL. Through interviews of three heritage learners, the research supported the lack of confidence that they felt about their U.S. Spanish. Instructors were also instrumental in causing shame, boredom and disinterest through incorrect feedback and cultural insensitivity. One student commented that "eran aburridas las clases" [classes were boring] (p. 572). In a follow-up activity in the study, these students were asked what would the ideal heritage language classroom be like; their responses indicated that such a dream class would encompass whole language instruction including vocabulary and contextual development, with relevance and reverence toward authentic culture and student experiences.

These "dream class" qualities were present in the classes/curricula that were studied in the other six studies mentioned previously (Acevedo, 2003; Achúgar, 2003; Díaz-Soto, 1997; Fairclough & Mrah, 2003; Sutterby, et al., 2005; Webb & Miller, 2000). The successful heritage language class as a whole language class or language arts class rather than a course in discreet grammar was extensively visited in the ACTFL research project edited by Webb and Miller (2000). Their students worked on theme-based activities that gave credence to the heritage learners' experiences. Heritage teacher Romero in this project states what studying Spanish should be: "Language: A medium for high interest, culturally relevant culture" (p. 165).

Along the same lines, the importance of learning vocabulary rather than grammar was part of the findings through relaxed interviews of Fairclough and Mrah (2003). The pedagogical implications "dedicarle más tiempo a la expansión del léxico en lugar de concentrarnos en la
enseñanza de grámatica" [dedicate more time to developing lexicon rather than grammar] (p. 208) will provide communicative and functional approaches that are needed in the college setting and beyond. More attention to writing skills is also one of the findings. An outcome presented through Achúgar's (2003) studies of oral texts is the need for focus on content as well as "attention to different genres" to encourage participation in the "academic community" (p. 229). Acevedo (2003) looked at implications discovered through a heritage language pilot course that were similar: "la necesidad del mensaje y no la forma, como el punto focal del curso" [the need of the message rather than the form should be the focal point of the course] (p. 267). Schwartz (2003) also incorporated similar strategies into her SNS process writing course through which she found the need to have students share and think about how they learn (metacognition), have them participate in both meaning and surface editing and to emphasize vocabulary. Koda (1993) is cited in Schwarz's piece in reference to the need for improved lexicon: "vocabulary is a major stumbling block" (p. 252) that keeps heritage learners from reconnecting with Spanish. Sutterby, et al., (2005) refer to the challenge heritage language learners face as "students negotiating their identities between language communities" (p. 1).

**Literacy and writing proficiency.**


One of the four goals for heritage language learning presented by Valdés (1997) is the transfer of literacy skills. The importance of enhanced writing and reading literacy skills in HL
and Second Language Acquisition curricula is the focus of empirical studies by Jensen and Llosa (2007); Cho and Krashen (1994); Schwartz (2003) and teacher reflections by Scalera, Macera-Aloia and Romero found in Webb and Miller (2000). Although Cho and Krashen (1994) did not study heritage learners, their research with adults learning English as a second language indicated that free voluntary reading, and expansive reading in general, serve not only enhancement of the home language and increased vocabulary, but ultimately encourage transfer of academic skills from the home language to English and vice versa. Jensen and Llosa's (2007) survey results indicate that many heritage learners are more confident with their oral skills than written skills because they have spent little time reading in Spanish. These researchers concluded that "heritage learner motivation should guide the selection of texts" (p. 108) because an essential ingredient in promoting literacy is the desire to read. Hence, this study echoes opinions by heritage language teachers in Webb and Miller (2000), Schwarzer and Petron (2005) and Cho and Krashen (1994) that heritage learners need relevant material and motivation to read. Curricula that were modeled after language arts classes (Schwartz, 2003; Webb & Miller, 2000) and that included reading and writing instruction gave the Spanish-speaking heritage learners a reason to (re)learn and maintain their heritage language.

**Motivation to maintain Spanish as a heritage language.**

Another important theme that prevails in these studies is the maintenance and motivation to maintain and (re)learn Spanish as a heritage language, and attitudes of both heritage learners and their teachers (Díaz-Soto, 1999; Fairclough & Mrah, 2003; Jensen & Llosa, 2007; Lee & Oxelson, 2006; MacGregor-Mendoza, 2000; Mikulski, 2006; Potowski, 2004; Schwarzer & Petron, 2005; Sutterby et al., 2005; Webb & Miller, 2000;). English as the dominant language of the dominant culture in the U.S. is part of the difficulty that heritage language learners face both
in society and in the classroom. This linguistic reality is presented in the field research study by MacGregor-Mendoza, (2000) and the ethnographic case studies by Potowski (2004) and Díaz-Soto (1997). MacGregor-Mendoza's (2000) study gives retrospective painful, anecdotal evidence of adults recalling their experiences in the English-only classroom:

If we tried to speak Spanish our teachers would tell us, "Speak English dammit, this is America." Well, one day...I told her, "You're the one in my country, you should learn my language." You should of seen her face, she got so angry. She went to pick up a ruler and she hit me in the face with it. (p. 337).

Through the narratives that MacGregor-Mendoza provided, it is reported that many of these Spanish-speaking heritage learners have decided not to speak Spanish, nor teach it to their children. They state "that kids who speak English have a better chance" (p. 342). Díaz-Soto (1997) also obtained retrospective narrative regarding the English-only curriculum in a school in PA: "They thought I was retarded....It was horrible, horrible. So I didn't finish the year. I went back to Puerto Rico, ...and I was able to go to college" (p. 31).

Potowski (2004) in a more recent study also investigated the reason why students choose to speak English over Spanish. Her ethnographic case study suggests that the heritage learners need more than motivation to maintain their Spanish, they need investment in order to "transmit the language to their own future children" (p. 96). An analysis of bilingual writing in a study by Toribio (2004) also demonstrates that heritage learners are frequently caught between the two languages and find they are being culturally defined by their Anglo friends at school and their Latino family members at home.

Fairclough and Mrah (2003) note that "el español sigue perdiendo terrano con cada nueva generación" (p. 199) [Spanish loses ground with each new generation]. Sutterby et al., (2004) found through their study with bilingual preservice teachers that maintenance is actually "negotiating between two language communities" (p. 1). Lee and Axelson, (2006), Díaz-Soto, (1997), Webb and Miller, (2000), Potowski, (2004) and others have found that maintenance of Spanish as a Heritage Language is not just an individual matter, but relies on the efforts of family, society and the educational institutions. Díaz-Soto (1997) discovered through her ethnographic interviews of bilingual families that "rich print, meaningful family activities" encourage Spanish to be transmitted from one generation to another. Lee and Axelson (2006) discuss how important the attitude of the teacher is in regard to the heritage learners speaking and becoming more proficient in a language other than English. The attitudes of college instructors toward heritage language learning was also the focus of a study by Potowski (2002), cited in Schwarzer and Petrón (2005). Oh and Au's (2005) quantitative study suggests that the heritage language learners' sociocultural background contributes to not only their mastery of Spanish, but to their desire to maintain it. Their study, however, would have been much more effective had it used a mixed method of research including narratives of the heritage learners describing their experiences and motivation to relearn Spanish in the context of their background. Those wishing to connect and reconnect with their heritage culture as well as Spanish-speaking family relatives was one of the major reasons given for maintenance (Díaz-Soto, 1997; Oh & Au, 2005; Schwarzer & Petrón, 2005; Sutterby et al., (2005). These same reasons to maintain Spanish through appropriate education for heritage learners were mentioned in Mikulski's (2006) conclusion to her case study; she maintains that "heritage language education has the potential to play several important roles that can help students maintain their
heritage language" (p. 5). However, a concern with Mikulski's (2006) study was the number of participants; although she started out with an entire college class of heritage learners, only one student finished all the surveys and questionnaires.

**Linguistic Diversity**

The linguistic diversity of heritage learners in the context of their sociolinguistic background is discussed in a study by Oh and Au (2005). In addition, a number of studies (Acevedo, 2003; Achúgar, 2003; Díaz-Soto, 1997; Mikulski, 2006; Schwarzer & Petrón 2005; Sutterby et al., 2005; Toribio, 2004; Webb & Miller, 2000) substantiates Carreira's (2000) goal that heritage language acquisition needs to address and validate HLs' linguistic diversity (not dialect) and U. S. Spanish. It should also be noted that these studies corroborate the need for heritage learners to expand their linguistic range and add to it prestige Spanish. The addition of prestige or academic Spanish is beneficial for heritage learners in higher education and can be a substantial means of addressing the achievement gap noted by Fry (2002, 2004). The data of this study show that while many Latinos start college, there is an alarming percentage of those who drop out. A more recent study from the National Council of La Raza (2007) confirms the situation: "Los hispanos de 25 años o más tienen menos probabilidad que los negros y los blancos de obtener un título universitario" [Hispanics age 25 and older have less probability of obtaining a college degree than blacks or whites] (p. 1). The achievement gap of Latinos in secondary and higher education is also addressed in Webb and Miller (2000), Rodríguez-Poig (1989), Díaz-Soto (1997), Sutterby et al., (2005) and MacGregor-Mendoza (2000). Both the case studies by Díaz-Soto (1997) and Rodríguez-Poig (1989) are not recent, yet the data provide historical perspective to the problem faced by Spanish-speaking heritage learners.

**Summary of section**
These studies relate the challenges that heritage learners face as they relearn their home language in the midst of a country whose dominant language is English yet cries out for proficiency in other languages. D. Scalera (2000) of the ACTFL Project describes this problem quite accurately: "Heritage students have an advantage in foreign language classes and heritage students are at a disadvantage in foreign language classes" (p. 4). They are quite simply running between two cultures and two languages. In Toribio's (2004) linguistic analysis, an example of bilingual code switching demonstrates how heritage learner Tato Laviera expresses the dilemma that he longer speaks Spanish, English or Spanglish. Excerpts from 'My graduation speech' reflect the immense social, political and cultural challenges facing many heritage learners and university faculty who teach Spanish to heritage language learners:

i think in spanish
i write in english
i want to go back to puerto rico...
tengo las venas aculturadas
escribo en spanglish...
how are you?
¿cómo estás?...
i don't know if i'm coming
or si me fui ya...
ahí supe que estoy jodío
ahí supe que estamos jodíos
english or spanish
spanish or english
spanenglish

now, dig this:

hablo lo inglés matao

hablo lo español matao

no sé leer ninguno bien

so it is, spanglish too matao

what i digo ¡ay, virgen, yo no sé hablar! (p. 145)

There is a great need to continue researching the effects of specialized curricula on the both the linguistic development of Spanish-speaking heritage learners and their attitudes toward speaking their heritage language. Many of the authors and researchers state the urgency for further studies based on formal classroom experiences to determine the efficacy of a language arts curriculum, free voluntary reading and language tracks specifically designed for the bilingual students who are relearning their home and/or heritage language. Additionally, the whereabouts of such programs need to be made available to these learners, their families and to the communities. Other studies that address the correlation of maintaining Spanish, learning appropriate register and the Latino achievement gap could provide more than motivation for relearning Spanish, the data gathered could help educators and learners recognize investment, an intrinsic reason for the Spanish-speaking heritage learner to reconnect with Spanish and their linguistic community, and to ultimately transmit Spanish to the next generation. A tremendous service to the many Spanish-speaking communities throughout the U.S. would be to promote and offer college level courses that address the needs of the heritage learners. These courses would take into consideration the great dominating force of English and that of the dominant culture. Additionally such academic course work could encourage native Spanish speakers to not only
relearn their language so that they can communicate with their community, but to give them the necessary tools to use their bilingual ability to find academic success and acceptance. We as instructors of Spanish to heritage students need to apprise ourselves of the challenges that they face as well as the resources in our country that will help us all work to resolve the challenges of speakers of U.S. Spanish.

Learning to Teach Spanish as a Heritage Language

In this final section of the chapter, I address literature covering practices of teaching Spanish as a heritage language that is written by and/or for university faculty. These postsecondary faculty discuss their practices and well as research, hence the framework of Weimer's (2006) scholarship of teaching and learning (SoTL) is utilized. For the purpose of this study which is using experiential learning and situative learning theory as lenses, I primarily rely on Weimer's previously discussed concepts of wisdom of practice as a tool to understand and organize this literature. It is sorted using the components of wisdom of practice that Weimer refers to as experience-based pedagogies: 1) personal accounts of change; 2) recommended-practices report; 3) recommended-content report (that I have combined with recommended-practices); and 4) personal narratives. As Weimer points out however, much of the literature falls into more than one category and hence the divisions may blur between pedagogies.

The need for scholarship of teaching and learning within the field of heritage language acquisition is noted as seminal researcher and HL educator Valdés (1997) urges practitioners to share their experiences and their knowledge. In line with Weimer (2006) and Cranton's (2009) discussion on SoTL, she writes that "[university faculty] must study their own practices, asking themselves why they teach as they do, and rigorously evaluate the results" (p. 32). Roca (1997) furthers this opinion as she points out that while much has been written about bilingual
education, second language acquisition and English as a Second Language, much less has been written about the teaching of heritage language learners. She also urges that educators and researchers address the diverse population of Spanish-speaking heritage students such as Cuban Americans as well as those of Mexican descent and asks her community of practice to identify innovations that increase literacy, such as computer software, movies made for the Hispanic culture and texts that are culturally, linguistically and pedagogically appropriate for the Spanish speaking heritage learner. Her words challenge HL faculty to contribute to the scholarship of teaching and learning: "Haríamos bien en repasar objetivos, intercambiar ideas y comunicarnos mejor...sobre la enseñanza" [we would do well to review the objectives, to improve our exchange of ideas and communicate better among ourselves regarding teaching] (p. 57). Both Roca and Valdés's views coincide with both Cranton's discussion on community within the context of SoTL, and Fenwick's (2003) description of situated learning, or learning within a community of practice; the HL community of practitioners must share their experience-based pedagogies and collaborate with one another in order to improve their teaching to their other community of practice, the heritage learners in their classroom.

The body of literature in the following section reflects Cranton's and Weimer's concept of scholarship of learning and teaching. The studies, accounts, and recommendations are integrated learning through experience and research. All cited works are either written by experts in the field or are highly referenced by those same experts, and it is evident that the community of practice at large that is engaged in teaching Spanish to heritage learners considers faculty development as part of their mission. Many of these educators’ and authors' references include second language acquisition scholar Stephen Krashen who informs that literacy question, Freire, known for his "anti-banking" or opposition to the teacher-expert, student-deficit model, and
Vygotsky whose theories on learning impact the language learning curricula. This is a serious body of work written by an experienced group of faculty/scholars that, as Cranton (2009) notes, have "come to see teaching as a social complex problem" (p. 6) and have integrated their experience with the wisdom of their colleagues.

**Personal Accounts of Change.**

As previously noted, most of the literature does not neatly fit into only one category. Most of the articles and studies that report a change or an implementation also list multiple references and make recommendations for practice. One such study was collaboratively carried out by university instructor Toribio and high school ESL teacher Beckstead (2003) to understand how HL students’ attitudes affected their learning. Through the use of a survey, these educators demonstrated to Spanish-speaking students that their opinions were important, and that their "heritage language is worthy of examination" (p. 167) in order to improve instruction and implement change where needed. The authors recommend that that such surveys can contribute toward educating all those involved in HL acquisition, including the learners, their families and the HL teachers.

Enhancing literacy skills abound as the focus of both personal accounts of change and recommended practices literature (Acevedo, 2003; Carrasco & Riegelhaupt, 2003; Elizondo, 1981; Fernandez, 1981; Gonzalez-Berg, 1981; Gutierrez Marrone, 1981; Pucci, 2003, Roca, 1997; Rodriguez Pino, 1997; Sanchez, 1981; Schwartz, 2003; Teschner, 1981; Villa, 1997; Villarreal, 1981). Of these studies and conceptual offerings, Acevedo, Elizondo, Rodriguez Pino, Schwartz, Ugarte, and Villa give an account of a particular practice that has been implemented to address reading and writing in the HL curriculum. Acevedo focused on writing in her HL pilot college class as a means of affecting "directamente otras habilidades indispensables para el
dominio de la lengua” [directly affecting other indispensable skills for mastery of the language] (p. 258). She points out to her students that writing is not simply an imitation of speech, and encourages them to analyze texts, and write in different registers so that they are able to distinguish the academic register from the one they use with friends and family. Through her classroom based research, she recommends that HL faculty remember that their students are not only bilingual, they are also bicultural. But more importantly, she stresses that her students need to be more concerned with expressing themselves clearly, keeping in mind the adage that appears in this body of literature: the message is more important than the form.

Schwartz (2003) describes classroom-based research that utilized the use of think aloud writing in her college HL composition class. Reflecting on the experiences of the implementation, and surveys completed by the students, she recommends that "we [HL faculty] include instruction and practice on writing in our SNS curriculum" (p. 252) and further notes the need for enhanced vocabulary. Another HL instructor stressing the importance of increased vocabulary is Rodriguez Pino (1997) who shares her experience, recommendations and personal account of change that impacts not only the literacy skills of her HL college students but takes into account their sociolinguistic reality. Along with enhanced vocabulary, she has utilized a variety of activities in her practice that incorporates a teaching philosophy of wholeness such as researching family genealogy, using an interactive diary that allows authentic communication and interaction between the student and teacher, offers a space free of correction, and emphasizes the meaning conveyed. This also mirrors Acevedo's idea that the message needs to be considered more important than the form. She recommends that HL faculty appreciate the linguistic differences found in the classroom, and that current reading strategies be utilized to access culturally appropriate literature that reflects the ethnicities and backgrounds of the learners.
Rodrigo Pino also emphatically urges HL faculty to leave behind the traditional language curriculum that does not meet the needs of our Spanish speaking students. Giving credence to the importance of using experience to become better teachers, she urges educators to "reflect on their own experiences both with the language and the culture that we are teaching to the students" (p. 76, my translation), and that it is important to access the affective domain of both the educator and the learner. This last idea brings to mind the words that Weimer (2006) uses to describe Parker Palmer as an educator who "reconnects" faculty to their human or affective side and thus enhances teaching.

This notion of a human connection is evident in a study and personal account of change relating the experiences of peer student tutors put forth by former college SNS tutor Ugarte (1997). In her study of SNS tutors, she notes that this student-to-student tutoring has given heritage learners "un contexto real de comunicación humana" [a real context of human communication] (p. 89). Furthermore it allows them to be co-instructors and active participants in their own learning, as is also the case in D. Villa’s (1997) writing. His personal account of change involves a "grammar" class for native Spanish speakers that he developed using authentic texts (newspapers, music, realia, advertisements), defies the notion of banking by implementing student centered learning, and scaffolds the material, allowing students to use notes and/or texts during tests. This instructor also encourages collaborative work and like Ugarte, encourages his students to be co-instructors of knowledge. Additionally, he shares the opinion of Rodrigo Pino that the traditional language curriculum is inappropriate for native Spanish speakers and explains that "a basic task of the instructor in this "capstone" SNS course is to withdraw from the traditional instructor role and instead help the student become a teacher as well" (p. 100).

This final personal account of change in the literature review involves the teaching of
Spanish to Chicanos by using Chicano/a literature. Elizondo, (1981) the instructor who relates his experiences in this HL class, articulates that literature and texts used in the course need to reflect the historical and cultural nature of the students so that HL students "learn about their own history" (p. 108, my translation). He recommends that in the absence of appropriate texts, HL faculty need to utilize culturally appropriate films and lectures that provide opportunities for aural and oral practice and that create interest.

**Recommended Practices/Content Report.**

The following section delves into literature that has recommendations for and by the practices of HL faculty in higher education. The majority of literature addresses recommended practices and not recommended content reports, hence I only provide discussion on recommended practices in the field of teaching Spanish as a heritage language.

As I previously mentioned, a great amount of the literature that pertains to the scholarship of teaching and learning addresses literacy in the HL classroom. This section gives a brief overview of the texts that make recommendations, address reading and writing enhancement, but do not include a personal account of change. Additionally, oral proficiency, metacognition, awareness of dialect variables, culture and the need for specialized curriculum and/or HL teacher training are among the recommended practices included in this section.

The recommendation for appropriate reading materials that reflect the interest and ethnicity of the heritage language classroom is a frequent theme in the related scholarship of teaching and learning (Carreira, 2003; Colombi, 2003; Colombi & Roca, 2003; Pucci, 2003). Pucci reiterates the theory posed by Krashen that free voluntary reading allows heritage language students to enhance their literacy at the same time they read for pleasure or to gather information. She writes that "instructors of SNS can enrich the Spanish literacy experiences...by ensuring that
their [heritage language learners] have access to highly readable texts that interest them (p. 283). However, it should not be taken for granted that native Spanish speakers come to the classroom literate in Spanish warns Carreira (2003). She suggests that standard reading strategies (activating prior knowledge, pre-reading, during reading and post reading activities) be utilized by the HL faculty.

Oral proficiency and acquiring an academic register is addressed in a linguistic analysis of university graduate students (Achúgar, 2003). She recommends that HL faculty help college students increase their oral ability and hence participate in academic discourse as well as everyday communication. Linguistic considerations are also considered in META (Model for the continued acquisition of Spanish by Spanish/English bilinguals in the U.S.), a concept presented by Carrasco and Riegelhaupt (2003) which encourages metacognition (considering and reflecting on how one learns) in the HL classroom. Through classroom based research, they recommend that the learning of Spanish as a heritage language be enhanced by using metacultural, metalinguistic, metacognitive and metapsychological knowledge. In other words, heritage language learners need to acknowledge what they bring to the classroom and reflect upon these different aspects in regards to re/learning Spanish. At the same time, the HL faculty need to be respective of the learners’ linguistic and cultural backgrounds. Their Spanish cannot be treated as deficient (Felix, 2009; Roca & Gutierrez, 2000; Sanchez, 1981; Valdés, 2000). Sanchez expounds on this opinion regarding many Spanish literature classes in higher education: departments offer either "verbal deficit theory or cultural deficit theory" (p. 92) in regards to the linguistic and cultural diversity that the native Spanish speakers bring to the school. It is her opinion that university instructors need to offer native Spanish speakers an additional register so that they may write academic papers or seek a career that requires a standard variety of the
language, but the language that they use with friends and family needs to be considered appropriate. Carreira (2003) takes this idea one step further and puts forth the following: "teaching [prestige, standard variant of Spanish] to bilingual Hispanics constitutes one of the most important means for improving the economic future of the population and for preserving the Spanish language in the U.S." (pp. 63-64).

Another prevalent thought in this experience-based literature is the opinion of HL faculty that Spanish-speaking students should not be in the same class with monolingual English speakers, and at the same time there is great need for better trained and specialized HL faculty (Fairclough & Mrak, 2003; Felix, 2009; Garcia-Moya, 2003; Potowski, 2002; Potowski & Carreira, 2004; Roca, 2003; Rodrigo Pino, 2003; Sole, 1981; Valdés, 1981, 1997, 2000a; Villarreal, 1981). HL university instructors, Garcia and Blanco (2000) posit that these are the competencies that the specialized HL teacher needs to have: advanced Spanish proficiency, knowledge of appropriate HL pedagogical principles, theories regarding bilingualism, theories of sociolinguistic processes, sociolinguistic dynamics of Spanish in the U.S.; knowledge and understanding of the diversity of the native Spanish-speaking students. This knowledge needs to be incorporated into planning activities in the classroom that are suited to the HL learners and challenge them "from the very beginning...capitaliz[ing] on the richness that such diversity provides" (Samaniego & Pino, p. 32, 2000). Samaniego and Pino are also adamant in their opinion that SFL is not the appropriate placement for native Spanish speakers: "mixed classes should not exist because they are pedagogically unsound" (p. 32). Curriculum that is developed for the heritage language learner along with ancillary materials and teaching methods must reflect the "growing and economic vitality of Spanish" (Lynch, p. 41, 2003) In reference to HL teacher training, Rodrigo Pino emphasizes that it is important to know what happens to the HL
pre-service teacher in methods classes, in practicum and during student teaching, and that instructors and teacher candidates need to discuss their cultural and linguistic experiences in methods classes as well.

More recommendations to the HL faculty and community of practice are offered through qualitative studies by Lacorte & Canabal (2005) and Potowski (2002). Both of these studies reiterate the difficulty that HL faculty have dealing with Spanish speaking students whose levels of knowledge, background and experience differ widely. Lacorte and Canabal make the case that HL instructors "acknowledge and reconsider commonplace "ideal" visions of the Spanish-speaking languages, literatures and cultures" (p. 97) that they may have used previously in their teaching careers. Their suggestions include the use of authentic oral and written texts including television, films and radio; incorporation of student role play to demonstrate how HL Spanish is perceived; analysis of texts to assess their cultural and linguistic appropriateness; linguistic investigations that point out the similarities between the differences between the students' Spanish and that which is considered prestige or standard; and the integration and description of teaching methods that render the HL classroom a place where communication and personal interaction are valued. In the same vein, Potowski (2002) relates that HL university students would benefit from professors and TAs who have been trained with "concrete techniques for giving sensitive and useful feedback to on bilingual students' varieties of Spanish" (p. 14). However, she notes that this type of linguistic and cultural awareness training has frequently been unable to change hardened attitudes of the profession.

Culture is also a theme that those involved in the scholarship of teaching and learning Spanish as a heritage language consider vital (Alarcón, 1997; Aparicio, 1997, Fantini). Referring to the importance that culture plays in both the teaching of heritage language learners and in
teacher training, Fantini (1997) makes the recommendation that education programs need to offer intercultural communication skills to pre-service teachers. He additionally points out that traditional teacher centered classrooms need to be updated to environments that draw on the strengths of the teacher but also gives students a role and a voice in their own education. Spanish language classes should be contributing to the cultural and multicultural education of the students and that the HL instructors of Spanish have a responsibility to "prepare our students to be citizens with an adequate cultural competency that is in consonance with their social reality" (p. 231, my translation). A further view of the importance of culture in a class for native Spanish speakers is offered by Alarcón who argues that Latino/a writers, artists, civic leaders and others from the community should be made a part of the university SNS curriculum. Furthermore, local sites of cultural importance should become alternate classrooms for the native Spanish speakers so that culture is included and embedded in the curriculum, and is not considered just a fifth component of the course offerings.

**Personal Narratives.**

From the preceding literature review, it is apparent that the scholarship of teaching and learning in the field of heritage language acquisition is vibrant and rich. Many of these texts urge further studies and research. Valdés (1981) offers the following mandate to this community of practice: "Those of us involved in college instruction have a special obligation to contribute experience and insight in our publications, in our lectures, and in our direct contact with those students who become teachers" (p. 19). What better way to contribute our personal experiences and insight than through personal narratives? As Weimer noted, personal narratives give us the ability to connect to the affective domain and to the emotional aspect of teaching Spanish to heritage learners. I include a wonderful metaphor written by HL university instructor Stavans
(2007) that illustrates the difficulty that university instructors face as they leave the safe confines of rational meaning making and reflect inwardly on their experiences hence acknowledging the personal, emotional and affective aspects of their practice:

Academics are known to be terrible dancers – they can hardly keep a tune. And when the civilization they study and teach has an unbeatable rhythm at its core, the awkwardness is all the more apparent. It's our duty in the Spanish departments to accelerate, to be in tune— in step—with the Iberian, Latino, and Latin American communities. It's about language, what we do, but also about politics dance, cuisine, history...(p. 10).

Despite the very personal nature of teaching Spanish to native speakers, the scholarship of teaching and learning in the HL community of practice is lacking in narratives, and this personal view of university learning to dance, or in the case of this study, learning to teach Spanish to native speakers has few examples to pose and analyze. Hence, I refer to literature outside the realm of this study: the journey of multicultural educators (Gay, 2000); experiences learning to teach a Spanish language heritage language class in a high school setting (Scalera, 2000); and university faculty learning to teach using *sentipensante* pedagogy (Rendón, 2009). An additional text and electronic resource by Johnson and Kelly Hall (2007) is a videotaped case study including interviews with HL faculty who teach less commonly taught languages (LCTLS). These HL faculty offer personal narratives that address their experiences teaching to heritage learners alongside non heritage learners. On the whole, these interviews pertain to personal accounts of change and/or implementation of practice and recommendations for practice/content. Worth noting, Johnson and Kelly Hall have developed interactive material that directly addresses many of the issues brought up by those teaching Spanish as a heritage language acknowledging the "complexities of these unique language learning environments" (p. 4). This case study also
focuses on the manner in which these teachers create "effectual learning communities" (p. 4), an important concept well described by Cranton (2006) in her discussion of the scholarship of teaching and learning.

Three compilations of personal narratives offer insight into the affective journey that educators take as they evolve away from traditional modes of teaching and learning to a practice that is democratic and inclusive. All offer the educators' stories as they learn to teach in multicultural communities of learners. Gay (2000) captures the narratives of thirteen educators who recount experiences of growing up, family, friends and their profession that have caused them to understand that their teaching needs to reflect and honor the diversity of their classroom. One of Gay's participants describes his journey that exemplifies experiential learning:

When I say that professional actions echo personal experiences, I am suggesting that I am who I am now and will be in the future in large part because of my past experiences and encounters. I am both a consumer and a creator of the echoes of my multicultural becoming. (Huang, 2000, p. 170).

Other participants discuss the personal aspects of their evolution including fear of failure, negative experiences in higher education. The culture of their background is also frequently part of their narrations, including the historical context of their ethnic group. Others mention those people and family members who have most impacted their becoming multicultural teachers. Participant M. Chen notes the importance of social experiential learning and "believes first hand, up-close, authentic experiences are the best multicultural teachers" (Gay, 2000, p. 13).

The pedagogical experiences of Rendón (2009) are presented in a study that she calls transpersonal research and focuses on university faculty engaged in sentipensante (feeling/thinking) pedagogy. The overarching theme is her own personal narrative explaining her
process of becoming a thinking/feeling educator in higher education, but she has also collected
the stories and personal narratives of other educators, hence making this a transpersonal narrative
methodology. The purpose of her study is in line with much of the recommendations that have
been made regarding heritage language teaching as well as the scholarship of teaching and
learning: "to assist in guiding the transformation of teaching and learning in higher education so
that it is intuitive in nature, emphasizing the balanced harmonic relationship between
intellectualism and intuition, teaching and learning" (p. 1). As Weimer (2006) points out, the
higher education environment does not always value the emotional and affective side of learning,
or sentipensante pedagogy. Hence, in trying to understand what she and others go through to
make this transformation, Rendón chose and interviewed fifteen faculty members from a variety
of universities and colleges who were teaching in a sentipensante pedagogy. These instructors,
while not language educators, were engaged and concerned with wholeness and authenticity in
their varied practices. Much of what these educators were asked by the researcher coincides with
my study of HL faculty learning to teach: why have these people chosen teaching as a career;
what is their philosophy on teaching and learning; what should their students learn; and what is
the relationship between the teacher and student in a sentipensante environment. The
environment that is described in this transpersonal study is precisely the one that is
recommended by the HL community of practice that was previously discussed in the preceding
section: it is a democratic, inclusive and student centered classroom and must reflect the
background and/or ethnicity of the students.

Rendón (2009) interviewed faculty involved in such a democratic environment who
voiced the difficulty that higher education practitioners face when attempting to create such a
thinking/feeling classroom. As soon as the "teaching becomes involved in personal development
and reflection, academic rigor is somehow compromised" (p. 121). High standards must be set while at the same time experiencing the break from teacher centered and rationally focused teaching and learning that is commonplace in higher education. Synthesizing the comments of the participants and reflecting on her own journey, Rendón (2009) urges that those involved in sentipensante pedagogy need to stop considering that rational knowledge is better than affective knowledge and at the same time, encourage collaboration over competition among the students.

As is very important in the HL classroom, learning should not be centered on error correction in the sentipensante environment. The personal narratives offered in this study provide insight to the scholarship of teaching and learning associated with my study of HL faculty.

The last study (2000) to be considered in this literature review is the personal narrative of a high school Spanish teacher, D. Scalera, who also instructs FL teaching methodology classes at a nearby college. Although her story pertains to secondary education heritage language classes, her feelings of being unprepared and overwhelmed due to lack of formal training as she learns to teach native Spanish speakers directly coincide with the intent of my study to discover the perceptions of the HL faculty as they learn to teach. As she prefaces her reflections on this learning process, Scalera notes that "we know little about teacher motivation" (p. 71). Her narrative reflects the affective side of this learning: upon being given the assignment to teach a Spanish heritage language class, she tells how she was "panic stricken" (p. 77), and afraid that the students' oral proficiency would challenge her and render her ineffective. She started the class as the teacher-authority: "I am here to teach you how to use your language properly" (p. 78), and when she tested the students on discreet phonetic concepts, they did miserably. Scared and frustrated, she called upon her own community of practice for help, and was provided with ideas that would allow her to leave the traditional language curriculum and in consonance with
Gay (2003) and those in the HL camp, focus on the message and not the form. Error correction was not working. Scalera refers to her experiential learning/situated learning as baptism by fire (p. 80) and she soon learned that she did not have to be the all knowing teacher. The makeup of the class changed from a "grammar" class to a language arts class and texts were chosen that were relevant to the students. Furthermore, students were encouraged to collaborate and co-instruct, and Scalera no longer felt the need to be the sole keeper of the knowledge. From her experiences, personal accounts of change, and personal narrative, Scalera contributes to scholarship of teaching and learning within the field of heritage language learning. She recommends that teacher candidates in the field of foreign language be apprised of current demographics in the schools and prepare to teach to native speakers. And in total agreement with those whose ideas have been previously discussed at length, Scalera states that "the most important leap a teacher or community can make, however, is to identify the rich linguistic ability of the heritage learners" (p. 81).

**Summary of Section**

This final section incorporated Weimer and Cranton's concept of the scholarship of teaching and learning as the framework to understand how university faculty involved in Spanish as a heritage language learn to teach and improve their practice. Such abundant experience-based pedagogical research is an encouraging sign that improving the teaching and learning is being carried out in earnest. Yet, while there are many excellent personal accounts of change and recommendations for practice that for the most part reflect the rational side of heritage language learning, the lack of personal narratives indicates that there is a need to study the affective and emotional evolution of those practitioners in the field. Such narratives inform the historical, cultural and linguistic journeys of those engaged in the community of practice that teaches
Spanish to native Spanish speakers, and offer a holistic overview of the profession.

Conclusion

In this chapter I reviewed literature pertaining to experiential learning and situative learning theories, the theoretical framework of this study. Following this, I discussed how the scholarship of teaching and learning connected the theoretical framework to understanding the evolution and process that HL faculty go through to learn how to teach Spanish as a heritage language. The literature review directly associated with the HL was divided into two parts: empirical and conceptual works that focus on the practice at large, and a section in which I examined the body of literature that encompasses the scholarship of teaching and learning, written for and by university HL faculty to improve their practice. In the following chapter, I discuss the methodology most appropriate to this study, narrative inquiry.
Chapter Three: Methodology

In this chapter the methodology selected for the study is examined and discussed. The purpose and research questions that pertain to this investigation are repeated for clarification. Following that, qualitative inquiry, the research paradigm used for the study, is examined and justified as well as narrative inquiry, the research design that guides this qualitative study. The background of the researcher is discussed, followed by a description of purposeful participant selection. The manner in which data are collected, analyzed and verified along with IRB considerations concludes this chapter.

Purpose of the Study and Research Questions

The purpose of this qualitative-narrative study was twofold: a) to explore the philosophical perspectives of faculty who teach Spanish to native Spanish-speaking heritage learners and how these relate to their practices from a culturally-responsive teaching perspective, and b) to better understand the personal and professional process of development by HL faculty in learning how to teach Spanish speaking heritage learners. The study was guided by the following questions:

1. How do HL faculty learn to teach Spanish to heritage learners?
2. How do HL faculty perceive their evolution within the context of their practice through personal and emotional growth?

I investigated and explored the perspectives and practices of faculty who teach Spanish to native Spanish speakers in university heritage language programs in the United States through a qualitative research design with suggestions of Marshall and Rossman (1995) for Exploratory and Descriptive Purpose of the Study, Riessman (1993), Clandinin and Connelly (2000), and Hiles and Cermac's (2007) suggested Narrative Oriented Inquiry. My qualitative research project
utilized narrative inquiry in order to acquire "rich and realistic detail" (Rubin & Rubin, 2005 pp. 2-3) that allowed me to see the development of the educators from a variety of lenses in context.

**Qualitative Research**

Rather than considering statistics and numbers to define a single reality, qualitative research, also referred to as naturalistic inquiry, looks at "the lived experiences of real people in real settings" (Hatch, 2002, p. 6) to uncover multiple realities. Major assumptions of this research paradigm include: 1) knowledge and meaning are socially constructed within the chosen context of the study or natural setting (Creswell, 1998; Denzin & Lincoln, 2005; Merriam & Associates, 2002; Merriam & Simpson, 1995; Schwandt, 1998); 2) a researcher (or observer or the interviewer) becomes the primary instrument in qualitative inquiry (Creswell, 1998; Merriam & Simpson, 1995); 3) the researcher collects data through multiple sources of collection such as semi-structured interviews, open-ended interviews; observations; or documents and artifacts (Clandinin & Connelly, 2000; Creswell, 1998; Hatch, 2002; Marshall & Rossman, 1995; Mason, 1996; Merriam, 2002; Merriam & Simpson, 1995; Patton, 2002; Stake, 1995); 4) purposeful sampling is utilized to obtain an "in-depth understanding [of the issue through] information rich" cases (Patton, 2002, p. 46); 5) the researcher inductively seeks themes through interaction with the participants and field texts (Creswell, 1998;) and 6) design is emergent through research of individuals, activities, events, processes and "broad cultural sharing behaviors of individuals or groups" (pp. 176-177).

Qualitative research is an appropriate course of study to explore the development or education of HL faculty. As Merriam and Simpson (2000) point out, qualitative research is especially valuable to those involved in adult education and training because "uncovering the meaning of a phenomenon" (p. 97) in the context of the real world can help educators improve
their practice. They further describe qualitative research as a way to "achieve an understanding of how people make sense out of their lives, to delineate the process of meaning-making and to describe how people interpret what they experience" (p. 98). This was precisely the goal of this investigation; I explored the experiences of HL faculty in the process of learning to teach. Stake (1995) defines a qualitative study as being "holistic, empirical, interpretive and empathetic" (pp. 47-48). The holistic characteristics of this type of inquiry coincide appropriately with the socio cultural phenomena of heritage language education, especially in the context of whole-person or culturally responsive pedagogy. Through qualitative research "you can extend your intellectual and emotional reach across age, occupation, class, race, set and geographic boundaries" (Rubin & Rubin, 2005, p. 2).

**Narrative Inquiry**

Through narrative inquiry, the stories or narratives of HL faculty are the data collected and analyzed that allowed me to understand their process or journey in learning to teach Spanish to heritage learners. This research design is a qualitative methodology that primarily relies on data collected as lived experiences narrated in the first person (Clandinin & Connelly, 2000). It shares the same major assumptions of qualitative inquiry but is based on biographies and stories which have a beginning, middle and an end (Merriam, 2002). Also known as life history, oral history, autoethnography or autobiography, these stories "carr[y] the shared culture, beliefs, history of a group...a means of experiencing our lives" (Durrance, 1997, p. 25). By eliciting cultural themes as well as beliefs and experiences, a life story can help to better understand the culture of an individual, an organization or program being studied (Riessman, 1993; Rubin & Rubin, 2005), or as in my case, the cultural themes of programs for heritage language acquisition and their respective faculty. Narrative inquiry utilizes biographical, psychological and linguistic
approaches (Merriam & Associates, 2002) as methodologies to understand these life stories. This particular study was interested in aspects of all three: "turning point experiences, and others" (p. 287) in the biographical approach; "thoughts and motivations" (p. 287) that make up a more holistic psychological approach (Rossiter, 1999, p. 78); and linguistic aspects of HL faculty as they teach Spanish as a heritage language. I sought to uncover the influences and people that led these HL instructors to become educators; what these teachers were thinking and feeling as they learned how to teach Spanish as a heritage language rather than a foreign language, and how the linguistic variations of the heritage language students impact the whole-person and/or culturally responsive pedagogies of the practices being reported. The appropriateness of narrative inquiry and what I discovered in this type of study has been supported by researcher Gill (2001) who wrote: "Stories recreate experience in ways that allow the personal, cultural, and historical ground to remain present" (p. 1).

**Narrative inquiry as a research design for educational studies.**

A approach to narrative inquiry that coincides with many ideas of Clandinin and Connelly (1990) in many respects and is quite appropriate for this study is posited by Riessman (1993). She offers that "because they are meaning-making structures, narratives must be preserved, not fractured by investigators, who must respect respondents' way of constructing meaning" (p. 4). Contrary to methods of narrative analysis that organize the themes of the stories across the various stories and story tellers, Riessman looks at each narrative as a unit. Her idea of organizing by themes is within each individual narrative, rather than across the aggregate group of interviews. Within the narrative, she relies on Burke's breakdown to understand the structure of narratives: **act, scene, agent, agency, purpose** and correlates each with a question. Act refers to what happened?; the scene is the setting, the where and when, agent is the one who did it, how
this person did it is agency, and purpose is the why of the matter. Also of importance to Riessman is the linguistic and sequential nature of the story which impacts the collection of data, the analysis and the trustworthiness of the research. Later in this chapter I look at the data collection, analysis and verification of data involved in narrative inquiry in more depth.

Riessman's concept of narrative inquiry involves five levels of representing one's experience. The first level, attending to experience, is the actual interview process, and she explains that she "make[s] certain phenomena meaningful...actively constructing reality" (p. 9). "By talking and listening, we produce a narrative together" (p. 10). This notion of co-constructing and coauthoring in narrative studies is a position also held by Clandinin and Connelly (2000), Marshall and Rossman (1995), and Johnson-Bailey (2002). Riessman's second level, telling about experience, relates the way that she tells about the story or the experience. She "stitch[es] the story together" (p. 9) as she outlines the standard elements of storytelling: setting, characters and plot. Transcribing experience is the third level and she warns that it is "incomplete, partial, and selective" (p. 11) and cannot reproduce the storyteller's voice. Furthermore, she makes this very apt analogy: the researcher or transcriber can ignore information just as the photographer can choose to omit certain aspects of photo being taken. One's methods of transcription can certainly create a different scenario and hence may emphasize or de-emphasize elements of the story. Following transcription come the level of analyzing experience. Her method of analysis consists of finding "similarities across the moments in an aggregate summation" (p. 13) of the story. The final level that Riessman refers to is reading experience. She posits that a text is not owned by the author but rather by the readers who bring their own background and experiences to the text. Truth is not approachable in the text she explains because "all texts stand on moving ground" (p. 15).
Particularly supportive of this research design for a study delving into the educational arena are Clandinin and Connelly (1990) who opine: "education and educational research is the construction and reconstruction of personal and social stories; learners, teachers, and researchers are storytellers and characters in their own and other's stories" (p. 1). They suggest that stories, autobiographies, journals, field notes, letters, conversations, interviews, documents, photographs, artifacts and lived experiences can all contribute to the "construction of social narratives" (2000, p. 115). Hence, I collected the autobiographies of the participating faculty through interviews. Quite important aspects of data collection were documents that the participants shared with me and the field notes taken throughout the process and during the interviews that contain conversations, autobiographies, and lived experiences of these teachers.

These discussions on narrative inquiry or life stories, and philosophies of education reflect back to Dewey and his view that experience is what drives and forms 'genuine education'. Clandinin and Connelly (2000) state that Dewey's idea of experience as "both personal and social" (p. 2) that encompasses "continuity and interaction" (p. 32) has been a very important factor in their work surrounding narrative inquiry, or the study of lived experiences of people. They explain: "[f]ollowing Dewey, our principal interest in experience is the growth and transformation in the life story that we as researchers and our participants author" (p. 71). Additionally, telling the stories of those lived experiences is a way to for both the researcher and the participant to come away with a better understanding of themselves. In a similar vein, Marshall and Rossman (1995) write that the greatest characteristic of these lived experiences told as stories is the voice they give to participants and the researchers alike through a variety of real contexts and histories. These narratives are "always coauthored" (Merriam, 2002, p. 287) by the participant, the researcher and the data. Hence, not only is this type of research design
appropriate for eliciting the lived experiences of the faculty being interviewed and for understanding my own practice through the data, it embraces the theoretical framework of experiential learning / situative cognition. The experiences of the participants and my own as the coauthor and storyteller manifest themselves in Dewey's idea of 'genuine education' through experience. "Experience happens narratively…narrative inquiry is a way of understanding experience" write Clandinin and Connelly (2000, p. 19) and they extol the need to research education from the perspective of a storyteller. They elaborate further that this type of research design is one that necessitates the collaboration of the researcher and the participants through the collection of all their stories in a particular place and time, in a particular social context.

Likewise, Riessman elaborates that "individual narratives are situated in particular interactions, but also as social, cultural and institutional discourses" (p. 61). For my study, the 'place' or "interaction" takes place within the context of HL faculty both learning to teach and in their practice. The particular time frame investigated is a "continuum" (p. 2) that extends from the earliest experiences and memories of the participants that have had an impact on their decision to teach, up until the present day. The social context is the community of practice which includes the classroom and the interaction of the instructors and their HL students. Therefore, this educational research is the culmination and combination of stories and experiences told by the HL faculty in which I also see myself as a character, a storyteller and a coauthor.

This image of stories being coauthored is pre-eminent in J. Johnson-Bailey's (2002) overview of her personal engagement within narrative inquiry or as she calls it, "dancing between the swords."... "[C]onstructing a narrative is a joyous balancing act among the data, the methodology, the story, the participant and the researcher: the metaphorical swords" (p. 323). She explains that this balancing act requires that the researcher must accurately and ethically
represent the data, analyze it and in order to validate it, Johnson-Bailey would have the participant "read, react to and approve the narrative" (p. 324). She also described the system that she uses to code and analyze her data from interviews. The questions are erased with highlights summarized, and then she groups and analyzes the various themes. In one particular case, she was directly referring to an interview with an African American woman so it was important to not only analyze the biographical and the psychological aspects, but to also delve into the linguistic analysis as a way to include the cultural elements of the narration. In my interviews of faculty who teach Spanish as a heritage language, these three aspects including the linguistic aspect are important elements in my narrative inquiry because linguistic variation is a key element of heritage language acquisition. Johnson-Bailey's overview of narrative inquiry provides a holistic account of the process.

In narrative research, part of this balancing act as previously described by Johnson-Bailey (2002) is the responsibility of the researcher/storyteller/coauthor to represent or interpret the stories and analyze the narratives through the lens of his/her discipline or perspective. Stake (1995) writes that the researcher, or in this case the "biographer, recognizes that life occurs against changing times, that it has uniqueness, yet holds much in common with the lives around it" (p. 97). Taking on a heuristic aspect, the lives the biographies or life histories are not just those of the participants but also the researchers whose lives fade in and out of the research (Clandinin & Connelly, 2000). As someone who has "personal experience with and intense interest" (Patton, 2002, p. 107) in the faculty who facilitate heritage learners coming to re/learn Spanish, my investigation has included a wealth of self-discovery. Because I myself teach heritage learners in classes for Spanish as a Foreign Language and because I supervise teacher candidates, many aspects of the narratives that I have obtained shed light onto my own practices.
I am intensely interested in improving my own practice teaching as well as understanding how teacher candidates under my supervision learn to teach from experience. Furthermore, although these collected stories hold their own "uniqueness", these narratives and lived experiences inform a common story of how HL faculty learn to teach heritage language learners.

Literture specifically relating to narratives and heritage learners.

Literature that directly relates to heritage learners and/or culturally responsive teaching describes the relevance of narratives, or story telling as a tool for educators to learn more about their practice as well as a vehicle for folks as a whole to write, hear and read about authentic 'lived experiences' that reflect the intellectual, cultural and emotional perspectives of Latinos (Stern, 2004; Webb & Miller, 2000; Rendón, 2009). Gay (2003) points out that "narratives are valid and viable ways of knowing for teachers and students" (p. 6). Latina author Anzaldúa (1999) writes cuentos [stories] in Spanish, English and nahuatl to convey her lived experiences living in the borderlands, between races, genders, cultures and countries. It certainly appears that narratives have the capability of promoting a holistic understanding of the community of practice, the practitioners and the students that are involved in learning and teaching Spanish as a heritage language. A proposition of this study was to put together the stories of HL faculty that relate to their general educational philosophies and perspectives that at the same time acknowledge the cultural importance of the narrative that is inherent within the Latino community.

Background of the Researcher

The narrative or biographical nature of this study suggests that the researcher and the participants are co-authors in a well-balanced "sword dance", the metaphor previously referred to by Johnson-Bailey (2002). Additionally, coauthoring these life stories certainly draws on my
background in Spanish literature. In relation to my background as an educator, Clandinin and Connelly's (1990) remarks elucidate the appropriateness of a narrative inquiry to learn about faculty involved in university programs for Spanish speaking heritage learners: "[E]ducation and educational research is the construction and reconstruction of personal and social stories; learners, teachers, and researchers are storytellers and characters in their own and other's stories" (p. 1). Hence, it is important to disclose that I am a learner, a teacher and a researcher who sought both personal and social stories that resonated with me and informed the issue of how heritage language faculty learn to teach Spanish speaking heritage learners. Riessman (1993) concurs, adding that the research needs to discuss how she is situated in the narrative in order to "open up these interpretive issues for the reader (p. 61). Presently, I am a student finishing a doctoral program, learning how to be a researcher. I teach Spanish to both native and non native speakers of Spanish at a state university, and I teach methodology and supervise student candidates who are learning to teach world languages K-12. These multiple roles offer me a variety of perspectives from which to contemplate both this issue and the qualitative research design most appropriate for it.

The previously cited description of qualitative study as being: "holistic, empirical, interpretive and empathetic" (Stake, 1995, pp. 47-48) strikes a chord with me in the way I wished to interpret and record the stories of HL faculty. As a person who also is directly connected to native Spanish speakers placed inappropriately in Spanish as Foreign Language classes, I am indeed empathetic to their needs and I wish to understand the whole picture, not just mere details or statistics. Furthermore, I have "personal experience with and intense interest" (Patton, 2002, p. 107) in particular with how teachers learn to teach and especially in the faculty who learn to teach Spanish to heritage learners with little formal education in that direction. I was not be able
to distance myself from their narratives; their stories have much in common with my own. Hence, as I analyzed the data of others, my own autobiography became entwined with the narratives of the faculty whom I interviewed.

Additionally important in this disclosure is the fact that I find myself shifting between philosophies of adult education. In one sense, interpretative is the research paradigm most aligned with my epistemologies. Humanistic, critical humanistic - yes, for I do not feel that I have the right to impose my values, but at the same time, my values and philosophies of teaching certainly do impact my research and my work. Yet, Paolo Freire's opinion that education can never be neutral forces me to accept that research that uncovers the lived experiences of HL faculty is potentially emancipatory in nature and hence Bloom's (2002) thoughts on this resonate with me: "Narrative research is a methodology than can be used by all researchers who have 'liberatory' hopes for research" (p. 310). It is also germane to note that I am not Hispanic and Spanish is a second language that I learned from a privileged position. Additionally noteworthy is that throughout this study, I viewed myself equally as a teacher of teachers and a Spanish instructor to heritage learners and non heritage learners.

**Participant Selection**

Purposeful selection of the participants who would share their lived experiences was a very critical step in this narrative inquiry. Because this study was not concerned with percentages or statistics but instead understanding stories, finding participants who were most able to provide a "rich and realistic detail" (Rubin & Rubin, 2005, p. 2) of their experiences and who met the criteria described below best informed this qualitative/narrative study (Merriam & Associates, 2002).

Patton (2002) maintains the importance of selecting "information rich cases…to
illuminate" (p. 46) the research questions that undergird this study. Hence, the first criterion was that participants be university faculty with a graduate degree in Spanish language, literature or linguistics or second language education. They also needed to have direct experience with the practice of teaching Spanish as a heritage language to native Spanish-speakers. In addition, faculty known in the field of heritage language education or SNS due to the quality/effectiveness of their teaching practice were selected through "intensity sampling" (p. 234). Patton defines this type of purposeful sampling as research that "seeks excellent or rich examples of the phenomenon of interest, but not highly unusual ones" (p. 243). Furthering this notion, it is Patton's contention that in this type of sampling, having participants that reflect the focus of interest "intensely but not extremely" (p. 243), keeps the data from becoming skewed toward one extreme or the other, and allows for a larger body of faculty from which to select. Hence, the participants were selected if they were members of a professional organization that addresses Heritage Language Acquisition, such as American Council on the Teaching of Foreign Languages (ACTFL) and its special interest group devoted to the study of heritage language learning. Participants have taught or are actively teaching Spanish to heritage learners at an accredited university, and may have done research and/or presentations that directly deal with HL teacher/faculty pedagogy and preparation. In fact, there were few participants that I had heard present and/or have written articles that I have referred to in this study that I was able to interview. An additional form of participant selection was done through "snow or chain sampling" (Patton, p. 237), which is asking those in the profession whom they know who might also be considered. This study and selection of participants was not be geographically constrained.

From this pool of HL faculty, those that adhere to and teach to the principals of culturally
responsive teaching, including a whole-person pedagogy were invited to participate. I ascertained through the recruitment material and correspondence that in their practice they embrace "cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students" (Gay, p. 29, 2000). Both the cultural and linguistic diversity of these Spanish speaking heritage language students must be incorporated into the curriculum (Banks, 2000; Gay, 2000, Leeman, 2005); for example, texts written by Latino/a authors such as Anzaldúa, Francisco Jiménez and Sandra Cisneros that directly relate to the situation of the heritage learners should be a part of the course of study (Carreira, 2007). Participants needed to have in place teaching strategies that take into account that "heritage language development [is] a linguistic, social and cultural phenomenon" (Brecht & Ingold, 2002, p. 4). Another criterion in the selection of participants is to consider a curriculum that guides the heritage learners toward a more formal variety of Spanish if they wish to use it for academic purposes, but "correction should not be the framework" (Potowski, 2002, p. 4). Consequently, the manner of instruction reflected that the heritage students' Spanish is affirmed as the language that they will continue to use with friends and family. Hence, a teaching perspective that includes affirmation of the heritage language rather than treating it as a deficient language was another important criterion in the selection process to discover HL faculty who adhere to culturally responsive teaching. The faculty members who met these criteria were then asked to participate in this narrative inquiry involving data collection through audio-recorded face to face interviews. All procedures required by the researcher's university IRB were followed and informed consent was obtained. Ten HL faculty make up the sampling, keeping in mind that Patton (2002) argues that the selected participants themselves have more impact on a qualitative study than the number of participants: "The validity, meaningfulness, and insights generated from qualitative inquiry have more to do
with the information richness of the cases selected and the observational/analytical capabilities of the researcher than with sample size" (p. 245).

As soon as IRB permission was obtained, I sent fifteen emails to university faculty who were listed as teachers of Spanish as a heritage language on their department's webpage. From these fifteen, three responded and I set up interviews. At a workshop specifically for teaching heritage languages, I met one of my participants and I was able to interview her that same day. As a member of a special interest group that focuses on the education issues of native Spanish speakers, I had access to their list serve and I sent out an invitation to participate in my study. From that posting, four educators responded and two of these I was able to interview at another professional conference. I met two more educators that met the criteria at that professional conference and they agreed to be interviewed during those three days. A third person at this conference was also one of the fifteen participants that I had originally emailed and although she had not read the original email, she felt that her story would add to the body of knowledge and I was able to interview her as well during the conference. I met two other participants at the conference who were very interested and engaged in the practice of teaching Spanish to heritage learners and I was able to interview one of these at the conference and the other agreed to be interviewed at a later date. I also interviewed a person that I had known previously.

Data Collection

Merriam and Simpson (1995) provide this categorization of collecting data for a qualitative study: semi-structured interviews, open-ended interviews; observations; and/or documents and artifacts. The interview process itself is the focus of authors Rubin and Rubin (2005) who discuss how qualitative researchers learn by listening, watching and observing real people in their real life settings. They also make the distinction between questions or issues that
require a statistical approach for which a quantitative study would be preferred, versus personal, political and/or social issues that are best informed by in-depth interviewing. The two most common modes of interviewing are: the open-ended question is used to get an essence or general "flavor" (p. 4) of the phenomenon, while the semi-structured questions are more focused in nature. Clandinin and Connelly (2000) whose work specifically addresses narrative inquiry, rely on oral history interviews, or biographical interviews, to elicit autobiographical information for the "construction and reconstruction of personal and social stories" (1990, p. 1) for educational research such as this. They also subscribe to the use of many types of documents and artifacts, such as photographs and memory boxes that "trigger memories of important times, people and events" (p. 114) to fill in the gaps of the research. Field notes which may include journals and reading logs are another valuable source of data that offer "thick, rich descriptions" (Merriam & Simpson, 1995, p. 101) in narrative studies.

The data collection took place during the course of seven months. As I am a full-time faculty member at a state university, the time frame had to coincide with both my teaching schedule and that of the participants. Follow-up and clarification questions were done by email although face to face contact is much preferred by this researcher. The initial selection of participants commenced as soon as IRB approval from Penn State University was obtained and those willing to participate signed an informed consent allowing me to record the interviews, and analyze the collected data.

I conducted ten interviews after I received a signed consent form starting in July 2010 and ending in January 2011. All of these interviews were recorded in offsite locations with a digital recorder. Some of these participants shared documents such as teaching materials, ideas for further research, and application of student work for further research. Field notes are another
important part of the data collection process. Although the interviews previously described were
audio recorded, taking notes prior to the conversation reminded me of the "general flavor" that
might have gone unnoticed in a recording. Furthermore, note-taking assisted me in determining
possible follow-up questions to fill in missing information and clarify themes and concepts
(Rubin & Rubin, 2005). I did not take extensive field notes, however those I took helped situate
me when I listened to the interviews. My participants answered a few questions prior to the
recorder being turned on and I wrote their responses down. For example, I asked them what they
wanted me to use as their pseudonym, how many years total they had been teaching, what
degrees they had obtained and where they were teaching.

The preceding views on narrative inquiry are quite helpful, however, the particular
approach to narrative inquiry and data collection that was most appropriate to my study of
heritage language faculty is that of Riessman (1993). As previously mentioned, she believes that
the stories or narratives should not be reduced to themes, but should be kept intact. Additionally,
it is her view that the data be collected by using five to seven broad questions that allow the
narrative to unfold, and she discusses the value of using visual aids to further the story's
development. She describes the interview process as "conversations in which both participants –
teller and listener/questioner-develop meaning together (p. 55) once again bringing to mind that
concept that narrative inquiry is co-authored by researcher and participant alike.

The qualitative interviews that inform this study of HL faculty consisted of broad
questions as suggested by Riessman (1993) and both open-ended interviews and semi-structured
or focused interviews were used to better understand or clarify the stories (Rubin & Rubin,
2005). As the open-ended questions were used to get at the "general flavor" (p. 4) of the issue, I
began the interviews with these. I started out asking the HL faculty how they feel about
teaching Spanish to native Spanish speakers as a heritage language rather than a foreign language. From these answers, follow-up questions were used for clarification and to determine how to focus the questions toward the process that these faculty went through as they developed into HL faculty. Focused questions delved into the background of the educators, the whys, the whats and the hows that were part of this process. I wanted to know at what point in their lives they decided to teach and what factors, if any, inspired them to choose education, in particular Spanish. These questions elicited biographical information that offered the researcher the lived experiences or lived stories of these educators. The subsequent questions focused on the teaching careers of these instructors to better understand the changes they have experienced as they evolved from teachers of Spanish as a foreign language to teachers of Spanish as a heritage language. Other focused questions were asked to ascertain the experiences these educators had trying to teach Spanish to these heritage students in a non-specialized curriculum. These interviews lasted up to an hour. Because the purpose of this study is to understand the evolution of the faculty involved in this practice, narrative inquiry is most appropriate to elicit their histories and their lived experiences both in and out of their practice. In the appendix, samples of interview questions can be found. Although I had my questions out at all times, some of the participants could not contain their comments. One of my participants did not even wait for the first question before she started telling me all about her practice. I found that I needed to listen to the participants in the way they chose to tell me their story. When they had exhausted a theme, I interjected with some of the questions that I needed to ask. Sometimes the transcriptions of these interviews had to be totally untangled so that I and the subsequent reader could follow it in some sort of order. I also found that language was indeed an issue during these interviews. Some of my participants were much more Spanish dominant than English dominant.
and their ability to articulate feelings and emotions spontaneously was difficult for them.

**Data Analysis**

Either during the data collection process or immediately after, the interviews were transcribed so that I could look for themes and pieces of the puzzle. In accordance with Riessman’s (1993) philosophy on narrative analysis and for the purpose of this study, I kept the stories intact and themes that appear within each story were discussed. Her recommendations for analysis are "close and repeated listenings, coupled with methodic transcribing [that] often leads to insight" (p. 60). Cranton (2010, personal communication) likewise recommends the immersion of the data through repeated listening of the tapes to better understand. Pillow (2002) also suggests immersion into the data: "listen to it, read it, touch it, play with it, copy it, write on it, color code it, over and over again" (p. 396). Weis and Fine (2000) and Clandinin and Connelly (2000) subscribe to the use of computer software to help decode the texts in addition to manually coding the field notes and manuscripts. I found that I was able to discover commonalities and uniqueness without this type of computer software, although I frequently used the search key option on Microsoft word to find both commonalities within the narratives but to also find substantiating literature from the first three chapters of the study.

**Analysis of faculty interviews.**

As someone who appreciates the face to face contact of an interview more so than recorded interviews, the field notes that I took during these conversations offered me a better idea of the flavor of the discussion while I simultaneously sought themes in the narratives. Hence, the analyses commenced with the interviews themselves as I elicited the HL faculty's narrative or lived experiences. Rubin and Rubin (2005) suggest that the researcher look at each interview individually to understand what clarification is needed and how the interview could be
more effective. I attempted to transcribe each one as soon as possible in order to keep that "flavor" fresh in my mind. I transcribed my own data with Express Scribe, an online audio transcriber that I control with a foot pedal. Educator and researcher Patricia Cranton (personal communication, 2008) has commented that doing one's own transcription allows the researcher to start processing the data and coding immediately, or as Pillow (2002) and Riessman (1993), suggest, I immersed myself in the data in order to make meaning of these stories. When all interviews are conducted and transcribed, Riessman recommends that the researcher look for similarities across the board that inform the issue rather than creating a "hybrid story" (p. 13) that recreates many stories into one.

I searched and listened "to discover variation, [to] portray shades of meaning and examine complexity" (Rubin & Rubin, 2002, p. 202) in the narratives that I heard. The field notes and transcriptions became a "working interpretive document" (Denzin & Lincoln, 1998, p. 30) that I kept revising, reading, feeling, processing. For me, it was especially helpful to replay the interview once I had finished the transcription. Not only did this help me make corrections, but it once again reminded me of the "flavor" of the interview. The exact nature of the coding depended upon the interviews and I followed Pillow's suggestions and did this manually. Although some researchers subscribe to software that is able to search for common threads, this method was not ultimately utilized.

The three lenses that Johnson-Bailey (2002) used as coding devices in the account I recently described are the most common in the narrative analysis: biographical, which deals with themes of gender, race, family of origin, other people; psychological, a lens made up of the personal, thoughts, motivation; and finally the linguistic lens which deals with analysis of the narrative itself. I ended up utilizing all three but I found that the psychological lens in particular
resonated with a recurring theme in the teaching and philosophy discussion - holistic and wholeness. This lens is "holistic in that it acknowledges the cognitive, affective and motivational" (Rossiter, 1999, p. 78), and dovetails with the philosophies of Rendón, Palmer, Freire, hooks, Gay, Anzaldúa and Dewey that support a holistic approach to education. It is additionally compatible with the proposed theoretical framework of this study, experiential learning, previously described as a "holistic integrative perspective on learning that combines experience, perception, cognition and behavior" (Kolb, 1984, p. 21). I now discuss each of these three lenses and how they inform my study.

**Biographical lens.** My research questions dealt with the process, events, people, and the development of HL faculty. Data that contributed to the biographical nature of narrative inquiry reflected the people and family members that have influenced the faculty. I was interested to learn what teachers or friends and family made an impact on the educators' decision to teach, and who further inspired them to teach Spanish to heritage learners. Because heritage language acquisition concerns race and Latino affairs, the interviews allowed me to explore the role that race and ethnicity have played in the faculty's process of learning to teach HL learners.

**Psychological lens.** As this lens is considered a holistic manner of viewing the data (Rossiter, 1999), I also focused on themes dealing with the cognitive, affective and motivational aspects of the HL faculty process of learning to teach. It was important to learn how and why the faculty learned Spanish, and how their formal education and experience in the classroom impacted their teaching practice. Furthermore, the emotions that these teachers felt at different stages throughout this development shed light on the whys and hows of their choice to teach. Particularly of interest to this narrative inquiry was learning what lived experiences motivated these people to teach Spanish as a heritage language rather than as a foreign language.
**Linguistic lens.** The linguistic diversity of U.S. Spanish speakers is widely known and acknowledged as a challenge to both the student and the HL instructors (Carreira, 2000, 2007). Hence, the interviews are a source of data that inform the linguistic aspect of the HL faculty practice, which allowed me to see how linguistic differences are treated. These interviews also helped me understand how the faculty member utilizes culturally responsive teaching and whole person pedagogy in regards to the linguistic variations of their students.

**Subjectivity in narrative analysis.**

The qualitative researcher must keep subjectivity in mind when analyzing data (Ayala, 2002; Bloom, 2002; Clandinin & Connelly, 2000; Denizen & Lincoln, 2005; Patton, 2002). Bloom discusses the important consideration of subjectivity within the framework of narrative analysis. It is her belief that the researcher must "come clean" and disclose his/her "self-reflexivity and positionality" (p. 290), rather than repress it. Because stories of lived experiences are complex and "messy", one's subjectivity is "nonunitary" (p. 300), shifting from the grand narrative hero to victim, from positions of strength, to positions of shame or weakness all in the same story. Clandinin and Connelly likewise ponder the tension created with "boundaries between thinking according to the narrative inquiry and thinking according to the grand narrative" (p. 29) that may be evident in the responses of the participants. Likewise referring to borders, Bloom says: "situated responsiveness [or] speaking from the boundaries mean that the defining lines between subjective positions often become blurred and ambiguous" (p. 301). She reminds the researcher that not only is it necessary to understand the subjectivity of the participants, but the researchers must "examine who we are" (p. 303) as well as the data that are analyzed. "Men and women . . . must examine their own narrative construction . . . to understand their complex, ever-changing subjectivities" (p. 304). Jennifer Ayala touches on this same subject
of complex subjectivity. As a Latina researcher, she felt obliged to remain neutral and "repress [her] insider knowledge" (p. 102) while doing a narrative study of Latina women and daughters. But, seeing herself in "overlapping insider/outsider status" made her feel that drawing on her own lived experience was not legitimate. She states that perhaps it is time to leave the "tidy box" of neutrality and "remember our insider knowledge" (p. 104).

All these suggestions concerning subjectivity were regarded as I analyzed the stories of HL faculty; I heeded Ayala's (2002) advice to leave the neutral "tidy box", understanding that throughout the entire research processes, I have been both an outsider and an insider, and that it is our coauthored stories that ultimately make up this analysis. As I previously stated in the Participant Background section, it is not only the multiple realities and positions of those educators/learners that I interviewed that impact the stories that I unraveled and wove, my own multiple identities as learner and researcher, Spanish teacher to both English speakers and Spanish speakers, and teacher of teachers were part of the construction. Additionally as pointed out by Clandinin and Connelly (2000), and Bloom (2002), I was constantly on guard for shifting subjectivities and grand narratives in the stories that I heard as a narrative researcher/interviewer, and likewise those of my own narrative construction.

**From interviews to research texts.**

In Chapter Three, I referred to a number of researchers who advocate the type of rich data that can be acquired through narrative inquiry, although my method of analysis of the field texts or rather transcribed interviews follows for the main part the tenets of Riessman (1993). Clandinin and Connelly (2000) suggest that the field texts will offer an overwhelming amount of raw data, and that the researcher needs to "narratively code" (p. 131) transcribed interviews, field notes and other data collected in order to create a research text. Indeed, when I had finished
transcribing these interviews I found myself with a very large amount of raw data. These same
narrative researchers describe field texts as having a "recording quality [while the research text
reflects] patterns, narrative threads, tensions, and themes" (p. 130). I attempt to keep that
"recording quality" in my rewoven narratives, but rather than looking at these narratives for
common themes throughout, I kept each interview as a separate entity and intact according to
narrative researcher Riessman. Keeping each story intact, I organized and reinterpreted these
narrative texts as individual stories/narratives of university instructors teaching Spanish as a
heritage language so that the historical elements and processes were highlighted. Riessman
chooses to see the text in terms of cohesion. Is it "thick"? (p. 67), relating to these three levels:
global, local and themal. Within each narrative, Riessman suggests that the global aspect refers
to the goals of the narrator in terms of the story he/she is relating. The local aspect takes into
account linguistic devises that the narrator uses to relate the different parts of the story. Themes
within each narrative make up the themal element as Riessman points out that narrators develop
a theme or themes that are repeated over and over again in an interview.

I applied these three levels that Riessman suggests as I turned the raw data, or the
transcription, into a narrative that would make sense and have a semblance of order. Even as I
listened to the recording of the conversation while transcribing, I began to think themally, in
terms of how I would analyze and organize the data. Frequently I had to re-listen to the
interviews for clarification after they had been transcribed. I then printed out the transcription
and read it, considering at the time, how I could best retell the story of the participant. Frequently
it was this reading of the transcribed conversation that helped me "see" the story that was
unfolding. It was additionally helpful for me to let the events of the narrative "percolate" before
I actually turned data into readable accounts. For some of the more complex narratives, I coded
them to get them in chronological and thematic order. With others, I was able to follow the same order of the conversation, emphasizing particular themes or ideas that I had found in the review of the literature. Others, however, were not told in a chronological order, and I had to weave and reweave the narrative so that the reader could follow the text as well as look at the different themes that were emerging. In particular, one of the participants described every course in her school's curriculum and how each one applied to teaching Spanish as a heritage language. For this interview I had to carefully re-organize her description of her practice and focus on which classes she actually was teaching. Ultimately I kept narratives intact and reconstructed them all themally by combining similar ideas and/or by organizing the stories in a somewhat chronological order.

Additionally pursuant to the advice of Riessman (1993), I organized and rewove these stories together globally by trying to honor the narrator's goals of telling me his/her story. In all cases, I used the words of the participants verbatim, applying the local or linguistic element of the analysis so that both I and subsequent readers of this study might "hear the conversation" through the manner that I had reconstructed the interview. In fact, one of my participants in a member check was astonished at the number of times that he had uttered the filler "you know." As I rewrote these stories, I attempted to recreate the verbal emphasis that these participants gave to particular parts of the conversation so that the reader could appreciate the emotional impact attached to their stories and to approach that "recorded quality" that was suggested by Clandinin and Connelly (2000).

Once I had ten separate narratives that read like stories and which make up Chapter Four, I analyzed them again and looked for both commonalities and uniqueness. In writing Chapter Five, I looked at these similarities and differences as they applied to experiential learning theory,
culturally responsive teaching and the scholarship of teaching and learning, and I then connected these areas with the literature review in Chapter Two. My final application of these narratives was to answer my research questions and to explain the significance of these narratives and their impact on the practice of teaching Spanish as a heritage language and adult education.

**Dependability Strategies**

The dependability of narrative inquiry is not ascertained from methods that one uses to validate quantitative research and statistics. Although qualitative inquiry in general is verified through conformability, credibility/authenticity and dependability, Clandinin and Connelly (2000) offer that credible narrative studies need its own language "not squeeze[d]" (184) from the qualitative norms. Hence, their nomenclature "apparency, verisimilitude, transferability, avoiding the illusion of causality" (p. 184) differ from other criteria used to judge/verify qualitative inquiry and will be used in combination with those terms used to discuss qualitative inquiry. They also opine that good narrative is authentic, adequate, and plausible with "an explanatory, invitational quality" (p. 185).

For dependability, these authors recommend triangulation, which is using multiple sources of data collection; and member checks, having participants read the transcriptions and interpretations to approve or disapprove, as was mentioned in Johnson-Bailey's (2002) overview of narrative inquiry. Moreover, Merriam and Simpson (1995) suggest that colleagues read and review findings; researchers must disclose ('come clean') what their assumptions or biases might be; and additionally, if the data collection takes place over a period of time, it may be assumed that the research will become more credible as more of the issue is understood. Patton (2002) offers the same methods of validation and adds that rigor, credibility and reputation of the researcher, and a belief in qualitative inquiry are elements that he finds necessary in order to
insure credibility of a qualitative study. Furthermore, he writes in bold: "Keeping findings in context is a cardinal principle of qualitative analysis" (p. 562).

Riessman (1993) has a strong view on validation; she points out that someone's personal story or narrative is not to "be read as an exact record of what happened nor is it a mirror of a world out there" (p. 64); what the researcher must strive for is trustworthiness. In order to achieve trustworthiness, there must be an element of persuasiveness with the data coinciding with the theoretical framework of the research. Although she does not use the word triangulation as a method to test for trustworthiness, she describes the process of member check or showing the interpretations of the researcher to the participants as a method to learn more about what they think. But she gives a warning regarding member checks: "human stories are not static, meanings of experiences shift as consciousness changes" (p. 66). Coherence criterion, which I previously discussed, counts on the research being globally, locally and themally coherent. In other words, the research does not appear to be "ad hoc" (p. 67). Finally, Riessman discusses the pragmatic use of research as a validation criteria. If the community of practice relies on the research and accepts its value, it has pragmatic use. This concept also features strongly as a tenet in the scholarship of teaching and learning: a body of scholars and educators researching and sharing that research in order to improve their practices.

After writing up a narrative from the raw data or transcription, I sent it off via email to the participants. For some, I had to send it off more than one time. Most of them responded that everything was fine and a couple of them thanked me for including them in this study. One did not comment on the content but wanted to let me know that there was a spelling error and a few typos. Another decided that the narrative might be too invasive and potentially offensive for the people who were being discussed and we removed or paraphrased certain areas. One participant
was afraid that the narrative that I had constructed might not be clear enough but did add that because I prefaced each section, that I had in all probability made that section comprehensible.

**Transparency.**

Clandinin and Connelly specifically discuss transparency in narrative inquiry. Apparency or transparency are their terms that most coincide with confirmability in qualitative analysis. Hiles and Cermac (2007) also refer to transparency and it is their view along with Clandinin and Connelly (2000) that the process of narrative inquiry must be fully explained and confirmable, and "clear enough...to replicate" (p. 7). The former state: "transparency is the benchmark for the presentation and dissemination of findings, i.e. the need to be explicit and clear and open about the assumptions made and the methods and procedures used" (p. 2). It is their opinion that transparency is the "overarching concern" (p. 2) in determining whether narrative inquiry is verifiable and trustworthy. Because it is their belief that narratives and storytelling are a "crucial means of knowledge production" (p. 4), they have developed a model, Narrative Oriented Inquiry (NOI) to guide the researcher through all aspects of making a narrative research study transparent.

For this study, I considered Hiles and Cermac's (2007) suggested NOI within my field notes to insure that all steps of the process are clear and apparent. Much of what they suggest is already contained in this study (research questions and interview questions), and they also maintain six interpretive perspectives of the raw data/stories which also need to be made clear and transparent: "fabula [outline of narrative, events] as it differs from sjuzet [how the story is told]; holistic-content; holistic-form; categorical-content; categorical – form; and critical narrative analysis" (p. 5). They also suggest the use of field notes and in addition to what I previously discussed, I add here that my field notes serve as an audit trail and also as a record of
the time table of interviews, who has responded to member check, and other questions that I may have had. These field notes also helped remind me of each individual and where we interviewed. Furthermore, the participants were able to read transcriptions of their interviews so that what I had written, heard and interpreted were made transparent to them. If I had misunderstood them or taken their remarks out of context as Patton (2002) warns against, they had the opportunity to guide me toward better understanding of what they shared with me. All participants were sent a copy of the narrative that I had written, not the transcription. In some cases I had to send out the request for member check more than one time.

Verisimilitude.

This second term used by Clandinin and Connelly (2000) is consonant with the qualitative inquiry language of credibility and refers to the 'truth value'. Referring to qualitative inquiry in general, Merriam and Simpson (1995) discuss internal validity which asks the question, how close is this interpretation to reality? These authors note that "reality is constructed by individuals" (p. 101) as they interview, observe and collect data, and that because the researchers are the primary instrument for both data collection and analysis, they are in a better position to judge reality than are statistics.

Patton's (2002) posit of previously mentioned elements to determine verisimilitude of the narrative study, "rigorous methods for doing fieldwork; the credibility of the researcher; and philosophical belief" in the chosen methodology are to be considered in this particular study. As the primary instrument for both collection and analysis of data, I heavily relied on my "insights" (p. 553) and the rigor with which I employ narrative interviewing, data collection and analysis. Thompson (personal communication, 2009) also suggests that the participants "co-construct their narrative" so that their perspective as to what is most important will be included in the final
analysis. Although I suggested to my participants that they could offer changes, the only one who did, did so in order to remain anonymous. As a novice narrative researcher, I relied on my dissertation committee, peer readers, and others who have more experience in the field to guide me toward that essential component of credibility/verisimilitude/trustworthiness. Patton’s definition of a needed philosophical belief includes "fundamental appreciation of naturalistic inquiry, qualitative methods, inductive analysis, purposeful sampling and holistic thinking" (p. 553). Because storytelling and narrative inquiry tie in with both my literature background and with the Latino/a community as a whole, I have come to understand that I have chosen the most appropriate research methodology and paradigm to understand the lived experiences of HL faculty. I also understand that the knowledge that I was seeking is not out there waiting to be discovered, but rather this was an inductive process of meaning making as I interviewed information rich participants and considered their experiences holistically. As previously mentioned, my field notes relating what happened served as an audit trail so that others can see how I interviewed and the results of the member checks. Furthermore, because I spent seven months doing field work in varied locations, my ability to 'reinterpret the data' and approach verisimilitude grew in effectiveness with the time spent in the field and the time spent listening to the interviews, transcribing them and then turning them into readable narratives.

**Dependability.**

Dependability is a term used in qualitative research not specifically for narrative inquiry that coincides with the idea of transparency previously described. The idea that one can replicate a study through transparent description conforms to both quantitative and qualitative but the idea of getting the same results has its basis in quantitative inquiry alone. In a qualitative research study, a reliable or dependable study will be one in which "the results are consistent with the
"data collected" (Merriam & Associates, 2002), italics in original) because human behavior is simply ever changing and interpretative methods may also vary. Other methods used to gauge dependability/reliability are described by Merriam and Associates: "triangulation, peer examination, investigator's position and the audit trail" (p. 27). In my particular study, triangulation consists of interviewing as the method of collecting data; interviews/narratives were read by the participants, my data analysis was read and critiqued by my advisor/professor; my background along with my biases and experience in the field was discussed and are presented in the Background of Researcher; and my field notes that provide pre interview information and the results of member checks.

Transferability or generalizability.

Merriam and Associates (2002) maintain that qualitative research cannot be generalizable in the same way that quantitative inquiry can be. It is their view that because qualitative research relies on and searches for multiple realities, they discuss the need for "working hypotheses" (p. 28) that are context specific rather than generalizable. Hence, the researcher frequently finds herself making the call and determining what can and what cannot be applied in similar situations. These authors call for "rich, thick description" in combination with "maximizing variation" (p. 29) in interview locations so that the results will have a wider application. Likewise, Patton (2002) maintains that instead of searching for generalizable outcomes, extrapolations of the data are more appropriate methods of utilizing other applications. He explains that "extrapolations are logical, thoughtful, case derived, and problem oriented rather than statistical and probabilistic … [and] particularly useful when based on information-rich samples" (p. 584) or purposeful sampling. Such extrapolations are more indicative of transferability or a "similarity" (p. 584) between the different contexts. Hence, throughout my
research, I considered extrapolations and similarities of data obtained from purposefully selected HL faculty that could transfer between and fit other contexts. I extrapolated the commonalities and the uniqueness present in the stories of these practitioners. But utilizing Riessman's (1993) idea of keeping the integrity of each storyteller, I did not create a "common" or "hybrid" example of a university professor who teaches Spanish as a heritage language.

**Ethical Considerations and Penn State IRB Procedures**

Because of the personal nature of the information and life stories disclosed, those that engage in narrative inquiry need to be sensitive as well as excellent listeners. Merriam and Simpson (1995) add that in general effective and credible researchers need to be "empathetic, bright, flexible, energetic, imaginative and adventuresome" (p. 107). Bloom (2002) in her advice to the beginning narrative researcher reiterates that she/he must be humble and must be "ethically responsive to the research" (p. 313). In agreement are Mason (1996), Patton (2002), Rubin and Rubin (2005), Clandinin and Connelly (2000), Marshall and Rossman (1995), Hatch (2002), Bloom (2002) and Stake (1995) all who write extensively about codes of ethics that are required by researchers involved in these studies as these can be both personally and professionally intrusive. But Bloom adds that "when done with integrity...narrative research leaves us, and I hope, our respondents forever changed in the best possible ways" (p. 313).

Under the jurisdiction of the Pennsylvania State University Office of Research Protections, because this study that deals with human subjects, I had to seek the necessary approval of the institutional review board. All elements of the study were described including a script to recruit participants, interview questions, and informed consent that needed to be signed by participants. The manner in which the interviews were recorded along with proper storage and disposal of raw data were indicated. Only the primary researcher has access to the raw data
and recordings. Participation in this narrative inquiry was completely voluntary and participants were given the right to withdraw at anytime from the study. No identifiable names of participants or institutions are used and pseudonyms were substituted in their place.

**Chapter Summary**

In this chapter, I examined and discussed the methodology selected for the study. The purpose and research questions were reiterated and following that, qualitative inquiry, the research paradigm used for the study, was examined and justified along with narrative inquiry, the research design that guides this qualitative study. The background of the researcher was disclosed, followed by a description of purposeful participant selection. The manner in which data were collected and analyzed was examined. Methods used for verification and trustworthiness within this study were explained, along with ethical considerations and the IRB procedure required by the Pennsylvania State University Office of Research Protection.
Chapter Four: Results

The purpose of this narrative inquiry is to explore the perspectives of university faculty who teach Spanish as a heritage language. The questions that I asked (see appendix) to elicit this data were open ended. For some of these educators, talking about their practice was easy and enjoyable. For others, the words were not as readily flowing. In most cases I reorganized their stories by putting them in chronological order or structuring them according to various themes that appeared in their narratives. In this chapter I present these stories, along with a brief biography preceding their narratives, and I conclude each with my reflections as I consider and reconsider their words that inform this study. Additionally, I have given each narrative a title directly taken from the text that indicates an aspect of the personal journey of these educators.

Table 4-1 Participant profile

<table>
<thead>
<tr>
<th>Participant</th>
<th>First language</th>
<th>Years teaching</th>
<th>Major in highest degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alicia</td>
<td>Spanish</td>
<td>30 years +</td>
<td>Spanish</td>
</tr>
<tr>
<td>Ana</td>
<td>Spanish</td>
<td>18 years +</td>
<td>Spanish linguistics</td>
</tr>
<tr>
<td>Beatriz</td>
<td>Spanish</td>
<td>35 years +</td>
<td>Second language education</td>
</tr>
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<td>Diego</td>
<td>Spanish</td>
<td>12 years +</td>
<td>Hispanic linguistics</td>
</tr>
<tr>
<td>Enid</td>
<td>Spanish</td>
<td>22 years +</td>
<td>Spanish American literature</td>
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<tr>
<td>Luna</td>
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<td>13 years +</td>
<td>Spanish linguistics</td>
</tr>
<tr>
<td>Lelolai</td>
<td>Spanish</td>
<td>27 years +</td>
<td>Spanish/L.A. literature</td>
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<td>Magda</td>
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<td>16 years +</td>
<td>Spanish literature</td>
</tr>
<tr>
<td>Stella</td>
<td>English</td>
<td>20 years +</td>
<td>Spanish linguistics</td>
</tr>
<tr>
<td>Xavi</td>
<td>Spanish</td>
<td>20 years +</td>
<td>Spanish applied linguistics</td>
</tr>
</tbody>
</table>
"I love languages!"

Alicia's story

Alicia teaches Spanish at a community college in a large urban area in a state that borders Mexico. She is Mexican American, teaches Spanish and French as foreign languages as well as Spanish as a heritage language. Her undergraduate degree was a double major in French and Spanish, she received an M.A. in Spanish, and has taken 18 additional graduate hours in French. She has since taken 2 graduate courses in Teaching Spanish to Spanish speakers and on Theories of Second Language Acquisition. Her thirty years as an educator encompass teaching kindergartners in migrant school in the Midwest, third graders and high school students in summer programs as well as university and community college students. She is currently teaching Spanish as a heritage language through a distance course at her community college.

Background.

Alicia has always been fascinated with learning languages. As a bilingual, multicultural teacher-learner, Alice explains,

I have always lived in a multi cultural world because the border – I grew up in the border Ciudad Juarez - US/Mexican border and as such I had a Mexican grandmother and American grandmother, Spanish speaking cousins, English speaking cousins and my whole life was back and forth – television programs- everything was in either language so I was always exposed to different - to the two languages. In high school I wasn't allowed to take Spanish; I went to a girls' private high school so I had to take French and that was the beginning! Actually I took Latin and French, four years of Latin and two years of French and I always have loved languages.

But what motivated me to learn, to really learn at that point, English, was my teachers, and I graduated very young from grade school in Mexico. So they gave me the possibility of going to school in the United States which I wanted to do, so I went back a level, back a grade – which my dad was very distraught. But the Sister – it was a
Catholic school – strongly encouraged my mother to let me be in the lower grade so I could first catch on and that really gave me the momentum and the impetus to really learn another language. At the end actually I did 5th, 6th grade one year, and the next year I did 8th grade and in between those two, the Sisters recommended to my father that he send me to California to study English. So he did. He sent me to Santa Barbara to my other relatives and I stayed there the summer, and that really gave me the sense that language and learning to communicate was really important, and that was what I wanted to do.

And although being put back a grade made Alicia a bit unhappy with her mother and the Sister, she felt that "in the long run, it was really wonderful." Simply put, Alicia remarks "I love languages."

**Language learning influences.**

Throughout the interview, Alicia explained what a vital role her parents and family played in her love of languages and learning. She vividly reminisced about her mother's love for American music and how it inspired her to learn English as a young child.

My mother was raised in the United States and married my father. And that was when she went to live in Ciudad Juarez, (she was always English dominate), and I like to tell the story that I learned English when she was cleaning the house – I was three, four, five years old – she had stacks of records, music - American music that she played all morning, and naturally I remember the lyrics in the songs so that I was always exposed to another language. Her favorite was Nat King Cole and we heard many many many Nat King Cole songs and I always say that Autumn Leaves was their song.
Alicia gives credit to her both parents for encouraging her to get a college education as well as encouraging her to learn languages.

I have had many influences in my life that have been wonderful. My parents were the major influence; both of them lived in the valley of education. When I went to graduate school in Kansas, women – Mexican women did not leave the house to go to school and as they were married, I – my grandmother was very opposed to it - my paternal grandmother. My father said "she wants to do it - she can do it" and I did so; he has always been a wonderful influence in my life.

An important aspect of her childhood was her extended family that she describes as living "between the two worlds." Alicia relates the family history,

My father also grew up in a mining town in Arizona because my grandfather was a mine contractor, so they were always bilingual – both of them. My parents fled – my grandparents, maternal grandparents fled the Mexican Revolution because they were porfíristas and they went to live in El Paso. My grandfather never learned English – he had struggled to become an American citizen and he couldn't. And he was wonderful and sang opera songs and did all kind of things, but language was not his kind of thing, but he still communicated with everyone somehow. He was a great communicator, but my family was always between the two worlds. My grandfather - my father would have stayed in mining.....but he decided to go back to El Paso and finish high school and then go on to be a machinist. He had a trade and with that he set up a business but basically he financed all our education and everything; I have three brothers and sisters and all of us are university educated!
Her family influence has extended beyond her family of origin to her present family. Her ability to continue to grow and learn about teaching and languages has also been greatly supported by her husband and her children. She talks about them lovingly,

My husband and my children...they have really encouraged me to excel, and they have lived through many experiences where Mom has to go to someplace. And the most difficult was going to France to an intensive French program one summer and my youngest daughter was five and my husband took over the household with them so that I could go. And every - every step of the way my husband has been a wonderful inspiration - very encouraging. He's here today driving me around [Penn State University Park]. And my children have also really encouraged me and given me time and given me room to grow and by the same token we have done the same with them. But I think that they also have opened a lot of worlds of possibilities of new things and they keep me up to date, and sometimes my students laugh at the things I say because I hear my children. But of course now my youngest one is thirty so that means that my range of new lingo and new expressions is not as recent as my students' are.

Alicia explained that in this regard, both her students and her children teach her language and influence her practice.

The influence of her teachers in addition to the Sister previously mentioned makes up an important part of her evolution of becoming a language teacher. In fact, her appreciation of their impact is evident as she details and recalls their role in her life.

My teachers along the way - in 8th grade, I learned diagramming and that really was wonderful for learning English - for learning language - for learning context - for learning structure. That teacher died two years ago – I still was in contact with her, Mrs. D., and
she was a tremendous influence in my life. High school: my Latin teacher Sister A. M., and I'm still in contact with her. In Mexico, I had several teachers who really encouraged me to excel. And I would say that in college, I had my mentor who wanted me to go to University X [in a southern state], and instead my German professor encouraged me to go to [a Midwestern state] with his wife to a migrant program, working with migrant children. And that's how I ended up in the University X [in the Midwest], because he had a Mexican wife, and my parents thought that they would look after me because I was a single woman. So there have been many influences.

**Loving languages and loving to teach languages.**

Alicia's love for teaching and learning was evident as she explained what it is about the teaching profession that draws her to it. She relates,

I like to communicate – I like to learn- I like to teach and I really enjoy interacting with other people. I enjoy being in the classroom- I enjoy trying new things and more than anything I like to be in the situation where I can more or less control the movement, the changes in the classroom- and in most other situations in the workplace you are controlled by a whole bunch of things outside of you. I really really like the classroom atmosphere.

Throughout the interview, Alicia elaborated her passion for teaching languages both as a foreign language and as a heritage language. Part of this passion is derived from the creativity and flexibility that the teaching profession offers her as she describes herself as a practitioner who is "not a linear person." Alicia refers to the teaching process as "planned spontaneity." She explains,
I've never taught with a text book, straight from a text book – I try to tell my students that not to worry – I'm organized but I'm not a linear person, and because some students will get frustrated thinking that I'm not organized, I like to quote [a person] that started the Peace Corps training many years ago – [she] would say, would talk about planned spontaneity. And that's what I like to do in my classroom...I know where I need to get and I know the audience and how much I can hold their attention so then I have to shift and I do think that the shift in attention, the expectation that everything should be fun and that everything should be interesting and exciting have been really an eye-opening experience from when we learned language and we did the grammar and the exercises for the day. We did the homework for tomorrow and the explanation and you did the same thing the next day.

But it [planned spontaneity] also offers a wealth of possibilities - and you can bring so much into the classroom, from the outside world which I couldn't do before and my students tend to be very parochial – especially with Spanish speakers. We live in the suburb of City X [a city with a large Hispanic population] and there would be a presentation at the University X – I am always trying to take them places and we would go to the presentations – they had never been to the University of X, they're scared of going someplace beyond their comfort zone..And it's really wonderful to introduce them – I don't have to go beyond the city for them to learn something new because they really have not been exposed to something much.

Heritage Language Learners in Spanish Classes Geared for English Speakers

About ten or fifteen years ago, before there was much discussion about heritage language learners and their particular needs, Alicia noticed that her Spanish speaking learners were having
difficulties in Spanish classes geared for monolingual English-speakers. She pointed out that the courses offered them little more than a constant reminder that they were working from a deficit, and their cultural and linguistic experiences were not being seen as a resource. She explains,

Spanish is one of the things that I teach, but most important to me several years ago, maybe about ten years ago, I started seeing in my classrooms the need to do something different with my Spanish speakers. Of course at that point they weren't identified as different or having different needs but I could see that the format was not successful for them because it didn't emphasize the cultural elements that they have that are so wonderful - that are built into the sense of who they are, and instead it emphasized a formal foreign language program that emphasizes the gaps they have - what they don't know rather than building on what they do know. And I felt something needed to be done and I started working on it.

She recalls the struggles that these heritage learners were facing in programs that "emphasized their gaps".

I was seeing students in my classroom, both in my French classroom and Spanish classes and it seemed like they were not able to do anything, and it really bothered me because I could see where they were coming from and the really broad background of things they have to offer and experiences that they have to offer... but there was no way of bringing them out in a regular language class.

In fact, Alicia reflects on some of the worst moments in her teaching career that occurred when the curriculum did not address the needs of the heritage language learners:

I would say some of the most difficult experiences were teaching those courses where there was nothing in those courses for the Spanish speakers to do, and I have to live with
them in the classroom. And if I had discipline problems (and we still do many times in the community college), if I had discipline problems and I sent them out, the counselors would advise me to have them be in charge of groups to have them help the others to learn. But very often if you have a problem with that kind of a student, you are going to have a problem no matter where you put them, and I do think that that was perhaps the most frustrating period where there was nothing to do for them.

Faced with the challenge of teaching Spanish to both heritage learners alongside monolingual English speakers in high school before she started teaching college, Alicia explained how in both settings, the Spanish speaking students had trouble both socially and academically, and how she herself initially thought that her heritage learners lacked motivation or investment in the re/learning of Spanish.

When I taught high school, usually the heritage language learners ended up in trouble at one point in the semester and were either taken out of my class for not cooperating or ended up doing poorly in the class. And very often they were not at all interested in better performance.

I have always found that it that for me at first it was very frustrating to have in the college level classroom- to have Spanish speakers, because I expected them to be able to do a lot more and to do better than they were doing. Some of them were very motivated – with those I was able to work, with those who were not motivated I had a hard time in the mixed student population in the classroom. I had a very hard time getting them motivated if they were not to begin with, whereas when I separate them and I have them in individual classes, they become a nucleus of activity where they are all in this together- and it is wonderful because the better ones encourage the poorer ones to
perform. I have them do a lot of pair work, a lot of group work and that way I see that the less capable sometimes in Spanish or the less motivated are sort of encouraged by the more motivated.

I do think that my being - my being Mexican American is very helpful most of the time – there's sometimes it becomes a detriment and in the end it depends on the individual students, but most of the time they can see me as a role model. They can tease me as sometimes they call me señor or maestra, and it's okay because they are always being very polite. I usually find that the setting them in a different classroom atmosphere is much much better for them and for me. I was very frustrated working within the big major classroom especially during Spanish I which I do quite a bit of. And they know all that material, and then they start to get absent or getting bored or checking out. By the time they come back in, they're gone because they have lost parts of what they thought they knew or they didn't know. So I- I get very frustrated when I have to work with them.

Now there are some heritage learners that don't know very much and those are wonderful – because I can take them further out and as the rest of the group is advancing they too are learning and those are trying to help in the regular classroom – it just depends on their level - their willingness to learn and their abilities in the language.

The need for separate tracks.

Alicia's teaching experiences have led her to see the need for separate tracks for the heritage learners depending on their level: "I'm convinced that they have different needs. If it were up to me, we'd have a whole separate track- Spanish I, Spanish II, Spanish III, Spanish IV."
When she has a class specifically geared for Spanish speaking heritage learners, she determines their levels by having them write a composition and by giving them individual feedback. She explains her process and how the atmosphere in these separate classes focus on strengths rather than weaknesses:

Usually at the beginning of the semester I try to have a short composition usually about "my family" and "myself and my family" which would be a very simple topic to talk about. We have the Spanish speaker class – I should clarify – the third semester, so that would assume that their language ability is third semester. I like to keep that first composition and then I have that first interview with them. We have wonderful computer labs and I take them to work at the lab and that avails me the possibility of talking to them after that first composition. I can talk to each one of them at the time that each one of them is working. At the computer lab is where I do most of my conversation, and one on one, because that way I don't threaten anybody – I don't embarrass them but at that point I can encourage them - I can show them what it is that they have and what they need to get to.

I really really enjoy the Spanish speaker group as a separate group and I feel that what I try to convince the administration of is that it's kind of like a stepping stone – these are kids that have always been told "you can't, you haven't, you're not capable of, you haven't done such and such". And all of a sudden they discover that there is something that they can do - they can really work at it – they can do well! There's also a very give-and-take atmosphere, and we laugh a lot and we play around a little bit and they really enjoy that, and like I say, they become kind of a very close knit group that
really cares about the other ones and that caring and that sense of sharing is really wonderful in that it has to be a separate class.

Alicia has found, however, that in order to have these separate tracks, the heritage language learners must be motivated to take Spanish. Many of the U.S born Spanish speakers are intimidated by native speakers who have had formal education in Spanish speaking countries and in some instances shy away from courses directed to native speakers. She explains:

I would have a separate track and make it very attractive to them - you have to have incentives, and I think that they would be very successful – I don't think that going back and focusing and on what you don't know or what you're saying wrong, [that] is disastrous. I think we need to look at a positive thing they need to bring, the culture, the enrichment that they bring to a culture. And I try to encourage them to look at it that way, you know, to bring speakers that look like them, to bring in faculty that look like them, to have them go down to the university that are like them, that are successful. And I think that to me, has always been my target. I've always been interested in doing something for the Hispanic students, for the Mexican American students - especially from my area. The native speakers that come from Colombia, from Mexico, from many other places are not deprived; they come and they do okay. But it is students that are really sometimes born in Texas, that have never had the proper attention placed on them and those I would say of all the challenges that has been what I'm most interested in – doing something for them, and the separate track for me is a solution.

But of course attracting them is the difficult part because of course we have the population. And I do think we do have to make it marketed so that it becomes interesting and they enjoy the experience so that they go back and encourage other people. A lot of
the problem is with the administration as well – I want the state to work on the native speakers and I know even from my own children that as soon as they saw "native" they stayed away because they knew that native meant: *colombiano, nicaraguense*, and we have many of those. And until the program is redefined, we're not going to be able to get the numbers.

**Online courses.**

Although Alicia teaches in a part of the country where there are many Spanish speaking heritage learners, getting adequate numbers and scheduling these classes has been a problem. One way of trying to accommodate the vastly diverse population of Spanish speakers that might be interested in re/learning Spanish is through an online course. Alicia describes this change:

This semester, this last year was the first time that I've tried the online course – I always have an actual face to face course with online students which I enjoy much more. But the problem was that the course would get canceled every semester because there weren't enough students- because we would have it at one in the afternoon on Monday and they couldn't come on Monday, they could come on Thursday, and so on and so forth. So because of scheduling, we put it online. I am not as comfortable with it - I'm learning as we go through it but ah but there was a reason we had to do it for scheduling and lack of students' participation.

We have wonderful resources in that all the student activities manual, the exercises, the dictation – are there are many many many oral resources that they have - the workbook is all online and they do all that. We have blogs - we have discussion boards - the discussion board I'm not comfortable with. This is the first year that I do all online teaching but there's so many possibilities to explore and I try to talk to them.
Mostly, most of the communication is via the course website or email – sometimes they call me for different reasons – if they have a problem, if they want to talk to me about something but most of the communication in that new program is online.

And it's a hit or miss proposition that is comfortable but it is a learning, a big learning curve. And I do think that is what people are looking for in the community college right now. Many many online courses in languages - in everything - and I have to think – my father actually completed in PA a distance course in engineering, and I used to see him at night working and sitting at a table at one in the morning. And his studies - and he wouldn't have been able to have been in a PA school if it were not for the distance course, so I do think there is a need for the distance. I would like to have..., I love my face to face classes, and that's where I do best.

Teaching and learning to teach.

Alicia's talked about the opportunities that she has received that have contributed to her scholarship of teaching and learning. She and I met at a workshop for teaching heritage learners in central PA, and she had traveled about a thousand miles from her home to participate. She describes how such workshops and experience in the practice have influenced her evolution of teaching Spanish to heritage language learners,

I enjoy trying new approaches – I enjoy coming to workshops - I do that every year and if possible 2 – 3 times a year as long as they're willing to fund me. And one of the things that I have realized is that I have to have my own style, and it's a combination of different things that I learned. I enjoy trying something new especially if I see that the regular things that I am doing or have done before are not working anymore.
I would say that at this point, one of the biggest learning curves has been the use of computers in the classroom and going to online teaching and training for that. And it has been at times a traumatizing experience, but it has also been wonderful growth experience for me, and for my students. For I can see that I can bring resources – before I would bring lots of written materials, now I can incorporate all sorts of new technologies into the classroom. And the students are really there, and they really enjoy bringing things that they have or they know and adding to the class. And I think that that has been incorporating new ideas into what I am already doing - trying them and maybe sometimes altering them a little bit to suit what I need to do - but always trying to look ahead and see what interests the students because the student population is changing all the time.

Taking advantage of opportunities.

Alicia also described to me one of the highlights of her teaching/learning careers that contributed to her practice both culturally and linguistically:

I would say that one of the most wonderful experiences that transformed my teaching and my revitalizing my whole interest in teaching was when I at the [National Endowment for the Humanities] seminar with part of the time was in Mexico and part of the time was in Austin. And that in itself opened up a lot of doors – it was during '92 and it was a seminar on Aztec language and culture. And that really gave me so many horizons and I would say that it was a highlight.

From then I started developing many other cultural ramifications of the seminar which also came back to my classes and my teaching: my awareness of Mexican indigenous culture which before was in the museums. And lived experiences with
indigenous people changed my whole perspective. And of course when we get the very poor in our district coming from Mexico, coming from Central America very often they also have indigenous roots so... I had several wonderful experiences, people have always been very generous, my school has always been very generous but that was one of the highlights.

Additionally, Alicia acknowledges the role that her institution has played in her practice as she relates,

But I would say that the administration at Community College X, which was ....has been really extraordinary. They have been very encouraging, and when we had lots of money, I could go to many workshops through the years as long as I had a reason to go. And I think every year they encourage me to have a growth experience so I take advantage of it every year. So I have had many many wonderful influences since I was very very young and I am very grateful for that.

**Reflections.**

Throughout my interview with Alicia, I was impressed by her continuous and arduous attention to scholarship and professional development in regards to teaching Spanish to heritage language learners. A fascinating bilingual woman whose Spanish and English are precise and articulate, Alicia demonstrated the passion that she has toward the Spanish speaking heritage language learners in her classes as well as in her community. Her dedication to her practice and to the issue of U.S. Latinos re/learning Spanish is underscored by thirty years of teaching that have been framed by a very substantial amount of professional development. Through her experiences teaching classes of heritage learners and monolingual English speakers together, as well as in specialized courses for the Spanish speakers, Alicia has come to the conclusion that
separate tracks better serve the needs of those in her particular community. Furthermore, she has accepted the challenge by leaving the comforts of the traditional classroom to offer distance learning to the many students that have jobs, families and other commitments that do not allow them to participate in a face to face classroom environment.

Through her years in the practice, Alicia has seen the "disastrous" results of treating the heritage learners as deficient, and she celebrates the cultural and linguistic resources that these students bring to her classroom. Embracing their culture and linguistic backgrounds, and by offering them experiences outside the classroom, Alicia relies on her own language-learning experiences and cultural background to serve as a role model. Her teaching practice is dependent on the success of her students and she is not afraid to try new approaches in order to offer them the opportunity to re/connect with their heritage language. Nor does she rest on her laurels because she has taught for 30 years; she seizes the opportunities that come her way and engages in lifelong learning. In sum, there are three key elements present in Alicia's story. She has adapted her teaching and pedagogies of Spanish as a heritage language to the needs of her community of learners by playing on their strengths and particular needs. Secondly, she has participated in the scholarship of teaching and learning by taking advantage of professional development. And thirdly, she has reflected on her past experiences, her successes as well as her difficulties, to develop a philosophy of education that is culturally responsive to Spanish speaking heritage learners.
"Yes, when you teach, it’s the way you learn the most - by teaching!"

Ana's story

Ana is from Uruguay and her first language is Spanish. She attended an institute in her native country that specializes in high school teaching, and her content area was universal literature. Ana did graduate work in a large public university in the Mid-Atlantic region of the U.S., and got a PhD in Spanish linguistics. Her teaching experience includes eight years at the high school level instructing literature and Spanish (for native Spanish speakers) in Uruguay. In addition to this, Ana taught Spanish (as a foreign language) as a TA while in graduate school, and has taught ten years in higher education. She is currently teaching Spanish at a small private college near an urban area with a large population of native Spanish speakers. Because of its proximity to this city, Ana has developed a curriculum specifically for the heritage speakers in her area and hopes to see it adopted by her institution in the near future.

Background.

Ana decided quite early on that she wanted to be a teacher. She recalls that she was about eleven when she had an experience that inspired her to pursue a career in education. She explained it to me, recalling that incident vividly:

Well, I remember I had - I was thinking of this lately - I remember when I had to, I started explaining something to my brother, and I was so happy when I was explaining! I don’t know what now, but I was explaining something, and he understood. My brother was very young, like, let's say, he was like, 7 years old, and I was 11 years old - so I explained that, and he understood. But when I was explaining to him I realized that I was understanding better myself - and I remember saying to my father what happened to me, and my father was a chemistry professor, and he said, "when you teach, you learn more"... That was my first moment, I thought, oh this is wonderful!

Teaching Spanish in this country as she is doing now was not Ana's first choice. She explains that she wanted to teach literature in Uruguay, and that teaching Spanish in the U.S. was not even
a thought when she started to teach. She also confesses that her shyness made it difficult at first, standing up in front of the classroom. Yet, when her students understood, Ana felt she had chosen the right path. She told me the sequence of events:

So then, actually I decided to, I wanted to study literature, and then I went to, in Uruguay, we had the system divided between - there is a particular institution, which is a public institution that prepares teachers in all subjects, so I chose literature, and I become a teacher, and - but I was very shy to confront the class at the beginning, so it was a little hard at the beginning. But then I felt very happy - I remember feeling very happy when the students understood, so that was the gratification.

Ana admits that she is following in her father's footsteps. She proudly talks about him and the way he helped her: "he was a faculty professor and, he taught for 30 years at the university in Uruguay and, so he told me that... 'yes, when you teach, it's the way you learn the most, by teaching'". So Ana taught high school literature in Uruguay for eight years, never imagining that she would one day be teaching Spanish in the U.S.

**Coming to the U.S.**

It was refreshing to hear Ana's story. Events and people along the way while she was teaching in Uruguay encouraged her to look at other options. Not only did Ana not want to teach Spanish at that particular time, she was very interested in pursuing French and would have gone to France to study abroad had it not been for a friend of a friend. She describes what happened to her:

Actually I never intended to come to the United States. I was studying French and I wanted to go to France to study more French, and I also studied English as, since a young age, but my idea was to go to France. And the thing happened that one day being in
Uruguay I had just finished a literature degree, so then I went to the university in Uruguay and I started studying linguistics, because one of my professors in literature, she was a linguist - and she inspired these interests in the study of the language and rhetoric... So I said after finishing that degree, I said "I'm going to study linguistics." And I had a friend with whom we went together to the institute to study to become a teacher, and her sister was a very well known professor at the [large public university in the Mid-Atlantic region]. And she came to Uruguay, and I met her, and she asked me, "Ana what are you doing?" and I said, "well I'm studying linguistics at the university of the la República, and she said, "So interesting! Would you be interested to do a master's degree in [U.S. city]? And I said, "well, yeah maybe." I wasn’t sure..."I have to refresh my English." And she said," well, why don’t you think about it and let me know, you can apply," she said "I don’t guarantee you, but you never know if you don’t apply." So this person ...motivated me to apply. And I did. And yeah! I was accepted because I had already a degree and already many courses from la Facultad de la República. So I was accepted.

Although she certainly had the coursework and background for the program, one of Ana's major worries was that she was not adequately proficient in English to take courses toward a PhD in the United States. And even though she passed the exam, she knew that she had to do more if she wanted to be able to excel, rather than just get by. She told me about her experiences as a new student in this country:

When I arrived - so I arrived in the department of romance languages in [city X] - so at that time, the department was not as strict with English - so when I arrived she said "well, you may need to take more courses of English," but I passed the exam that was
required to be able to teach for the university. I did pass that exam, because before going, I started reviewing and practicing a lot and watching movies, so I did pass. So I was - I started at the department as a student teaching assistant, and I was very privileged because I was receiving money, so I was able to survive and pay the tuition for the university.

**Teaching Spanish in the U.S.**

Ana also explained her circuitous route that ended up with her teaching Spanish as a foreign language while her major interest is linguistics, especially sociolinguistics:

"I taught there, I taught, - you start teaching first elementary Spanish, but as much as you are progressing in your career, you end up teaching advanced courses, so I actually taught intermediate and advanced courses in Spanish." I noted a bit of frustration in her story as she explained how she rarely has been able to teach linguistics:

When - the thing is - that is - kind of the contradictions, when you are there doing a master's degree, and then a PhD...I was not planning to teach Spanish as a career, I was planning to get my PhD. And - and that moment - I didn’t know whether, my goal was to finish, I didn’t know if I was going to return to my country - or if I was going to stay. But doing the linguistics, then you write your dissertation and you start specializing in the areas you like. So I was interested in medical discourse, and discourse analysis, so I thought I was going to get a job in the field of linguistics. And the thing is that there were two options in the department: the option to follow applied linguistics - and that option is actually much more profitable because those are students who follow applied linguistics, they focus on the teaching, all the science related to the second language acquisition; and the other option was the sociolinguistics branch, track - let's say -
applied sociolinguistic track or the literature track. So, at first I was very motivated with the applied linguistics. But then some... but the politics of the department and the, you know, also that has an influence. And it had an influence in my decision. And I'm - I then identified better with the professor of sociolinguistics, because I thought it was much more a social science approach, so I ended up following the social science - I ended up following the sociolinguistic track. And - but the thing is that when you finish your PhD, as I said to you earlier, where are you more likely to get a job? In a Spanish department! And that is where I am, I'm actually not teaching the courses that were related to my dissertation. I'm just teaching Spanish because those are the major needs.

Yet Ana had a very successful experience teaching as a visiting professor in a prestigious private college in PA. She describes that position: " as a visiting professor in another institution, I taught sociolinguistics, I taught medical discourse at [the prestigious, private college] - actually, it was an experimental course."

And although she was very fortunate to teach at a school where she could work with sociolinguistics, Ana also explained how difficult it is to find a tenure track position in research in a major research university and to be able to do the work for which she is best inclined to do:

   In the case of the University of Florida - that is a research institution, so you need to be - it’s very lucky to end up in a tenure track position at a major research university and teach the courses you like, the courses for which you trained.

**Teaching Spanish as a heritage language.**

Ana never expected to be teaching Spanish as a foreign language in the U.S. nor did she plan on teaching Spanish as a heritage language. But with a position teaching Spanish in an area with a large percentage of Latinos, Ana found out that she had no other choice than to add this to
her practice. She talks about how having heritage language learners in the same class with non-heritage learners is extremely difficult and frustrating. Her voice is serious as she tells me how her own struggle with English impacts her practice with the native Spanish speakers:

Well, to have a mixed class is very challenging, and it’s stressing personally. Maybe other professors take it in a wiser way, but I take it very seriously. And I stress a lot about it, because when you have heritage speakers, I personally identify with their struggle because they are struggling. Anyway, first of all, they - many of them - I asked them - I talked to them and I asked them, did you grow up...[in a Spanish speaking home]? I [did that] the first day of class - I have a questionnaire, so I identify the heritage speakers that way.

Ana told me about her questionnaire and what she learns about her students on a sociolinguistic level. Their answers give her insight into the power of English in the society in which they live and why it is that Spanish does not always come easy to them:

Because I ask them what is the language that is spoken in your house, and they say, that, they grew up listening - but the mother or the father didn’t speak Spanish to them. But their brothers - they - their older brothers may speak the language better than them, so that is the case of the second or third child in the house - that the mother or the father speaks Spanish with the first child, but then the mother learns English much better, so the brothers – the siblings start speaking English among them. And what happens is that the parents end up speaking English with them, and that is the way many parents who want the best for their children - and want them to learn English. So they don’t realize that actually, the kid is going to learn English anyway because he is socializing to English speakers, but if you don’t speak Spanish with them, they are not going to learn Spanish.
So when those students are in the class, they feel very frustrated, because they wonder how could it be that they grew up speaking with a Spanish speaking family, "but I have all these mistakes in the test".

*The difficulties with a mixed class.*

Ana poignantly describes what too often happens when heritage language learners are expected to learn Spanish the same way that non native speakers learn it. The situation is painful, and the solutions to the problem are hard to find. An additional element of concern is the wide gap in experience and motivation found within the heritage language learners themselves. She tells me why beginner's level is not an appropriate placement for them:

You have, those who are in a disadvantage even though they grew up speaking in a heritage speaking - Spanish speaking family. But you have others, the few cases - that they have an excellent competency of Spanish. And in this, in my - from my experience, they are still placed at the beginner’s level, and that’s not very helpful. I don’t think it’s very helpful - there are many pedagogical reasons. First, you cannot - the students lose motivation, because the task at the beginner's level is very simple, present tense, and the topics *la familia*, and they are - totally understand. But the thing is when they speak, they may mispronounce, their grammar is not proper grammar, or the other conflict that arises and is very important, is the problem with the dialects.

Ana talks about these conflicts stemming from the diversity of the heritage language learners themselves and how the linguistic variety of a classroom can be a major source of frustration. I, since I'm coming from South America, I have a different dialect and they don’t identify with my dialect. And they - let's say that we know that in sociolinguistics - we know that people from the Caribbean areas, they tend to delete the *s's* as part of
their cultural background, so when the students say that in class and they say it that way, I don’t know if that is because that is the way they are socialized to speak that way, or because they are not understanding they need to make their agreements. So when you correct them - but that is what they just said - and because they don’t hear themselves, but that sets a bad model for the others, for the other students, because the other students who are not Hispanic or they don’t have that background, they tend to see the students, the heritage students as the model. And they tend to feel like, "oh, I don’t know as much Spanish as fulano sultano does." Ok, but the fact is that those heritage speakers need Spanish, but they need it at a different level because they already have one level. But what they mostly need is to become aware of the structures of the language - they need to become aware of the different pronunciations in the different dialects first thing.

And mostly - the major problems in - that I have seen in them - is their writing.

Ok, so they tend to have lower scores in the quizzes than the regular students, because what happens at the same time is that they tend to be very confident about their Spanish and they take it for granted. So they don’t study properly, and then we have these poor scores and then they - that initiates again the cycle of feeling very frustrated and, "how can I have this grade if I speak Spanish all the time?" So they have an excellent communicative skill but then they don’t control the language at the syntactic level, at the autographic level, (I find many many misspellings), and at the pronunciation levels.

In search of solutions in a specific course for heritage language learners.

Ana is obviously very frustrated and stressed out about the multi-faceted problems that she faces as an educator and her heritage language students face as learners. In fact, to try to alleviate some of these areas of contention, Ana has developed a course specifically for the
native speakers to address their needs. She talks about what the course will be like, if and when her administration lets her go ahead with it again:

I think - I think you need to have them all by themselves because, and not a very big class, because in that way they can identify with other students who grew up in similar circumstances. And you can explain to them on the one hand, the advantages they have in having this linguistic background in their brains. On the one hand, that they didn’t have to start from scratch, but on the other hand, you want to explain to them, that that level is like a - in the case of interlanguage - that is - is uneven. So you want to work with them in particular areas, like at the reading - reading comprehension, writing of essays in Spanish, not just sentences but writing of essays. Then - [at] those levels is when they lack the competency of the language.

And at this point, I could see Ana's expertise in the area of sociolinguistics come to play. In the course that she has devised for the native speakers, an important focus is their bilingualism. She wants them to better understand themselves linguistically, and to learn about the effects of immigration. One work that she plans to utilize in her course is Ana Celia Zentella's *Growing up bilingual*. She explains her choice of reading for the course:

Well - I was actually - in the course that I had in mind, but I didn’t teach... I recall - I wanted to, I wanted them to actually read an article from the book *Growing up bilingual* for them to understand their situation and their - their cultural identity that comes by being bilingual, which is different if you’re not bilingual in the U.S.

Ana offers another problem that she has encountered and that is finding a suitable textbook for heritage speakers, so she is turning to linguists for their research and ideas. She additionally
mentions the wealth of Chicano literature written in both Spanish and English as a potential source of reading for her students.

Activities in the classroom.

I asked Ana to describe what her proposed course was like, and she stresses that all four skills, reading, writing, speaking and listening, must be incorporated into the curriculum. Her underlying theme to promote these skills is the history of immigration to the United States, a theme that she is very personally familiar with. She animatedly delineates her course outline:

Well, the activities will be based on the four skills that we want to practice always - for example, readings based on the discovery of America, and readings about the history of Spain and the history of immigration to - from the beginning of in 16th century, you know, from the beginning and then, the other immigrations and waves of Hispanics into the United States. Those readings, by reading activities in which they have to recognize vocabulary, we expand the vocabulary by making associations with other simple words. In that way you go from levels, different levels of, from the familiar level to a standard level, and the other activities based on the readings. And also by some - some movies, for example, could be the writing of compositions, the writing of dialogues, and which then that could be - if you are working on a whole topic from the reading and then the writing - if they have to write dialogues. And the next step could be the role playing of that situation in which they represent, they are different characters, and they represent that. Then you elicit - prepare the vocabulary, you prepare the ideas, they write the dialogue on their own, you give them feedback about the dialogue, and then you ask them to do the role playing as interactive practice.
In the community.

When I asked Ana if community service played a part in this curriculum, her face lit up and she told me that this would be a very important component of her course. She explained that she had the opportunity to work with college students in the community when she was a visiting professor and that by far, this was the highlight of her teaching career to date:

That is my dream, actually, to help the students to go into the community and speak Spanish and I did that at [the private college] and it was my best experience. Yes, it was a service learning course [in Spanish]. That was the medical course, a medical discourse, but the thing was that I - the service learning component was based on the students who went to clinics in [the city] - to free clinics, and they observed physicians and their Hispanic patients, and ... they did not translate. I did not allow them to translate because of their, you know, it's very serious to translate, but they did in one case. They helped with another professor, no, with another community member in [the city]. They helped her - she was a case manager, so they helped her to write a questionnaire to educate patients with diabetes, and they administered the questionnaire.

Ana explained that it was a mixed group of heritage learners and non heritage learners working side by side that went to a nearby public school. She told me that although it was a great deal of work on her part, that is was a wonderful experience for her, for them and for the teachers involved:

Yes, there was a mixture, the other case - of course, it took me a lot of work but they were observing in a high school, and they helped translate the newspaper, the newsletter of this school. And of course it took me a lot of work to help them to translate, it wasn’t just their job, I also had to work a lot - but they were very happy that
they started doing the translation and they helped the community and the teachers were very happy!

*Difficulties while working in the community.*

However, there are certain pitfalls when students are engaged in community service even though the benefits outweigh the negatives. Ana points out that of course they have to be supervised, but even more important is the fact that her heritage language learners frequently switch from English to Spanish and back to English in mid sentence. She offers that while it is definitely part of the bilingual’s culture to code switch, Ana would like them to realize what they are doing and make an attempt to stay in Spanish. One of her ideas is for them to journal and acknowledge what they are doing linguistically. She explains how she deals with these obstacles:

The heritage, students - I think it’s basic that they go to the community to - where they belong and - but, you have to - you need to have some kind of supervision of what they are doing... The other problem you have with the heritage speakers is they switch to English very often, so that is something, because it’s part of the culture to switch to English. So you have to emphasize that they have to try to speak Spanish. I added that she could not possibly be with them at all times and she agreed. She feels that if her native speakers critically reflect on their language in a journal, they may be more aware that they are code switching. The first step is actually recognizing that code switching is taking place:

They have to write a journal and you know, you have some questionnaires you administer - try to be honest, and what happens, "Why do you think you switch to English all the time? What happens? Explain what happens when you switch to
English, why you, even if the person is speaking to you in Spanish, why you switch to
English?" so at least they start reflecting on the behavior to understand.

**The best and the worst.**

I concluded our interview by asking Ana to think back on her best and worst experiences in the classroom. Aside from the community service that her students did when she was a visiting professor, Ana told me that it is such a wonderful experience to teach when her students get it. She explained: "well, I have to say one of the best - that they were very happy, you are happy when you see the students are understanding, when they are using the material." I of course agreed with that. She also had an anecdote that emphasized how important it is for her students to become teachers and for her to become a learner. In this particular case, her students introduced her to a Latino singer, Juanes, and she was amazed at how they knew all about him and his music. However, the same music and the same artist were not appreciated in the city where she currently teaches, and that was obviously disappointing to her. She describes these experiences:

It was a case that was, for example, when the students come and they tell you what are the latest songs of a singer, or they show you a famous musician that you weren’t aware, and it happens that they listen to it all the time and you are like “oh my goodness!” You admire those students, because they are really connected, they are really motivated and they’re teaching you, so for example, I came - I honestly - the singer Juanes - I came to know it because the students told me. Oh, this cannot be, I have to listen to this guy! And it happens that in one institution, that was in Washington, DC, the students told me about it, we listened to it in class, the students even know the lyrics by heart.
But the same wonderful experience did not transpire in the city where she currently teaches. Ana reports that the reaction to this music was the exact opposite when she played it for them:

I put the - I put the songs on here and the students didn’t like it at all, so I was very surprised because, well, Juanes is so popular, so why they didn’t like it here? And those students in Washington know the lyrics by heart.

Yet Ana told me about another positive experience that she has had as a teacher. In a class that Ana's students had to do research, one of them decided to become "homeless" for a number of days and he recorded the sociolinguistic interactions of the people that he talked to on the street. She was so impressed with the originality and the creativity of this research project, and she told me about the assignment and this one particular student:

It was a project they had to do like a, research project, and they have to come up with small research. So a student decided to become homeless in the street - to pretend to be homeless in the street - and he really dressed up as homeless, and he did this for two or three days. So he came up with a research of how people were talking to him when they saw when he was asking for money. And I said this student is going to become an excellent anthropologist. So you are so stunned, and, you learn from those students. Well, they have such an imagination and so much courage to do that - that really impresses you! And I said "well, I'm glad that I motivated this - I came up with this project - that I motivated you to that point that you were able to spend three days doing that, and come up with nice research."

Our interview ended with the least positive experience that Ana has had in the classroom. And although the final note of our conversation was sad, it gave me insight into how Ana views her own struggles with speaking English and how that struggle helps her identify with her
heritage language students. Throughout our interview, she made mention of how she understands the plight of the native Spanish speakers as they fight to reconnect and relearn their heritage language. Ana acknowledges that her own struggle with English and living in the U.S. has made her aware of linguistic prejudice in this country. In fact, she told me that at times she feels some of her students treat her with disrespect because she is not born in the U.S. and because she has an accent when she speaks English. The story that she told me concerned a disrespectful student who blamed her for missing the final exam, when in actuality, his own actions were to blame. Yet, Ana knows that students like this view her as lacking in knowledge and proficiency in English because she speaks it differently. And they ignorantly question her ability to teach them. In this painful story that she told me, I could see that Ana understands what many of her native Spanish speakers go through on a daily basis: linguistic prejudice in this country against anything other than "English only." But Ana is using her own experiences and her dedication to the study of sociolinguistics so that fellow bilinguals who feel this prejudice have an outlet to better understand what it is to be a Spanish/English speaker in the U.S. - and hopefully use their linguistic proficiency to achieve their personal and professional goals.

Reflections.

I met Ana at a professional conference in New England and we learned that we taught in nearby cities. She was passionate about my research topic and explained to me about her course that she had not only created, but that was on the books with students registered for it. Then, out of the blue, the administration canceled the class without warning. It was obvious that this was a major disappointment to Ana because high schools in that area are more than fifty percent
Latinos. It is the perfect place for a course designed specifically for the heritage language learners' needs.

Ana is very interested in the sociolinguistic aspect of teaching Spanish. She talked to me about her future investigation into the stigma associated with those who speak Spanish in many parts of the United States. And hopefully, she will be able to get this course for heritage language learners going again, and her research will help her teach and serve the needs of those students who are passionate about relearning Spanish, their heritage language. To conclude this narrative and tie it in with the overarching themes of this study, I point out that the community of practice is a very vital part of Ana's practice. She empathizes with the linguistic struggles of her students and has suffered similar linguistic bias. She has used the community of practice as a classroom in which her students do service learning. And she incorporates materials that reflect the lived experiences of her students by offering topics on immigration and what it is to be bilingual in the U.S.
"I fought becoming a teacher."

**Beatriz's story**

Beatriz was born in Cuba and attended a bilingual school where she was taught in both English and Spanish and considers Spanish to be her first language. Beatriz has an undergraduate degree in elementary education, a master's degree in educational administration, and a PhD in second language education. She has been teaching for 35 years in various parts of the United States: five or six teaching elementary school, two in middle school, and the rest teaching Spanish as a foreign language and as a heritage language in higher education.

**Background**

Beatriz is an extremely busy college professor/administrator in a university near a large metropolitan area in the East, and has a leadership role in a national professional organization that promotes research into heritage language education. After an exhausting day for her at a national conference in which she gave two presentations, we were able to sit down and talk about how she became so involved in teaching Spanish as a heritage language. I first asked Beatriz to tell me about her linguistic background:

I went to a bilingual school and I’m Cuban, and I went to a bilingual school so I learned, developed literacy in Spanish and English at the same time, from the first grade on. So, by the time I came to the States, I was a fluent English speaker.

I wanted to know how and why she became a teacher and for someone who has been teaching for 35 years, the answer was surprising:

Well I fought becoming a teacher. There are a number of teachers in my family, and I said, - when I finished high school - I said I didn’t want to go to college and I did not want to be a teacher and I don’t know, somewhere I just, I ended up going to college, straight out of high school, and I became a teacher and I, I don’t know, it wasn’t a conscious decision, I think that’s what I wanted to do. It happened, yeah, but it wasn’t
that it happened because it was a way to earn a living - it wasn’t - it happened because that’s what I was meant to be, I think.

**Becoming a teacher.**

Beatriz told me about her path from teaching elementary school to teaching Spanish at the university level:

I taught elementary school, actually, not, I have taught university much longer than anything else, I taught elementary school for about five years, six years total. And then I went to university and got my master’s and made changes in my life. And I ended up teaching middle school - I taught middle school for two years - and I ended up teaching Spanish for two years. And it turned out that what really, what helped me be gainfully employed at many points in my life was my knowledge of Spanish. I wasn’t trained to teach Spanish, but that’s what they needed, and that’s what I taught.

**Using her knowledge of Spanish.**

Beatriz was able to use her linguistic proficiency to find career opportunities outside of teaching. She recalls to me how after moving to another state she wanted to teach, she had to find alternative employment:

And actually, when in one of my moves, I was living in Wisconsin and moved to Colorado, when my husband at that time started a graduate program. And I applied to the public schools, and they wouldn’t give me a job because I was a transient - and that was their policy, was not to hire wives or husbands of graduate students. Now I’d probably still be there if I had gotten the job. So I was hired as a secretary in the department of Spanish and Portuguese - just because I knew Spanish. So, you know, it’s always come in
handy. And ... I did a number of things in the meantime, but, then I decided I wanted to
go back to teaching.

**Back to the classroom.**

Beatriz explained to me how she found herself teaching again when she moved to
Denver:

This was elementary, I was in Denver, and I - it was the beginning - it was the first
year establishing the bilingual programs in Denver public schools. And I applied to teach
in the bilingual program, and I got a job, but it - I got a job in a non-bilingual program
school and it turned out that I was, you know, filling the Hispanic slot in that school. So
again, that’s something that if I - I may also still be there, because I was really interested
in going into that area, even though I didn’t - I had the training for elementary and
language, but not necessarily, you know, the training to go into a bilingual program, but
at that time I don’t think anybody did, you know.

**Teaching Spanish in higher education.**

The majority of Beatriz's teaching experience has been at the university level and she has
taught Spanish as a foreign language as well as a heritage language. She told me about her
earlier experiences having Latinos in a class of non heritage learners in the university where she
currently teaches:

Well, the Latino population in my university is very low, and I’ve been there for almost
25 years - so those students - it really hasn’t been until the last ten – twelve years -
twelve years I would say - that that there has really been a presence in the Spanish
classes of Latino students, although we still, we still - our percentages are still like 4.2 or
something like that of the entire population. So, it was more of having one student in a class, and they just didn’t do well with class.

Beatriz further explains this with an anecdote about a particular student from the Caribbean that relied on her oral proficiency to get her an A:

And as a matter of fact, the only, the only time I have ever really had a student contest a grade and really fight was a [Caribbean Latina] undergraduate student, because she didn’t get the A that she expected to get, but then she didn’t do good work.

**Becoming interested in Spanish as a heritage language.**

This incident along with an increase of Latino students in her university impacted Beatriz’s interest in the field: "Over time more students started showing up and I became interested in, in the field". But a family member who was probably misplaced in high school Spanish classes was very influential in Beatriz’s teaching career. She told me about her:

So [they] didn’t speak Spanish at home, but she spent summers with [her Cuban grandparents] in Miami. You know - she had two and a half months of Spanish a year, then by the time she went to high school, it was - you know - they didn’t let her take level one because she had all these oral proficiencies, but she started in level two, and she’s one of those kids who is right there on the border between being a foreign language and a heritage language student. So it really - she just didn’t get the kind of language training, teaching, learning experience that would have helped her. And that was another one of the things that made me interested in the field.

As the need for courses specifically designed to meet the needs of the Spanish speaking heritage learners in her university grew, the department decided to put one in place. This was not however a very good first run. Beatriz told me what happened:
Then I - we, other people in the department were complaining about the students, and you know the program was growing, the foreign language program was growing. So we decided to develop a course specifically for heritage Spanish speakers. And actually it was somebody else, who wrote the pro course proposal, and he taught it one semester and it was a total disaster, because he’s not a teacher. He has a very difficult personality, and the students hated him.

I asked her if he had more of a traditional, teacher-centered approach and she responded:

That was part of it. And he was sort of pompous ... And so - and, then it was only one class taught once a year. As a matter of fact it was taught as a sort of experiment, and I don’t think it was a satisfying experience for him either. So I - by that time - I was becoming interested in the area and so I said I would teach it. And I have been teaching that class and developed a second one, and I’ve been teaching those ever since, so I guess [it's] been the last 10 years.

**Teaching Spanish as a heritage language.**

I asked Beatriz to describe for me how she teaches Spanish as a heritage language, and she explained to me how she makes these classes "Latino - friendly":

Well then, the, topics for discussion are all related to being a Latino in the United States or we also look at the countries of origin, as you know - to understand why we came, why we’re here, why our families are here. And same thing with literature, we read literature of Latinos in the United States - but that’s a little difficult because people write in English, and these are Spanish classes. So we do that, but we also read some, maybe short stories and stuff from - that are non U.S. based. We read a newspaper sometimes, we have to read in English and then work with Spanish. These, my classes, are 300 level
classes, so they’re - you know - developmental... rhetoric. They - these classes, the way I’ve been able to set it up - they are equivalent to the first two classes in either the major or the minor. So they’re upper level credit and if they want to, and many of the students end up at least minoring in it. So they already - if they take these two, it’s six credits, and six credits are different than I think, much friendlier, not that the other classes aren’t friendly - but Latino friendly - environment.

**Reflecting on their identities.**

Beatriz creates this Latino-friendly environment by encouraging her students to understand their linguistic and cultural identity. She explained to me some of the activities of her practice:

So that you know, we do surveys, trying to figure out why people identify themselves as they do. We do reading first and again, the, most of those readings are newspaper articles about, you know, the nonsense question of - you know - [which term to use] Hispanic or Latino? And how do you identify yourself, and then - you know - we read, we summarize, we discuss, and then they do a survey, and they have to interview at least five people and see why they, how they identify and why they identify that way.

I asked her if she has them out in the community doing this and she responded:

Right, exactly, or [with] their families, and then, they put all of that together and they write a paper. So that type of activity we - we also talk a lot about race and, what we read - there is a book called *Bilingual and Bicultural Authors Write About* and they write about themselves and biculturalism and bilingualism.

Beatriz also encourages them to explore the issue of race through a chapter in this book. She explained to me:
Julia Alvarez writes a chapter called "White women of color", which to me is a real fascinating issue because all these people are of color, and some of them are whiter than that piece of paper. But you know - it’s another, totally another perspective, another conception. It’s not - so we talk about those things in class, also the black Latino students talk about - you know - having to choose whether [they're] Latino or black, or even black people not, who are not Latino not, sort of, allowing them to be Latino, they have to be black or they have to be, have to fit in that - in that category. So those are things that we don’t go - and it’s not that there is no content in the equivalent classes - we don’t go as deeply into those classes, and really both classes really just focus on themselves, basically. And so that’s on that, and as far as actually working with the languages is a totally different situation.

**The linguistic element.**

I asked Beatriz about the language situation and she told me about her department's procedures for the Spanish speaking heritage learners:

Well, my placement procedures are very informal, and they’re flexible. And enrollment is an issue - although in my mind I have this beautiful distinction between 304 (the first level) and 305 (the second level). Sometimes I have to let a student who really should be in 305 and not in 304 - I have to let him or her in 304 because I lose them. I need them. And I have a student who right now, who really should have been in 304 but he couldn’t take it then, so he’s taking 305, and he’s going to go back and take 304.

It is obvious through her explanation that she is very dedicated about serving the needs of her students, even when the outcome is less than perfect. She told me about her classes and one student in particular that she tried to work with:
My classes are very small...because the classes are small I am able to individualize and I am able to - I think that I can address their needs as much as possible, and as best as possible at the same time. I had a student who took 304 last year and he just squeaked, and he’s again one of those borderline students which was made worse by the fact that he took regular foreign language Spanish in high school - which as far as I’m concerned sort of screwed him up because he, it really started losing his ear. And - but at the same time, he, since he was very fluent, they let him go through, they expected very little of him. So when he got to college, he kind of, in the first class he functioned on that level of not going to class and not doing the work - and there were some family problems too, and stuff like that. But he squeaked through, I gave him a C. And then he signed up for 305, and he just could not handle it. And I think - also part of what happens is the level is dictated by the students in the class. So, the class before, there was more diversity and more people in the lower end. In this class they were quite a bit higher, and the expectations – well, I had expectations in the other class, he just didn’t meet them, and he just dropped the class. And I encouraged him to because you know he just wasn’t going to make it. And that’s sad, because I feel, there’s a loss there, there are many issues going on with him, so...

This student also had some family issues that hindered his success in the courses. Beatriz explained:

I mean, I’m disappointed that, it was sort of a complicated situation because I know his mother, and - but he at the same time had some very big family issues were going on too, so I could understand too. I personally think he needs to take a year or two off from Spanish. So no, I guess what upsets me the most is that with these students then, we do
bond and it is a small group, and some students take advantage of it, take advantage
where they may not be absent to another class, they’d be absent here. Or if they have two
assignments they have to complete, they complete the other one first, and that perhaps is
the thing that upsets and annoys me the most is that you know - it’s like families. So
they take advantage of family.

I asked Beatriz if she was still learning how to teach Spanish as a heritage language and
she explained that the non-academic type of problems mentioned previously weigh upon her
more heavily than the issues involving teaching Spanish. She answered my question thus:

Well, I don’t know, it depends on how you - well first of all - one is always learning how
to do something, so there’s no end to that. Umm, I think - I think it’s - I feel happy with
my courses, I feel happy how they have evolved, and I think they’re pedagogically
sound. It’s more what I’m still working through is how strict I need to be, and the fact
that I don’t want to be, I don’t want to say "Ok if you come late three times, that’s going
to be an absence" - you know - do that kind of thing, I feel that I get put in that position,
and that bothers me.

**A need for outreach.**

I asked Beatriz what the profession and in particular her practice should be doing to
improve the services offered to Spanish speaking heritage learners and she responded that
enrollment and retention were both issues being addressed:

Well, in my institution the most important thing is getting more Latino enrollment. It’s
just - I’ve been working with admissions, outreach - and with the other I don’t. It really
hasn’t been until the last two years that there has been a real true effort to reach out to the
Latino community. But for years I was meeting with the provost once a year and saying
the same thing - you know - "This is where we need to go. This is where, look at the size of this population, look at what’s happening - we need to outreach to this population."

And you know - I’m not saying that it was because of my efforts - it’s because they finally said "Yeah, look at those people out there!" And - that they’ve started as I said doing outreach. I think it’s going to take another two years to see if this is, if it’s having any success, but that’s - I would like to have a larger population from which to draw, and I would like to also within that population get the message through the students that this is to their benefit, that they have to have a language requirement anyhow.

I posed the question to Beatriz if online and blended courses have been used in her university to address the problem of enrollment and retention. She replied:

That will be for somebody else to do. To me, although we do a lot of stuff, we do a lot of courses on Blackboard, and a lot of stuff is online, and I actually - low and behold - I actually cancelled class on Thursday, and I never do that - but you know - gave them - put a whole bunch of stuff online that they needed to do. You know, but, everything-resources, everything is online. And although this semester I haven’t done as much work with discussion board online, I have other - again - I like the face to face interaction and the atmosphere, it fosters. So, I don’t - you know - somebody else might be able to do it, but I don’t think, I don’t know if I could or not - I just don’t want to.

A special connection.

Beatriz told me that her heritage classes have indeed been one of the highlights of her teaching career as she herself as had similar linguistic experiences growing up in Cuba and moving to the states. She told me:
I don’t know, probably out of everything that I have taught and all the different teaching situations overall, these classes, the heritage classes, have been the most satisfying. You know - I feel a special connection; I came to the States when I was 15, and so, again I feel a special connection with the students, many of the students are first generation college, and - you know - I enjoy what we do in class. You know - I have - I have taught many graduate classes, I’ve developed graduate classes, I’ve developed a class I like very much teaching, second language acquisition. I’ve enjoyed that, and since I became chair - I guess that may be a measure of when I became chair - my load went from three- two to one- one. And the heritage classes were the ones I chose to keep! So I don’t, I don’t get tired of teaching them, and I’m not the kind of person who teaches the same thing year in year out. I always make big changes, you know, that I may keep general contours of the thing but I always, I make changes because I get bored, I get tired of you know, of doing certain things or reading certain things. You know, how many times can you read a book? And if you don’t, then there’s certain things. If you’re having a discussion in class, there are certain things you don’t remember, but you really don’t want to read it again. So I find new pieces of literature or essays - that we want to do.

**I was not trained as a writing teacher.**

One of the heritage language courses that Beatriz teaches is a writing class, yet she never had formal training in that area of pedagogy. I asked her to explain how she learned to teach that course:

Well, by conferences and you know - first I learned what - you know - what is in the literature about teaching writing to heritage speakers. But then when we more seriously aligned our, or seriously aligned these two courses with the Spanish major program, then
I had to learn things about argumentation and exposition and all kinds of things that I didn’t know anything about. So I read about it, talked to colleagues, read materials in books, I don’t use, well I used a book, but I used a book for grammar practice. The actual - the rest of the curriculum - I designed from different sources. Yeah, and I’ve always done that. I started with - I developed a fourth semester course, as a content course. It’s actually a theme based course, and for years, that was such a mess, I had four different themes for different units, that, I could mix and match. But they had, they were very tied to internet resources, and it was, again, for 202 for a semester, so it was still a lot of very language practice based. And then I’d have to bring the other people who were teaching the course up to date on what we were doing - and then I stopped teaching the course…

**Students, students, people!**

Beatriz did not hesitate at all when she told me what she loved about teaching:

Students, students - you know - students, people! It’s seeing - you know - seeing them evolve the feeling that I may be able to contribute something - to them, to either to their intellectual or emotional development - to show something that they didn’t know before, show them that somebody cares. And that actually has been a long thread in my teaching whether it was here or before, I've always been, I’ve always enjoyed talking to students and working with students, especially at the university. And with - you know - first and second year students, especially first year students. If you’re teaching classes that have first year students, a lot of times this is the only class where the teacher knows your name, because the other classes are much bigger. I’ve always enjoyed that aspect of it.

Beatriz concluded the interview with an anecdote that gives insight into why she loves to teach:
When I was teaching elementary school many years ago, I’ll never forget this, perhaps this is the reason I’m still in teaching, I had a student come up to me and she said, "Mrs. B., you look just like Wonder Woman!" And so - you know - perhaps I believed it. And that’s why I’m still here. As I told you, I really tried to run away from that. I just, I didn’t want to be a teacher.

She replied to my final question: "You fought it and it caught you?" "Yeah, but here I am."

Reflections.

I interviewed Beatriz when she was extremely busy and tired, yet her passion and dedication to the field of teaching Spanish as a heritage language gave her an extra burst of energy to tell me her story. The evening I interviewed her, she had just experienced a very annoying and frustrating computer glitch, yet she seemed determined to carry on and learn from it. And her busy day was not yet over; the conference and all her colleagues were beckoning her to attend yet another presentation, and join them for dinner at another end of town.

Her "special connection" that she has toward her Spanish speaking heritage students is evident, especially in light of the fact that because of her administrative duties she teaches one class. And that class is the heritage language class. And she loves to teach because of this connection she has with her students. Especially telling is her affinity for first and second year students who know that they have at least one class where the professor knows their name.

Even after teaching for 35 years, Beatriz is a lifelong learner, taking on new challenges so as not to stagnate and get bored with the same old material. When she doesn't know how to teach something, she talks to colleagues, goes to workshops, reads up on the latest research. Furthermore, as I mentioned earlier, she has a leadership role in a professional organization that promotes research into heritage language learning. I listened to her presentation in which she
urged us to continue our research and find out more about this practice, and especially to learn more about our students. Beatriz is proactive, constantly challenging herself to become a better educator and challenging us to become more involved in the field of heritage language. Her numerous contributions to the practice are impressive as she continues to have a "special connection" to Spanish speaking heritage learners. And most surprising is that Beatriz did not want to be a teacher and tried to run away from the profession. Her response? "Yeah, but here I am!"

Beatriz is able to tap into the strengths and backgrounds of her heritage learners by having them consider their identity, their ethnicity and even their race. She understands their reluctance to take a course that they feel is remedial and hence works at removing the stigma that they feel. And she is very dedicated to the scholarship of teaching and learning; not only does she write and conduct research, but she is proactive in the field, challenging those of us in the field to know our heritage language learners.
"I knew I was going to be a teacher"

Diego's story

Diego was born in Europe and considers Italian and Spanish to be his first languages. He has an undergraduate degree in English as a Foreign Language, with concentration in French; master's degrees in ESL/ pedagogy and Spanish literature; and a PhD in Hispanic Linguistics. His teaching career of twelve years includes: teaching English as a Foreign Language at the high school level outside the U.S., and teaching Spanish as a TA and as an instructor at the university level. He currently teaches at a mid-size public institution in the Mid-Atlantic region of the U.S., close to several cities with large populations of Latinos.

Background

Diego, unlike many who report that they fell into the teaching profession, told me that he always had the desire to be a teacher. He explained:

I think I was always a teacher. I don’t know if I always wanted to be a Spanish teacher but I knew I was going to be a teacher. I just, I think when I was a kid I used to practice with my younger brothers and relatives and I would be the leader of, and I would have a blackboard and I would be teaching something. So I think I was, I don't know if I'm a great teacher but I was born to teach.

However, despite the knowledge that he was "born to teach", his first experience teaching English as a foreign language outside the U.S. was not a very positive experience. He relates:

Well, like I told you first, earlier, I felt like I had the vocation, the aptitude to do it, and then I taught high school, and it wasn’t actually a very pleasant experience... [it was] not in the U.S., it was in another country, and the students were from very low economic backgrounds, you know, they were not the best, and they were not, you know, they didn’t like to study something that was so foreign to them.

We both agreed that this reaction to studying something foreign was not an uncommon experience for those of us who teach Spanish in the U.S. Nonetheless, Diego continued teaching
and describes how he views his practice as "looking at the big picture" rather than just the academic side of learning another language. He continues his explanation:

But, my vocation is teaching so I have to continue, and then through education, through you know, I think you can also talk a little bit about social justice, you know, what you do with, what you can do with, it’s, very rewarding to see that you are helping someone, maybe not so much economically but in other ways too, because when you teach it can help incorporate all of those.

Diego also explained how he his experiences living in various countries and speaking more than one language also influenced his choice of career. He called his various moves "bouncing around" and described the role of languages in his life:

I was moved from Italy to Argentina and from Argentina to Ecuador and from Ecuador to the U.S., and then - you know - I went back to Ecuador and Europe, and I came back to the U.S. again. And you know, I was always playing with language when I was a kid, but I like to think that there’s an innate quality to it, or component to it, so you know there’s a lot of kids that get bounced around, they don’t necessarily, you know, choose a career in teaching languages or like language. I think that part of it was the different languages.

Diego’s parents did not encourage him or discourage him from speaking any language in particular, yet he found that moving around exposed him to his linguistic inclinations. In fact, although he teaches Spanish and additionally speaks English, French and Italian, he is drawn to Portuguese, a language he does not speak, because of the way it sounds. He explains, once again emphasizing his love for languages: "Right now I’m fascinated by Portuguese, but I don’t know how to speak it, but the sound is just so beautiful to me, you know, or at least, from the native
speakers that I’ve heard, that I’ve listened to." He also contemplates the role that the music from
cultures plays in his love for language learning, and although he appreciates it, he admits
that he is just drawn to the linguistic nature of language.

I think that music definitely makes a difference, the music - you know, I don’t know
much about the cultures of languages - of some of the languages that I know, so I think
it’s more linguistically, I’m just more linguistically inclined.

Influences.

When asked to talk about people who may have influenced Diego in the direction of
teaching, he responded with two memorable teachers. He describes how a grammar teacher in
elementary school helped him with his native language, Spanish, and he acknowledges how
proficiency in a language really is a building block to other disciplines:

When I was in elementary school, I can remember as far as that, elementary, middle
school, I had a grammar teacher that really helped me, you know, with understanding,
and really understanding the fundamentals of Spanish, even though Spanish was my
second nature, basically my native language. You know, and then it also built a
foundation for me to, basically reading and knowing how to write a language helps you
do many things, in other languages or areas, disciplines.

Diego decided to take advantage of his linguistic abilities and although he started out studying
computer science which probably would have offered him a higher salary, he chose languages
because of his passion for both learning them and teaching them. He explains that decision:

I wanted to be like an English teacher, someday, because at that point I knew that I
wanted to be a teacher already, but it was not, you know, at the beginning I wanted to do
something that I was more, you know, financially rewarding. And then I realized that it
was a mistake. I was a computer science major, and, you know, I was like, I'm linguistically inclined, I like languages, this is what I should do, and you know, and it’s a cliché, but, if you don’t do what you have passion about, and, you know, you’re really setting up yourself for disappointments, frustrations, and it affects your own life.

He explains the role of an English teacher in this decision making process. As a student whose second language was English, Diego had an exemplar literature professor in college that in fact inspired him to change his major from computer science to English. This professor was a storyteller and Diego was "glued" to his lectures:

In college I had a literature professor that I was glued to, you know, his teaching style and the way he explained literature was so fascinating, and then, you know, I was a computer science major and I switched to English.

He pointed out that it was not because of the English language itself that he changed his focus, but rather for the style of teaching that his literature professor had; he was relevant, interesting, and able to connect his passion for literature with his students. Diego explains this style:

One of the things was that he would update information, he would make it relevant. He would be talking about Macbeth then, or any other work, and then he would bring it up to the present and he would personalize it, you know, how, how do we deal with treason? Or with somebody who is betraying you? And then we would talk about that as part of the human condition. And then you know, if the subject was not too sensitive you know, we would talk about, like - if it was love for example, you know, this would happen to somebody, he would personalize it in a way that you were interested - he wasn’t just going back to the 17th century England, he was in the 2000’s, and that made it so interesting. And, he was just a natural - you had to almost recognize it, he was just a
natural at teaching. He would recite, he would narrate, he would lecture us, he was narrating some sort of novel, and it was just so interesting!

**Teaching Spanish.**

So in spite of the fact that Diego's experiences teaching English as a foreign language outside the country were not the most pleasant, he felt that he had to continue his chosen vocation teaching Spanish in the U.S. I wanted to know what it is about teaching Spanish that he enjoys and he readily told me:

Well, one of the things that I like for people to understand where, and in specifically teaching Spanish, to understand why, where the language comes from, like literally language, how you can analyze it in a way that it's helpful, but also I’m interested in teaching them how to communicate in the language, you know.

He explains why he has an affinity for teaching Spanish to the traditional college student that goes beyond the mere academics of the language class:

I think the young people, it’s probably when I teach Spanish to non-native speakers, or even native speakers the age is important, because, like I said earlier, it’s not just about you know, them being able to speak Spanish perfectly, it’s about them adjusting to society, adjusting to people that may not be just like them, you know, are just understanding native cultures from other places. And that’s kind of my philosophy you know, and then, some students get it, some don’t you know, but it’s just the fact of life when you’re in a teaching profession.

**Positive and negative experiences as an educator.**

I asked Diego to talk about what experiences in his practice were most rewarding. His answer reflects a major concern of language instructors, which is encouraging students to take
risks and communicate in a language that is foreign to them. He feels that if he can overcome this obstacle, he has been successful:

You know to me, when I walk in a class the first day and the students are nervous, intimidated, defensive, and if by the end of that class, or even in the middle, the students are communicating to me in the target language, which is my job, it is the most rewarding thing that I ever have to experience.

On the other hand, the students' reaction to the classroom has the ability to negatively affect his classroom environment and how he perceives of himself as an educator. He explains how this can happen:

When the students do not see you as part of the team, and they see you as the, you know, "us versus the instructor" – as an adversary, "us versus this requirement" - you know, the majors are a little better, much better, even though, they, the content courses are much more difficult, especially in linguistics which is my area, but you know, if I had to sound it out, I would probably say, when the teacher has the best of intention, and I was misunderstood. And then, when I didn’t capture my students, like I did when you asked me what was my most rewarding experience, you know.

Diego describes that frequently the difference between the positive and negative experiences are blurred. And ultimately success is defined by the individual student:

And then sometimes it doesn’t have to be a 100% communicative goal, it could be, you know, this person is on a good track, is going to stay in college, he’s going to finish, and maybe he’ll use Spanish or not, but, you know, ok, he got enough to have a pleasant experience himself - and what makes them happy, I think makes us happy.
I asked Diego if he saw any innovations as having a positive effect upon his practice. He responded that technology, specifically PowerPoint has been both a benefit and a detriment to teaching Spanish. He explains that because there is no audio involved in PowerPoint presentations, the students lose interest, or merely request a copy to look when it is time to study for the test. He furthers this view by explaining the overuse of this form of technology that he calls "innovating but not always valuable or positive." And although there is a constant request by administrators and institutions to incorporate technology into the curriculum whenever possible, Diego responds that "while the visual and the technology apparently attract students, it’s not so true for PowerPoint". When it comes to teaching a language, frequently he finds it easier and more effective to just explain the concept.

**Teaching Spanish to mixed groups.**

Diego discusses the difficulty and uncertainty that he has faced when he has teaches a Spanish class with both heritage language learners and those whose first language is English. Rather than incorporate accommodations into his classroom, he finds it more helpful to meet with the native Spanish speakers one on one. He explains:

I don’t know if I’m doing the right thing or not, when I have heritage speakers in a regular classroom, I address the needs of the majority of the class, which is non-native speaking Spanish, [in a ] communicative approach. I don’t address their specific needs, because they should really be in a heritage speaker course, or they should understand that the course has a component, a speaking component, and they have to adjust to it. I don’t adjust to it because normally it’s only one or two people, and if they want some differentiation that is noteworthy, I would do that under office hours, but not addressed specifically in a class program.
And he explains that the number of heritage speaking students in classes that he currently teaches rarely has been above two or three so he can effectively give them individual attention. If he gets a class where the numbers are larger, he acknowledges that he will have to reconsider that idea.

If you have a large number, like a class of thirty and you have fifteen and fifteen, you know, I never had that, I don’t have to have, yeah, so, you know. So that’s a different challenge. But I, I have only two or three.

Reflecting on his past experience teaching in California, he was able to encourage the heritage language students to join a class designed for their needs: "In California, I had a little more, like five, but we would encourage them to go, because the program is already implemented, going to the heritage speakers' class".

**Teaching Spanish as a heritage language.**

Diego describes with enthusiasm this experience that he had in California, being involved in a curriculum specifically designed for the needs of the Spanish speaking heritage learner. And again, he refers to a teaching experience that goes beyond the purely academic element, but encompasses the cultural and personal nature of teaching - teaching that addresses the needs of the students. Particularly noteworthy is the connection he felt to these students as a fellow native Spanish speaker:

I have taught - before I taught Spanish for heritage speakers, and I taught our regular Spanish program, as a foreign language, in the United States, so the idea when I lived in California - the idea sort of became interesting, because I was having native speakers in my Spanish 1, Spanish 2. So we created - at that point, we started talking about creating a separate sequence with Spanish 31, 32, 33, 34, which was more writing
proficiency based as opposed to speaking based. Some have this speaking - proficiency.

And then, you know - I wanted to see what it was like, and it was a great experience, you know. And the fact that - I don't know - it was an identity element, that helped. You know they saw me...most of them were from Mexican backgrounds, but yet, you know, they were very - they were a lot closer to me than the regular students. And they felt like it was more of a cultural, linguistic connection.

Diego described how this was indeed an exceptional experience – teaching and creating lessons that served the needs of the students:

And you know, to me even now, one of the best classes I’ve had, and the activities we created for this kind of students you know, we knew that the writing proficiency was what they wanted, so you know, and in some ways our job was easier, and we addressed that over and over. We did activities that were not just writing, you know, they did a lot of reading, and they did the modes of communications, presentations, especially. They would do plays, and things like that.

Because his heritage language students were for the most part orally proficient, the focus of this curriculum was geared toward writing. However, the curriculum also included role play and presentational activities as a way to "celebrate the heritage language." He describes how the class connected both the writing and the speaking aspect in order to differentiate for the native speakers:

Well the approach was a little bit different because the emphasis was writing proficiency.

We started with the alphabet, and we did not care so much about communicative tasks because that was not our focus - because they already had it, so you know, in a way that made our job easier. So you know, we concentrated on why is that? They're having
problems when they write, you know. And then you can go from there, and you start syntax, but you don’t want to make it too boring for them, so you want to make it a celebration of their heritage language. So we would do role playing a lot, a lot of role playing, where they pretend to be a famous actors like - you know, Jennifer Lopez - and then they would talk to us as if they were Jennifer Lopez. And the class would interview them. And then there was the final project – it was a play, and they had to create their own play, and they actually presented in front of the class. So that’s one of the ways as a ... basically the most important thing is that there was not a communicative goal like, attached to it. And in that way, that’s the major thing, in terms of the differentiation, you know, how we address the needs of this particular type of students.

**Needs for the profession.**

Previously when I had asked Diego if he was a proponent of a specially designed curriculum for the heritage language learners in Spanish class, he answered with a resounding "absolutely!" Yet, I asked Diego to summarize what he felt would most help Spanish speaking heritage students and his answer reflected their needs in mixed classes as well as classes designed for them specifically, acknowledging the many challenges that those in the profession face:

If you’re in an environment where you can’t [have separate classes], you know, if you have a large number, then you know, you can differentiate - I guess, but I don’t know, given the pressures of you know, the amount of material you have to cover, and, you know, this is one of those difficult questions because, you know, you can differentiate to some degree, I’m sure that it’s possible, but you’d have to address the class, you have to teach the class assuming that people are non-native speakers of the language, you have a
problem with your design, but you know. But I think it’s possible if some of the teachers have that ability, to differentiate well, in fifty minutes of trying to, you know… one advantage is that maybe you could use those native speakers, and I’m sure many people do, when it comes to conversation time.

But if he had to choose between differentiation for Spanish speaking heritage language learners or a class designed for their needs, Diego contemplates the many scenarios that he has faced, and his response reflects the difficulty and challenge of this entire issue at hand:

   I think that I would take the class for heritage learners, because if you have two or three in the class, then, you know, there’s not a lot of differentiations that you have to do, and, you can do it all outside in the office, if it’s a very brief question, you know- I have no problem with that. But if you have, you know, a number of 15 and 15 in a class, you could have two classes. So, you know, it’s... I’m not sure I’m giving you the perfect answers.

I assured him that there are no perfect answers to these questions.

Reflections.

Diego has had a myriad of linguistic experiences, living in various countries and speaking more than three languages. He expresses his passion for the profession and considers the social justice involved in teaching Spanish to heritage language learners. His involvement in the scholarship of teaching and learning includes curriculum planning for heritage language learners; Diego shared with me the curriculum that he helped create when teaching in California. It was obvious throughout our interview that he is dedicated to seeing improvements in the practice of teaching Spanish as a heritage language even though the solutions are hard to see.
His wealth of experiences in the field of learning and teaching languages has not assured him of having all the answers. Frequently throughout our conversation, he expressed frustration for not coming up with the perfect answer, or for not knowing the solutions to the many scenarios that are faced by those that teach Spanish to mixed classes. Yet, he expressed more than once that the Spanish speaking heritage learners in his class have different needs that must be considered and it is an ongoing process.

To look at Diego's story in the context of this study, it is obvious that he has doubts about whether or not his current practice of teaching the one or two HL learners in his classes in his office and outside the community of learners is actually culturally responsive. He felt that in the classes specifically designed for the native Spanish speakers in CA, he was able to connect and offer a much more relevant curriculum for his students. His experiences teaching within a community of learners made up of native Spanish speakers have impacted his practice but have not transferred to dealing with just one or two in a Spanish class.
"Language is not just something that is for the classroom – it transcends those boundaries."

**Enid's story**

*Enid was born in Puerto Rico and her first language is Spanish. She has completed the following degrees: two undergraduate degrees, one in comparative literature and one in French; a master's in Spanish linguistics; and a PhD in Spanish American literature with a minor in philology. Enid has been teaching for 22 years, having started as a substitute teacher at the secondary level, and for many years now as a college instructor. She has taught Spanish as a foreign language, Spanish as a heritage language, French and Italian. Her current position is teaching at a public university in the Mid-West. Within the field of Spanish as a heritage language, she has taught, developed a blended course, and analyzed writing samples. Enid finds opportunities to research and read more about her heritage language learners and how best to help them stay connected with Spanish.*

**Background.**

I was at a workshop on oral proficiency at a professional conference and we had to go around the room, introduce ourselves and talk about our teaching practice. Enid heard me talk about my dissertation – that I was interviewing university faculty who have been involved in the field of Spanish as a heritage language – and she eagerly volunteered to talk to me. Later that same day, we got together and I learned about her extremely broad and varied experiences teaching Spanish to bilingual students. Her passion was evident as she told me her story and explained her interest in bilingual university students who are re/learning and re/connecting with Spanish. Enid always felt called to work in the linguistics side of Spanish, even though her PhD is Spanish American literature. She told me how the linguistics or philology was very important in understanding the history of what was going on in Puerto Rico with the back and forth migration to the States and how it impacted their language:

> And my thesis was a combination of some linguistic components that I followed for that discourse analysis. And for that discourse analysis, one has the opportunity to - you know - analyze texts. So in that way it was very important because I did not want to
leave that side of the linguistic sort of background that I had. It was very important because being from Puerto Rico - that's where everything started with heritage speakers. Actually in - if I may add to that - there was - in Puerto Rico - of course they are American citizens - so by the 60's and 70's there were a lot of waves of Puerto Ricans people moving to the United States. By the 80's these waves of second generations started to come to go back and forth to the island and they dropped the language, and the language was a mix of English and Spanish because they were heritage speakers. And they were very much stigmatized because they were kind of between two languages, two cultures and in a way, two identities. So schools, universities and even society at large had many issues with those heritage speakers. So because I had that background - I was very interested in understanding these classes of language acquisition from their viewpoint – coming back, having that heritage speaker background in the United States and also in Puerto Rico.

**Why teaching?**

We backed up quite a few decades and I learned about Enid's early experiences that influenced her decision to be a teacher. She told me that she had other ideas but found herself drawn to education:

I was going to be a - I wanted to study law – but you know - my mother taught for 42 years and when I was little, I remember – I don't know if you remember those Head Start programs? I was four or five years old - and my mother had a very big group for Head Start. And she said "you have to come with me and you have to teach how to read to other students." I was between five, six, seven years old – and I was just teaching what I knew at that time – because I started reading when I was four. I was in first grade when I
was four, and I did that for several summers with my mother. But it's not just a passion for only teaching, it's for learning and I think of that to be effective, it is important to combine research – if you don't combine research with what you do you become very stagnated.

**A passionate interest in how the brain functions.**

I asked Enid to further explain this idea of stagnation and the importance of being a learner-teacher. She passionately told me about this challenge and how she views brain function as having a direct correlation to language learning:

The class is stagnated - and I am talking about that because one of the challenges is that everything that is related to technology - to digital learning - to everything that is related into that *really* shapes our teaching nowadays. And I see and I have seen that over and over how certain programs, certain energies, certain structures - usually becomes stagnated because their teaching becomes stagnated. And we take a lot of risks closing programs that do not ...auditing themselves, evaluating themselves and I think that is a responsibility - that we have, but my real passion is about learning how people learn. How do they learn? They are in the classroom - and how do they learn? And I recently I think they .... [there is] a textbook on how the brain works. It really changes the way that I have been teaching and looking at learning since reading that book. It was extremely important to me because it has to do with brain functions as well, so I was also interested in the relationship between the brain and language even when I was little - I was always interested....So I was very interested in - you know - kind of looking at people and thinking how do they perceive the world different from the way that I perceive it because of the language. So for me, language is really extremely important
because it does develop brain functions, critical thinking, thinking in general - it does relate how you read and learn about the world. So I was always trying to understand how the brain works. and that leads me to "how do you acquire language?" And that's why probably philology helps me to understand the evolution of languages and how some languages - you know - survive. Some of them are going to be extinct – all of that has to do with not only brain functions but identity. And there were from that group of readings that I did at that time - there was one on identity language in the postmodern world... And in the course we were doing a lot of work in languages because as you know, the multiple languages that you find in India - all of that was fascinating! How people acquire language, how people communicate - and the fact that you go to another country and you speak the language - and you see a different person and how this relates to how you change, how you are, and how your brain changes – the elasticity of the brain to do that - so my interest is probably the brain function.

**Becoming a teacher.**

So, having great motivation to study and learn about languages as well as brain function as it relates to language acquisition, Enid followed in her mother's footsteps rather than becoming a lawyer. She started her teaching career in Puerto Rico as a substitute teacher in a high school, and she outlines her evolution to a university instructor:

I started to teach Spanish – but you know in Puerto Rico we need to take Spanish since we are little, and we study the formal Spanish when we go to school - so I also taught in Puerto Rico...Spanish as a first language in high school as a substitute teacher. And then I gave some sort of tutorial when I was a graduate student as well, and my main teaching background has been in the United States [teaching university] Spanish as a second
language, Spanish as a heritage language - and I have taught Portuguese and French and I am teaching French right now.

She explained to me how working with student candidates has influenced her practice and her interest in teaching Spanish as a heritage language:

I've been doing the student teachers and that's probably where everything started – I started to do more observations and I - probably the most meaningful experience with heritage speakers was in New York  at [College X]. They were - they received a lot of heritage speakers and I started to analyze their writing. I sort of scanned all the documents to see all the writing patterns of the heritage speakers. And I also requested a grant to do that - and there was a lot of significant components of the heritage speakers at that time. And I say that at that time - because one of the things that you need to take into consideration is that things changed according to generations and state, family background – all of those components are very important.

**Understanding the diversity of the heritage language speakers.**

Enid's analysis of the heritage speakers' writing informed her practice and gave her a considerable amount of information that would help her teach to that particular population. She explains:

When you think about heritage speakers, you cannot put them within the same kind of group; they are as diverse as any other group. And so that – I think that's one of the most important parts that we ....with the heritage language speakers – the diversity issue. I analyzed their writing patterns and the most...the factors that were consistent through all their writing that I gathered was that they - all of them had problems with verb
conjugations – that was consistent at that time in terms of their writing. They had problems between the differences between the \( b \) and the \( v \), \( c \) and \( z \).

I asked her to further explain what she learned from analyzing the writing of the heritage language learners and what the main issues were. She told me that the same issues that are evident in their speech occur in their writing:

Mechanical and code switching that they use to communicate at the speaking level – they use to communicate it when they have the writing - but their writing is a different process because they can go back and forth and review and all of that. Still they maintain that same pattern when they communicate in writing.

This college where Enid worked acknowledged the need for special classes for the bilingual students and implemented a course designed to address their needs. Enid explained: "and so ...the purpose of that – there were several purposes because the institution does have the groups just for heritage speakers." But even in a specially designed course Enid explains that one of the difficulties with teaching a group so diverse is appropriate placement and how she got involved in this: "and they started to allow me to have access to those students to understand their background and so on and to place them. The problem of the heritage speakers is how to place them."

**The community of learners.**

Enid explained to me what it's like to teach with groups of both heritage language learners and non heritage language learners.

That's probably one of the most difficult tasks from a pedagogical view point – from a cognitive viewpoint - how people learn languages. It's another problem when you think about the community of learners - one of the things that heritage speakers have brought
is this sort of one self confidence that they speak the language – the false idea that they speak the language with - you know - with the language correction code – meaning understanding the different sorts of grammar issue – they do not get that.

When the community of learners that Enid has before her is mixed, she agrees that the oral proficiency of the heritage language learners does create certain dynamics in the classroom, but she tries to use each population's skills and abilities to make the class work. She explains:

That's a challenge but it's a good challenge - so I am – because I am mentioning the differences in what they don't have - non heritage speakers – meaning any other student who is a new beginner – or even a false beginner - we could create a means of kind of collaboration. And that was what I was looking for all the time; how one could influence the other and vice versa. For example – the usual student who is learning the language could identify what is the difference between the prepositions, the verb conjugations, what are the uses of the subjunctive - while the other student uses it, they have the control over using it, the other one does not but doesn't know the rules. The problem is the application of the rules in context. So what I did was I tried to pair them – pair the one heritage learner with a non heritage learner - and provide activities for them so that they could be able to understand what the other - you know - kind of complementing each other. One has this and the other doesn't so they work together in that way – so it wasn't for me a problem but I had to work on that.

Enid explains that part of the work she does starts on the very first day of class; she does not leave this sharing and collaboration to pure chance:

Also because the first day of classes and the entire week – I talked to the students about that. I made them aware that we had this linguistic situation in the classroom and that
we are going to work as partners, and that we are going to collaborate on this so that we do not create a situation of antagonizing against each other - because what one does, the other doesn't. So they thought that this was a good partnership – for they will learn with the other. And it was good because it was another student with the same interests with all of these topics that they could learn from each other. But it was something that I had to work with them – it took time.

Enid told me what kind of class this was that she was able to have her students collaborate successfully:

It was an intermediate class - and they were not at the level for taking the class at - heritage speakers - they were sent to this class where all the mix was there. And it was very difficult to teach because you have the intermediate text book – the regular text book. You - I was not using the other book that I use for heritage speakers. I am going to talk to you about that – when you have the entire class working for heritage speakers – it's completely different. But when you have the combination - that's really the challenge one faces – with heritage speakers in class.

From this response I asked Enid if she preferred to have separate classes, but she told me that classes solely for heritage speakers has its own set of problems because the community of learners has a different type of diversity:

Just to answer that question, let me give you the example of the class that was just intended for heritage speakers and that was in a different state in TX, and the entire class was for heritage speakers. And that was very challenging, very difficult - because the linguistic issues of the students in NY were completely different than the ones you had in TX. And the reason being is that – the heritage speakers were probably born here, they
were raised by their grandmothers – and they learned Spanish in that way. But you have heritage speakers whose Spanish might be quite strong - quite good. And their English is not that good, but their syntactic patterns may vary. They have other issues with the language – they probably have a better command of the informal – the informal language. And you have also the problem of the background – the Spanish background. Are they coming directly from Mexico? Or all of these variations were very difficult in the classroom – very challenging. So going back to your question, it depends on several factors. For me it was also a learning experience.

**Learning to teach Spanish as a heritage language.**

Crediting her education in linguistics and philology, Enid explained to me how she used her background to better understand her Spanish speaking heritage learners and their linguistic variations:

I think that the linguistic background helped me a lot. I did a lot of research in the field for that. When we were in Puerto Rico, we were working on that - so for me it was more natural because I had that background of understanding that. On the other hand - it was a combination of factors – it was the linguistic background, the research that I did. By that time - I would say in the 90s or '95 - by that time, there was a lot of emphasis on heritage speakers, and I say that because the Chicano literature and the Latino literature was kind of ..you know something that – there were conferences, activities about heritage speaker speech...not directly - not in terms of methods – teaching methods, but in terms of literature and identity and cultural studies. So I think that I brought all of this package together, my background in methods - and I put them into the classroom. And I think that was why I was very passionate about the topic because it made me
reflect on other issues in terms of teaching. The difference in teaching in just regular classrooms with – the traditional approach - and because by that time I was very interested in the student centered classroom - and therefore having the heritage speaker sort of allowed me to explore that on a regular basis. Something that - it was more difficult – at that time - with just a regular traditional classroom and the heritage language learners provided that tool to explore more strategies in the class.

**From teacher centered to student centered instruction.**

Enid reflected on the contrast of a traditional, teacher centered approach to one that puts focus on the students' learning. She emphasizes how important it is to give her Spanish speaking heritage learners a voice, and how the challenge of these students have taught her to be a more effective teacher:

They helped me how to probably explore more ideas that I probably would not have done without that sort of challenge that I was facing - because you have to be very careful what you teach heritage speakers. Remember that I started by saying people stigmatize them and their family. There is this idea that they cannot speak English and they don't have - sort of coding in Spanish - so all of that is kind of important when you develop teaching strategies. In fact, a lot of the books – Guadalupe Valdez's is one - the books that have been used forever - all of them have a sort of emphasis in terms of culture, and some of them make them reflect on their own situation. Because of that - because you are not dealing with language as an isolated – sort of element, you have to take into consideration all factors that involve learning - and language is just one of them. And so I had to be very careful to analyze it in a way – that makes them aware – "you have something very special! You can bring that and help others - and others can help you to
develop this and other components that you need.” For instance, some of them really - they do not know anything about grammar. And I mean by grammar - you know the traditional view of grammar – what is this? ... the verb 'to go.’ They can't - so it was really a good dialog from the students' perspective, and I think that is enriching for the instructor and also for all the students too. They are - they were having a voice by themselves instead of being so teacher centered. So that was very important to realize the importance of that leadership of the students in the classroom.

Transcending boundaries.

Enid's love for teaching languages is evident as she tries to pinpoint the highlight of her teaching career. She is unable to think of just one as she animatedly responds to my question: Oh my goodness - there's so many I don't think that there is one that I can point out. I think that in general and I am not going to just mention a specific situation. In general I would say that seeing the students moving along – with what we were discussing today [in the oral proficiency workshop] from a novice to intermediate to advanced. And it seems - being responsible for their own learning. And when you see a student and he or she doesn't have anything, and flourishes all along these levels and gets up to a sort of a proficiency level in the language – that is good, very good! A student in Portuguese once told me with another student in the class – they were playing football - and there were two Brazilians close to them, and they started to talk to them thinking that they were from Brazil. And then they said "It's just because you made us communicate in the language and made it as part of our life experience.” And for me that's extremely important – they were taken for Brazilians! So I thought - "oh my goodness - that's so great to see that” and the fact that these same students are encouraged to study abroad
and make connections. That was extremely important to see how they make these connections in their own disciplines with what they were studying - when they do presentation in the classroom – they kind of make this connection with disciplines. And trying to reach within the community, the language is not just something that is for the classroom – it transcends those boundaries.

**Using negative feedback to grow.**

Enid had an experience as a newcomer that was so painful that she felt she might leave the profession. She evaluated the students as a whole, and they responded as if she were personally attacking them and their Spanish. But rather than give up, she learned from the pain and now has an alternative process in place that allows the students to constantly evaluate their own learning process as well as her teaching. She explained the painful anecdote:

I think as a career – I would say that one of the things that we do – I don't know that we are aware - or I was aware – I see now that I coordinate and direct programs. And we evaluate if the student does not do as well as we think at times – we think that we are also – that something is wrong with us – our teaching strategies, our way to – with all of them together. And I started to work in this place, and they told me exactly what we were told to do today. I mean these are electives - they are the best at this and so on. And when I got to teach in this way – I remember that for the first composition, the student turned in the first version of an essay - and there were hundreds of mistakes! I felt that – I said that how can that be? For me it was unthinkable that all of them were doing so poorly and I am the outsider for the first time - and I made the big mistake of what I was used to – share with them what happened. And I just wanted to get some feedback - and instead the students took that as an attack to them, and I was attacking them, and I was just too
strict - all of that you can think. And that was probably one of the most difficult times in my life as a professor – the fault of that by trying to share and trying to sort of explore other alternatives, it turned to be almost the end of my entire career thinking "oh my goodness" – they learned the language with one very specific methodology, and if you bring another person in and this person comes with teaching approaches and the students are not used to that, that creates many issues for a newcomer. And I thought that by asking for - you know - maintaining higher standards was punishing me in a way.

Enid read up on the research of the practice, exploring the methodologies of teaching Spanish as a heritage language. She additionally relied on her extensive knowledge of linguistics and came up with a practical and student centered way to evaluate her learning. She explains this method that gives her students a voice:

I started to immediately - actually - read a lot more about the methodology. And I think that that was the moment when I took – went back to linguistics because, not only to linguistics but to psycho linguistics, discourse analysis - I just kind of went all the way back to learn a lot more about what I had to do in order to be an effective instructor. I developed other strategies in the classroom for students and that is something that I maintain to this day. I meet with the students three times a semester and that's part of my syllabus – it's not something that I encourage the students to do - they have to do it. And it's an evaluation – they evaluate themselves; I give them a form and we talk about them. "What am I doing in class that is helping you? What am I doing that is not helping you? What do you need for me to be more effective?" Three times a semester.

Enid has come to rely on this feedback to shape her classes. It not only helps her plan what she does, but ironically, it allows the students to better articulate their language acquisition
through Enid’s activities. She explained what happened one semester when she did not comply with her own "three times a semester" evaluations, and one student in particular could not articulate the activities, let alone their effectiveness:

What I have learned from that is that...you see the evaluations - and I didn't do it one semester - and I remember how in terms of the evaluations - and they were very hard on me - and I said but I have been doing all of this for them. How come they did not mention this and this and that? And it also allowed me to understand that the role of the center for teaching and learning – what they should be doing, what they are not doing - how does that change our profession? For instance, we give students an evaluation - and there is a lot written about this. And I have been interviewing my colleagues about this experience, and one of the things that we've noticed is that the students sometimes they are presented with questions that they don't necessarily know how to answer or that they are – just subjective and not objective, and I remember "this time I gave you in class 10 or 15 different strategies to teach this and that" in an elementary class. And the student came and I asked him – "tell me about the class – what activities are helping you to be more proficient in the language? You didn't come with any language at all." And the student couldn't recall any activity at all, and so the moment that I started to give him a list of 15 activities that we have been doing – he was like – it was like an awakening for him. Of course we have been doing this and this and that - and that helps me because of this and this helps me because of that. And I realized "oh my goodness!" - how evaluation from the students could be so – I'm not even close to say unfair for an instructor because the student could not even identify the terminology unless you put it in your questions. So every semester I sort of challenge myself – how do students see our
teaching and how I needed to be proactive on this – like I'm not doing this or that. And another point is because I train instructors to teach - so I am not only responsible for my teaching but for others and that changes completely. And one of the things that I encourage adjuncts to do is a self evaluation on a daily basis - and you have to evaluate yourself. And if you evaluate yourself, you know that your teacher is in constant situation that is changing – it's not fixed. So I do a lot of workshops on lesson planning, assessment, ACTFL [American Council on the Teaching of Foreign Languages] on a regular basis. So I have – because of the job that I have - I must be aware of everything that is going on in terms of teaching and learning and strategies and methods. So I have to do it.

**A true passion and calling for the profession.**

Enid's passion for teaching and learning is incredible. She realizes the necessity of constantly researching for professional development at the same time she acknowledges that one of the key issues in teaching is knowing who her students are. She explained to me:

Probably I would say that a lot of people don't see that - you know - that teaching is probably is one of the most important yet unpaid professions in the entire world. But because a lot of people have this particular teacher or educator in general - in their lives decided to go through politics or chemistry or .....And we need to know our learners – we cannot forget the learners - and that part of the learners as the audience is very important. And I do remember that I took as part of the requirements I took classes in drama, and I realized how important it is in a play that you have an audience - you are not sort of acting in a void – you have to make that connection! One of the aspects that I emphasize to the adjuncts is "remember, you need to learn the first weeks of classes - the
learners' profile. The learners' profiles – you know - your students' likes, dislikes, interests, how they learn. And you have rubrics and all that. And you have guidelines and you make that connection with the student... you can go anywhere that you want. If you don't make that connection with your audience, you can excel as a teacher, you can be doing excellent activities – but you don't have... that it's lost – that moment is lost – it's like a magical moment that you want to have the entire semester. So I at this point after teaching after 22 years - I still have something that I rely on...things that I [do] have changed. But one thing I have not changed – I need to be in front of the class with my lesson plan. I have to adapt that lesson plan according to the students, according to the time, according to the level. I have to do all of that - in fact, I have a lesson plan that I know these activities are not going to work. Today I have to change to this activity and so I always I plan more activities that I probably won't accomplish. I have backup activities so that... I dedicate a lot of time to the teaching – I do. And I think that it's too much of my weekly time preparing for the classes.

The director of the orchestra.

During our interview, Enid admitted that she had not been feeling well all week and that it definitely had cut down on her energy level in the classroom. She made the most apt analogy of how her lack of energy took away from her ability to "lead her students."

The one thing I realized this week – I've been so sick with all these allergies – the level of interest of the class, the - you know - effectiveness of what they produce was not the same. I'm not the same – I was not the director of the orchestra – I wasn't. I couldn't lead because I didn't have my voice. I tried to be – no they still need the – "you will play" and my idea is that they are the ones who are learning the languages. My classes are very
student centered and learning centered – they are the ones in charge of the class. And I have changed a lot of the activities this semester – we have the speaking ten minutes activities. We have – there are students who are a little bit – you know - new beginners, false beginners, so they – new beginners, are sometimes in charge of leading an activity in class. I sit down and they follow that person in class as if I were the one teaching. So I give them a lot of leadership so that other students follow them. They have changed a lot of – so I thought it is was going to be effective even though I was not...

That week of not feeling energetic and not being able to perform as she normally does even though she had students in roles of leadership, caused Enid to reflect on maintaining that energy level in an online or blended class. She told me:

But it didn't work in the same way. So it made me think – with online learning – what happens if the students are learning online if they don't have that same sort of encouragement? And I have tried that - I had blended courses before and I designed a course for heritage speakers in a blended format.

Enid talks about this course that she designed but she did not teach it however, and considers whether this type of format is the best for these learners:

I passed it to someone else because they did not allow me to teach that with new students. And the person probably made some changes - I didn't hear from her anymore - but it wasn't perfect for me - for the perfect idea – of combining online resources with the face to face activities in the classroom for the Spanish heritage speakers in particular. And so there are other ideas that can be developed for the heritage speakers with online learning. But what? Going back to my previous argument – we still need to think about how to make it effective for the students particularly to develop the proficiency level that we
were talking about today in the workshop. That is extremely important - because one thing that we notice is that students leave for one week and when they come back that week makes a big void. And so I wonder - you know - we need to clearly define the goals if we have a blended class for either the heritage speakers or a class where you find both. So there is a lot to think about when you think about learning and teaching today.

The joy of teaching.

Enid's answer to my question "what is it that happens in the classroom that keeps you coming back and back?" pretty well sums up her love of teaching and love of learning. She told me what it is that keeps her in this profession:

The joy of teaching really – I think that I am a very – I love sort of that sharing – and being with them in the classroom and challenging them and they challenge me. But as I said I can be very – I was very not feeling well and I forgot completely that I wasn't feeling well. So it seems that there is that moment with the learning, the teaching and the materials is - conveys that to them - and try to make them communicate and do things to sharing with – is just a process of - you know - and I would like to emphasize that it is not only teaching and learning, it is also sharing process - because I do learn a lot with them, and so it makes me happy when I can share something with someone that could probably be meaningful. And because as a matter of fact – think about again the tools and all the resources that the new generation of students need to survive in the future as productive human beings as global citizens! They need a lot of resources to be not only competitive but to be reflective human beings. In the process of so many challenges for them in the future I think about that "you are learning something" allows human beings in general to try to embrace the kind of the human kind from another perspective, and
learning is one of them, and learning about what is surrounding us – not as different but as more as equals and languages. I feel that throughout history and in the U.S. not a long time ago, we needed to be more sort of open to not over impose languages to others, but to understand that what the repercussion of learning other languages – how other people think about meaning as it applies - because of another language. So now it is really not only an instrument of communication, but of human understanding.

**Reflections.**

As I previously noted, Enid was not feeling well for this interview, yet she was so eager to talk to me and share her personal story. Her keen interest in teaching and learning languages as well as her studies of brain function greatly impressed me. Enid is the epitome of a lifelong learner. At the beginning of this interview, Enid's story poured out and I was hardly able to ask my questions. Yet, we talked for almost an hour and I have come away with a multitude of impressions, including the answers that I sought. In particular, I think of the vulnerability that she shows when having the students come to her office one on one, three times a semester to help her hone her practice as they understand how they best acquire language. And I am equally amazed at her interest in brain functions and how it impacts our profession of teaching and learning Spanish.

Enid has articulated so many examples of best teaching practices and at the same time, she searches for more. She realizes the huge significance of planning yet understands that all students, not just the heritage speakers, require flexibility on the part of the instructor, and that each course is shaped as the instructor comes to know her students. Enid mentions that "magical moment" at the beginning of the course, when connections are made with the students, and she urges those of us in the profession to extend that magical moment throughout the entire semester.
She articulated the reason for this connection so profoundly as our conversation ended that it bears repeating: "So now [language] is really not only an instrument of communication, but of human understanding".

I consider how Enid's story is connected to the theoretical framework of this study. As a lifelong learner, she is constantly utilizing her community of learners to improve her practice. She researches the issues and presents workshops, hence contributing toward the scholarship of teaching and learning in the field. And she has learned firsthand about the needs of her heritage language learners through years of teaching, analyzing their writing and observing classes.
"Spanish – I never thought that I was going to be teaching Spanish!"

Luna's story

Luna is from Colombia and her first language is Spanish. She came to the U.S. for two years when she was eleven and went back to Colombia where she finished her undergraduate degree in communications. At 23 she returned to the U.S. and got her first master's degree in communication and education. Her second master's degree in Spanish linguistics allowed her to teach Spanish in higher education. Luna is currently ABD and expects to complete her PhD in Spanish linguistics sometime this year. She started teaching Spanish in middle school and high school, and currently teaches Spanish as a foreign language and Spanish as a heritage language in a public university.

Background.

Luna's first experience with English was in the U.S as an eleven year child. She talks about how difficult it was to be a "child immigrant" here:

The first time I was exposed to English I was eleven years old and I stayed in NJ for two years. And then I didn't like – it was very hard to be an immigrant child here so I went back to Colombia, I finished my secondary - my college in Colombia and I came back when I was 23.

Luna explained how her undergraduate degree in journalism and communication had nothing to do with teaching Spanish, and the fact that she ended up teaching her native language was not what she expected to be doing. She even came to the U.S. and completed a master's degree in communication only to find that she had far more career options in this country if she taught Spanish. Luna explains the surprising course of events in her chosen profession:

I studied – my first four years in Colombia – [in a Colombian university] and I did there a communications major. I studied to be a journalist to work in the media - the end of my four years I specialized in education and communication so I was more focusing on how to use communication media to teach.
And although Luna did see herself teaching, Spanish was definitely not what she had in mind:

I didn't think I was going to be a Spanish teacher. I came to the United States and I did my first master's degree in communication and education with the idea of how to use technology in media in English.

The irony of her situation is evident: Luna was well educated but found it difficult to get jobs in the field of journalism and communication with native English speakers in competition. So, Luna became a Spanish teacher. And without certification, she taught in a private school, an experience that she describes as "miserable."

**Becoming a Spanish teacher.**

Luna's first experience teaching Spanish in the U.S was three awful years. In the first place, she had envisioned herself teaching media and technology to teachers, certainly not to middle school students. Her story made me think back to my own first years in the teaching profession, also teaching Spanish to junior high students - I can identify with her description of what this was like:

I was not studying Spanish - I did not want to teach Spanish! So I saw myself as training teachers to use mass media - to use film - to use technology in the classrooms. Then when I graduated with that master's degree and I needed a job and I couldn't compete with English native speakers... so I had to just find a job and that was teaching Spanish in a high school. I went to a preparatory high school – the students there were very good... they – I taught middle school 7th and 8th, and I taught juniors. I worked there in the private school because I wasn't certified. I worked there for three years and I was miserable! I didn't want to work with secondary students and deal with disciplinary issues and all that.
Luna learned valuable lessons during those three years that she was teaching at that school. Primarily, she found out that the disciplinary aspect required of teachers in middle school and high school was distasteful. Yet at the same time, Luna, a native speaker, was in a position to better understand her first language. Through teaching the grammar to these students, Luna learned how to articulate the structures of the Spanish language that her English speaking students needed to acquire it. She even became more aware of her own needs regarding mechanics and spelling. And the third valuable aspect of these three miserable years was that Luna was able to teach in a community college at night— and get a taste of what she really wanted to do. When she finally got a job in higher education, she knew where she wanted to teach:

While I was at the high school I worked at the community college – two community colleges teaching ESL to adults. And that I loved but I couldn't find a job teaching ESL - I don't know - that I couldn't compete with native speakers? I don't know either but then when I found this job - well, then I thought I am in a place that I love – it doesn't matter if I'm teaching Spanish – that's my native language. And during those three years in high school I learned a whole lot about grammar because I never took a Spanish class – it was my native language, but I never took it so I didn't know what the subjunctive was when I started teaching. I didn't know how to place accents either.

Luna describes how she felt about her new position. She had learned a great deal more about teaching Spanish as a foreign language, and she was grateful not to have the disciplinary problems that are unfortunately an inescapable part of teaching in intermediate and secondary classrooms. She told me about that epiphany, finding a job in higher education that did not require a doctorate and where she could be happy teaching:
Then finally I got a job where I am right now, ten years ago, at the state university of [Mid-Atlantic state]. They didn't require a doctorate because they were looking for a lecturer – a fulltime lecturer to teach. And it was a very small department - and it still is. And they hired me to teach language at the beginning – they wanted me to teach beginning language that the other faculty, the tenure track, didn't want to teach. So they hired me and I was happy because I was doing the same thing that I was doing at the high school linguistically. But I was not dealing with parents or with disciplinary issues and I was at the college level.

**Becoming a teacher of Spanish as a heritage language.**

Although Luna had no experience teaching Spanish as a heritage language, she found herself teaching a class the second semester in the university. In the private school where she had previously taught, Luna had only experienced teaching Spanish as a foreign language to English speakers. And here, at the university, many of her colleagues were very critical of the linguistic skills of the native Spanish speakers and were more than happy to pass on this responsibility to a newcomer. Luna told me what that initial experience was like:

The first semester I taught some languages classes like they wanted me. And then the second semester - we only had one course in heritage speakers and that class is only taught once a year. The professor who was teaching it – she was a Dominican teacher – I don't know if she was tired or if she was finishing her dissertation and she didn't want the class anymore. And furthermore the ones that aren't non native speakers didn't want to teach that class – they didn't want to teach the heritage class. I guess they didn't feel comfortable teaching that class. And also I found when I got there that the other faculty member had a very purist - orientation about the language. They made comments like
"Oh, they don't know how to write"... "they don't know how to talk"... "they use this Spanglish," so very negative feelings about these kind of students! And I never thought of them because I never had experience with them. I was up to that moment - I was teaching wealthy kids how to speak Spanish, how to write Spanish – English speakers.

I didn't know what I was getting into.

Without help from her colleague, and without a text that Luna felt was appropriate, she basically was starting from scratch as she approached this new challenge. Yet, she felt that this experience would be gratifying even though she would find that the levels of these heritage language students would vary significantly, and she would have to change her syllabus to reflect their linguistic variety. She describes this difficult first semester teaching Spanish as a heritage language:

And then when I came - and they said "Do you want to teach the heritage speakers?" and I said I would love to - I didn't know what I was getting into. I couldn't find a book to teach so what I did was - I did a lot of photocopying from everywhere and stories. But I thought that I was going to be able to teach at a higher level, and I planned a syllabus - very advanced – a very advanced syllabus with readings – that native speakers – literature – not only literature but essays that you only teach in monolingual classrooms in Colombia. And I was getting a lot of material, and then I figured out toward the middle of the semester I had to change my syllabus – I had to go back and not teach certain things. I didn't do the whole change, but I figured out I could not teach this way. There were all kind of levels because we only offer one course.
I asked Luna how disparate the levels of her heritage students were by holding my hands apart about a foot. She responded and told me some of their different backgrounds that forced her to rethink her syllabus:

I had immigrant children that came here, I had students that were immigrant children that came here - after developing all the Spanish. And I also had the ones that were born here - that don't really know - that haven't been instructed in the language. They just know it orally. So I couldn't deal with both kind of students teaching what I chose, so I had to go back and redo my syllabus. That was the only problem that I had academically at my college.

And unfortunately, Luna's colleague who had decided not to teach the class this semester, begin to criticize Luna for doing things different, in an un"purist" way. Luna even had to speak to her chair because of this colleague who felt that her territory was being invaded. This was obviously a very difficult position for Luna, in her first year at that university and she told me about it:

Because the person that taught the class before had a very purist way and she was a native speaker - but she also had this traditional influence so she criticized me. And also I was getting into other... I was getting in to work with the Hispanic Club and all that. I was getting into her territory - so she came criticizing me and I didn't know what I had to do with that class. So I remember that second semester I had a meeting with the chair...

**Using what I knew.**

Luna continued recounting this awkward and frustrating experience with her colleague at the same time she began drawing on her undergraduate and graduate degree in communication and journalism. She explained to me that she felt that by using film she would be able to connect culturally to her heritage language learners. The film that she taught with, *El Norte*, deals with
illegal immigration and she consequently used this film as a springboard to find out about her students. Luna asked them to interview their parents to find out about their own experiences coming to the U.S. However, her colleague who was bound to a teacher-centered curriculum, found fault with this because Luna was not teaching them grammar. Here is her account of what happened and how she managed to extricate herself from this disagreement with her colleague:

I was using what I knew – film – I was using communication media to bring their attention to teach... I remember I showed them El Norte and I wanted to talk about their immigration process and why they ended up here. And I wanted them to interview their parents and do this identity thing. And I started with that and then this teacher came to me and accused me and said to me "You aren't teaching them grammar! You aren't teaching them to talk! You are allowing them to continue with their Spanglish!" And I – I said "Well, I know how to teach and if you know where I come from, I was teaching at a very prestigious high school – it was a high school - but it was a very prestigious high school and this population is new to me and if you can help me, help me how to do it. Asking her colleague for help seemed to resolve that particular conflict and although Luna still had a challenge ahead of her, at least this territorial dispute was quelled.

**Finding texts that work.**

Many educators struggle to find a text that works, myself included. Luna talks about her search for texts and/or literature that meet that needs of her bilingual students. If it is available, she prefers texts that speak to the struggles of the immigrants in the U.S. Textbooks that do not address the personal experiences of the heritage language learners are avoided by Luna. She talks about this aspect of her practice:
For many years I always tried a textbook – Prentice Hall – *El español correcto* - something like that. I liked it because it had stories like that - stories about Hispanics telling when they go to college ‘about difficulties they have had with regular people.

And I didn't like those textbooks for native speakers that were about the countries – you see - the countries they learn in civilization class. When they talk about their countries, they need to talk about the countries from their own experiences and not from what the textbook says.

As for literature, Luna attempts to select texts that mirror the experiences of her students and their families. Some of the themes that she extracts from the chosen works are feminism, human rights, the rights of indigenous people, popular culture and topics that her students may not be familiar with. She explains how she very deliberately chooses appropriate readings:

I just work on three women – I was focusing on three women last week and I asked them to choose between sor Juana [Ines de la Cruz], Frida Kahlo and Rigoberta Menchu - and I took these women because they belong to different times, they are important for feminism and for fighting and struggling - fighting for human rights. So I chose these women and I asked them to only choose one. And we only do this once in the semester - I don't really do that much literature because I realize that later on they will have a lot of literature. But these women - they're going to see in other courses especially sor Juana. Frida Kahlo they know from popular culture, from the movie. And Rigoberta Menchú - they don't really know that much - they don't know her that much but she can present to them some of the struggles of their parents - [how they] suffer and why they ended up here. The violence - the indigenous people's rights - so that points - brings
topics that relate to their lives. And only that way will I introduce literature...if it's an immigration story or something like that.

**Researching the field of Spanish as a heritage language.**

Even with all the problems associated with her first semester teaching Spanish as a heritage language, Luna felt that this was an indeed an area and a population that she wanted to understand better. She knew if she was to have a future teaching in higher education in what was her current position, she would need a master's degree as well as a doctorate that was aligned to what she wanted to teach. Spanish linguistics was an area that coincided with both her practice and her interest to learn more about the native Spanish speakers so she began her master's at the same university where she teaches. She is also presently finishing her doctorate at the same institution. She tells me about how she continued her education and got ideas for research:

And after that I just proved my point that I was researching and doing it and I also I got so interested in researching about them that I started doing my master's – another master's at [public university where she teaches] for linguistics with the idea that I was going to continue and do my doctorate in Spanish linguistics. I knew since I found a job that I wanted that I could start my doctorate. I couldn't do it without a job so I found a job. And I then I registered for my master's first because they told me they couldn't take my master's degree because it wasn't in linguistics. And you want a doctorate in linguistics so I did a second master's but it was good – I needed it to teach Spanish. So now my profession was not communication - it was Spanish teaching. So I started it and since the very first moment I said "This is the population that I need to investigate – this is what I need to find" because it was my first challenge. And I feel very comfortable
teaching the class and doing that connection with the students. But I needed to find out more about them.

Luna started her research and began a series of interviews to find out more about not only her students but their parents’ and their use of Spanish. It was her view that the students' linguistic variety should not be viewed in the "purist" light, or rather, as deficient. Luna wanted to know more about them and why they wanted to reconnect with their heritage language. She described this to me:

But I didn't have that purist idea about the language that they speak. And I - it bothered me when my colleagues said "they don't know how to talk" - so I - since ten years that I have been teaching this class, I researched the way they talk - I focused on the research when I started interviewing them... Not just how they were able to use the language and why they were interested in being in college and being a minor or major - but having voluntarily decided that they want to relearn the language and retain it or just improve it from whatever point [of their] proficiency. So I started talking to them. Then I extended the invitation to their parents and I went to different houses all over [the state]. And I interviewed parents too, and I got all this wonderful information that I wanted to use in my dissertation for a topic in language maintenance.

**Quantitative or qualitative?**

I was very surprised at Luna's story about how she (or rather her advisor) chose her dissertation topic. Luna was prepared and excited to use her interviews as the data into her investigation of Spanish as a heritage language, but her advisor had a different idea about what was appropriate research. It seems that this disconnection has to do with one's view of research. She refers to her advisor as a *racionalista*, or a quantitative researcher who insisted that she
follow the same course. She told me of this moment - when her ideas about her research were taken over:

But my advisor changed the topic. He told me that I was - that I could use my data with the Hispanics – but he is a racionalista. He's a sociolinguist but he's more on the quantification court, so he doesn't really care about the sociolenguaje. So he told me "You're not going to do anything on the sociology – of language because we are not getting anywhere. So you're just doing something in sociolinguistics and quantification and variation... and I didn't know anything about it. Well, I knew from his class but I didn't want to work on that - so he told me to work on the possessive. I didn't know anything about the possessive - I never thought about it. He said "Read this book and whatever you get from this book - then you start researching and do your dissertation on that topic." And now I am finishing a dissertation that has taken me since spring 2006 and it's on language variation - how first generation immigrants use the possessive adjectives with the articles and how they use the verb tener with possessive adjectives in comparison to what English...by comparing the two grammars and see if the first generation is doing something similar to the English grammar or using the article instead of the possessive adjective so some... I'm working on that.

Surprised at the authority of her dissertation advisor to change her focus of research, I asked her to explain how she could still use the data that she had collected. She told me that she could use it, but obviously not in the same sense for which she had collected it. Luna confided that her data were not gathered with the end in mind that her advisor had, yet she still has been able to use it to write a dissertation. Some of it is useful and interesting. She explains her findings:
I was able to use the data but what happened now that I finished the paper, the book, what I'm telling my advisor is "Yes I found some interesting data on the possessive but I cannot really say for sure that the possessive is changed or is progress of changing" because I did not do the interviews with that target. So I found possessives in the speech of my students, but I have the doubt that their parents were using it in monolingual – in their monolingual variety, so I cannot say it is a result of language contact. So I'm saying it's an expansion – their parents use both forms – the English way and the Spanish way, and they the children use it as well, learning from parents. So I cannot really ... and since I didn't interview monolingual people, I cannot say. And also because my interviews were from all Hispanics all over the place... so I cannot really say that a dialect uses the possessive in this way or the other. But I found something interesting so I think from there I can keep going.

**Using the data to improve practice.**

Although Luna's dissertation topic was not germane to her teaching practice, she was able to effectively utilize her research to better understand her Spanish speaking heritage learners. She describes how some of her research proved valuable in improving how and what she taught to her bilingual students, and even how some of the research helped her deal with the disparity in levels:

I found out first when I first started teaching I didn't know - some important issues about this population – about this struggle. I imagine that immigrants struggle but why the parents of these particular students that I found in class insisted on retaining their language and why they ended up in my class and why – their need to continue improving it. And when I found out the dynamics of their home environment – growing up
bilingual, I was able to choose better reading materials - I was able to address the
differences that I found in class. I was better at knowing what were the needs of the
immigrant child when he was eleven, and the child that was growing up bilingual. I was
able to analyze how much exposure they had to Spanish at their homes - not just spoken
but magazines, readings – what kind of education their parents had. So I found out a lot
of social factors that helped me decide what materials to use and how to use it.

Luna describes a significant change in her curriculum. Before she did these interviews, she felt
that her students should be able to write fifteen page papers about someone other than
themselves or their families. But she realized that if they did research in English and had to
translate it to Spanish, they lost fluency. She describes what happened when she assigned formal
research to her heritage language learners:

I remember that the first five years I asked them to write papers at the end – about an
Hispanic character or about a famous person in the Hispanic world. And I demanded a
fifteen page paper, and this was a lot to demand from some of them. And they - then I
realized that they didn't write that well if they were doing research – you know formal
research. It was difficult for them to write better - to accomplish some kind of fluency
was difficult if they were writing about someone else, and if they had to read articles in
English to then later talk about Gloria Estefan or... So they couldn't stop thinking in
English and become fluent in Spanish because they were researching in English - they
were talking about a character that has a life in the United States...

So consequently Luna discovered that her bilingual students were far more successful
writers if they wrote about their own lives, their own situations, their own families. She told me:
I noticed that when I asked them to do assignments about themselves they really became fluent so then I – I think four years ago – not so much - three years ago – I said I'm not going ask them to write to write about anything else – I'm going to ask them to write an autobiography.

**The cultural aspect just erupted naturally.**

Luna, having taught ESL, relied on her past teaching experiences and developed a questionnaire that helped her students gather their background information. She explained how she put the questionnaire into Spanish and the questions were used to elicit information about the students' childhood, adolescence etc:

And also I got a book when I used to teach ESL  that is called *Fluency first*, and it has a series of questionnaires about yourself – when you were a child - when you were an adolescent. So I took all this – it was in English – so I took all these questionnaires and I translated them into Spanish and divided the topics and I found out that if I asked them to - little by little - to start writing about their childhood.

Luna encouraged intergenerational participation and hence, the students were asked to interview their parents. This brought about a significant flow of cultural background and information. Listening to Luna talk about this experience was inspirational; the authenticity that this assignment brings to both her students and their parents is exactly what the practice of teaching Spanish as a heritage language needs to encompass. She is excited as she tells me about it:

I always asked them to go and talk to their parents and interview their parents - that was one of my first tasks. Now I ask them to write a paper about their parents and how they immigrated into the United States. And that for some of them they get very engaged
because they've never ask their parents if they crossed illegally or legally. And then when they come to class and tell me their stories – it's like "This is great!" And then I found out that by doing that, they're sharing a lot of similarities. And when they start sharing these stories and notice that they have similar things to tell – then they all got excited and got talking about it and laughing about and started talking about food and dances... and then the culture aspect just erupted naturally! And all this was part of their papers - and I said I've got to do something with their own lives.

Reminiscent of the way that Luna started teaching Spanish as a heritage language ten years ago – when she found herself photocopying pieces of this and that, she still uses the best pieces of texts to promote better spelling and grammar. She starts the semester helping them reconnect and re/learn aspects of their language that they may have forgotten, or they may never has studied. She explains how she has had to adjust her use of ancillary texts to meet the needs of her students:

I used a book - but I didn't like other parts of the book - the other parts of the grammar - about how they presented the accents. So this year I decided I wasn't going to use it anymore and I'm just going to copy things from all the books because I have several books and I like pieces of every book. So I made copies – I photocopy from every book just to address the first – when we start the semester, we start focusing on spelling – v, b, g, j, all these spelling problems c, z so we start focusing on spelling and vocabulary. And then we start focusing on accents.

**From accents to identity: Writing an autobiography.**

Luna explains how her students transition from spelling problems to writing about their identity, their bilingualism and their biculturalism. She incorporates both the writing skills and
the importance of the content of her students' composition into her teaching. In a very systematic process, her bilingual students learn to write better and discover what it is that they should be writing. Luna asks them to consider who they are, and then to talk to their parents about their identity and history all the while learning and writing their personal autobiography. She explains how her students proceed:

And then we start! Well, while we're doing that, we start writing slowly. The first essay that they do is about identity and I ask them to read something about who they are in [the state] and how they feel – if they're bilingual, bicultural ...what kind of identity they have. And they go like "I don't know – maybe I'm Dominican," "But were you born in the Dominican Republic?" "Oh no... I didn't"... "So why do you say you're Dominican?" So then they start balancing – "Is it that I am Dominican? – Is it that my heritage is heavier in my identity than my citizenship? And then I ask them "What makes you Dominican? What makes you from the United States?" They compare and they use music, language for however they feel, and they write a paper about it – that's the first paper. Then I go and tell them – "Go interview your parents!"

Luna talks about the essays that her students write during this semester, and how equal attention is given to mechanics, form and content. She incorporates the questionnaires, the readings, and class discussions as a springboard for these essays. While grammar and mechanics are not the reason for the class, they are tools used by the students to reach their goal and reflect on their cultural and linguistic identity. Luna teaches through process writing and the students are able to write and rewrite each essay up to three times. This is how her semester teaching Spanish as a heritage language unfolds after they are asked to interview their parents:
The first break we have - that's their homework that they write about their parents - so while we're studying spelling and accents they are already doing essays. And then when we finish accents and also mayúsculas, minúsculas and all that - and punctuation - all those tools that they need to write – the technical part, then I just tell them "Ok, we're just going to start writing. Every day we take – every week we take one of those questionnaires and we read and we write at the same time. We read a story and one of the stories that I copied about single people, simple people like them - just telling about their lives. And then we take one of the questionnaires and I pair them up and they talk about the questions... they talk about it and they share to us and there is where they find out that their lives are similar - but they don't take notes on the others' lives. .. they just do that to brainstorm. When they finish the interviewing and brainstorming about whatever the answers they get for that questionnaire, then I go to the board and I divide the questionnaires in different topics, and I tell them this could be a paragraph, this could be another paragraph. So I lay out the organization of that topic and then they go home and they write it. And then they give it to me and I correct it and they are allowed to correct it three times.

Throughout this process, Luna differentiates to the different levels in the class by the type of feedback that she gives to their writing:

And some of them, the ones that are very behind that don't know how to write - I sit with them. The other ones I just correct things and they can do it on their own. But some of them - I need to sit with them and show them where the problem is, so it needs a lot a tutoring – the class - outside the classroom.
These autobiographies are the culmination of the five essays that Luna assigns based on the questionnaires. Toward the end of the semester in November, she instructs her students how to piece these essays together with a well constructed introduction and conclusion. She describes how the puzzle pieces fit together to form a coherent reflection of her heritage language learners' perceptions of themselves and how they fit into society:

Then they – by now, by the Thanksgiving break – I always teach that class in the fall, by the Thanksgiving break, they're done with their essays -six essays in total. Identity is the first one so they look at the topic in general: childhood and adolescence and adult life, social self - it's five. Social self is about how they see as a race - as an ethnicity and it's also as general as the identity. And I also do those at the end because those who are the ones that are ... – they start questioning who they are and then at the end they talk about how they see themselves in society – society where they live and that way they can answer at the end. What they started at the beginning - and in the middle they are just talking about their lives. It's five – because it's the parents also. So it's identity, parents, childhood, adolescence, adulthood and social self. And now during the break they have to go home and put all that – cut and paste and fix the introduction and the conclusion and do an autobiography.

What comes back to Luna at the end of the semester is far more than what she asks for. The heritage language learners are so engaged in the writing of their autobiographies that they add pictures, photos, and create a book about who they are. Luna proudly describes the works that her students hand in, works that represent their lives, their cultural identity, their bilingualism. I can just imagine what these look like through Luna's words:
And then the autobiography – they come – I don't tell them to do this - but they feel so engaged in this work that they come back with a book with drawings with pictures with laces around – all kind of designs about this book. And they say La vida de Julio [The life of Julio] and they put it in all kind of colors...Along with that they have to do a presentation about their life at the end. The presentations are for their classmates - the book is for me.

**The result of ten years of trial and error.**

Luna's excitement about the students' eagerness to complete these autobiographies and share them with the class is evident as she tells me what happens at the end of the semester. She also includes that this methodology is a product of ten years of trial and error.

I tell them in the presentations "You don't need to tell me the details that you told me in the writing because I don't share the writings with the class." They share their thoughts when they are interviewing each other but I don't share what they write because that's more private. So in the presentation they show – (so during this break they go and get pictures since they were little) - and they show their classmates how they looked when they were little. They show pictures about how they were when they were in whatever country they came, or their parents on a trip. They show their families. They show whatever is important for them.. they tell the rest of the class what they did about their lives and that's fun! That's the last thing that they do – it's a visual presentation of all the processes. And what I have noticed is that they write much more fluently because it's a topic that they feel passionate about - themselves - and that at the end they realize that identity question that always bugged them before they came into the class: "I'm Hispanic but how?" "I don't understand my parents in certain things – when I go to Latin America I don't feel like I am like them - but here I'm also discriminated sometimes because I don't
look like the rest of the world around here." So they question and they gave themselves a lot of answers about their dual selves. So I'm pleased with what I am doing as a methodology right now – it took me ten years to figure it out.

**Using the autobiographies toward the scholarship of teaching and learning.**

Luna's students' autobiographies seem such a powerful teaching and learning tool and I wanted to know if she planned to publish them. In fact, the voices of these students would make a significant contribution to the scholarship of teaching and learning in the field of Spanish as a heritage language. Although she is currently finishing up her dissertation, Luna definitely wants to revisit the interviews. And she hopes to be able to incorporate some of these autobiographies in the presentation that she will give to defend her dissertation. Luna tells me her tentative plans:

> The possession on my dissertation took me away from this, but now I'm going to present in June – I have to think about this – thinking of interviewing some of them so I can have a couple of visuals in the presentation. And I'm thinking of using their autobiographies – I just started collecting this because before I returned it to them – I just started collecting things last year.

And these autobiographies and interviews are an aspect that engages the teacher as well. Luna explains how she has missed "a lot of stories" since starting her dissertation:

> I'm going to use their autobiographies – but right now I think that would be my next focus as soon as I'm done with this possessive. And I want to continue interviewing them because I stopped interviewing them for my dissertation in 2006 and after that - I haven't interviewed the students that I've had all these years. So I need to go back and interview them – so I missed a lot of stories since then. But I cannot interview and write a dissertation.
Dynamics in the classroom.

Due to the demographics of the university, Luna has not had much experience teaching to mixed classes of bilingual students and monolingual students. But she admits that she identifies with the heritage learners and makes a cultural and linguistic connection.

In my college we don't have that many Hispanics – so if I teach a class where there is natives - Spanish natives – bilinguals - it would be two or three. I notice and I try to do but it's a mistake - they're my favorite and sometimes when I have them together I go back to them culturally and I connect with them. And maybe the others do not feel - the others feel that I have preferences in the classroom. So that's what happened. That's what happened in my relationship with them and the others...

She explains that only classes where she has had a mixed group are in the novice and intermediate classes where grammar is an important aspect of the curriculum. And Luna definitely prefers to teach specialized classes to both groups. But she describes what she expects her heritage students to do that are learning alongside non native speakers and vice versa:

Academically I tell the class that they have to help each other. I tell the class native speakers can help you – bilinguals can help you produce orally and help you with vocabulary. But you have to help them with grammar because they don't know what a subjunctive is – so I usually pair them up and make sure they are resources for each other. – that's as much as I can go – I don't have that many.

I asked her if she was able to utilize the identity/autobiography activity with the lower levels.

She told me:

No – not in a regular class. And also a regular class is not about that. Regular classes that I did with a mix was about grammar only – in Spanish 201 - because native speakers
never take Spanish 1 unless they're really behind. Native speakers start in 200 levels and phonetics – I have native speakers in phonetics because they want to be teachers and teach how to pronounce, so for them when I have to - when I have to evaluate them I am not going to evaluate them on their pronunciation because they know how to pronounce. So I tell them "How would you teach a non native speaker - a non Spanish native speaker how to pronounce?" And that's what I do with them in phonetics and I always – pair up a native with a non native, and move the mouth and show them how to do it – so that's what I could do with it.

Overall, Luna feels that unless it is a grammar class or a literature class, the heritage language learners require their own class because they have different needs. In fact, when non native speakers sign up for her class for bilinguals, she has to explain to them why this is not an appropriate placement for them.

I think that heritage learners having Spanish as a major or a minor - they need to have a class where they're only together – just them. There they can mix – they can do literature with other students - they can do grammar with other students, but as a requirement you need to have a class only with them. We call it in my college Spanish for bilinguals and sometimes I have students who don't know what it is, and they register for the class and they're not native speakers. And I tell them they cannot be here because what we discuss in here is based on experiences growing up bilingual – and you didn't grow up bilingual.

**Recommendations for the practice.**

I asked Luna to tell me what she thought should be happening in the practice of teaching Spanish as a heritage language. For one thing, Luna is very adamant about reducing the social stigma that Spanish speakers in the U.S. face. She explains that Spanglish or code switching is a
very natural way for bilinguals to speak. She also feels that the students' linguistic variations, or dialects need to be part of the curriculum. She is very animated as she tells me what she would like to see:

I think that when we teach heritage – we need to incorporate their dialect – and their dialect in the U.S. ... I think we cannot - if we teach them we cannot see their Spanish as negative – we need to use Spanglish to teach them – to relate to them closer so we can teach them standard Spanish. We cannot put Spanglish versus Spanish, we need to use the Spanglish as a bridge to teach standard Spanish because when you come to them with this attitude that "you don't talk the proper language" they become defensive. They become insecure and because that's what people have been telling them all the time – "you speak broken Spanish, you don't speak Spanish." So I tell them "you speak Spanish" – you use something totally naturally which is code switching and let's not call it Spanglish – let's call it code switching because we are linguists ... So I put them at a very high level. So I think that if I could influence other heritage language faculty heritage – faculty that teach heritage speakers - is that they consider the value of Spanglish and that they do some research – some linguistic research about why Spanglish happens. It's a totally normal process – it's the bilingual brain working and they will only do it with bilinguals. They know that with monolinguals they don't do it. Sometimes they cannot talk with monolinguals because they're not fluent in the language but that doesn't mean that Spanglish is what we need to blame ... no, Spanglish is what they use to ease communication with other bilinguals and that's totally valued.

I asked Luna to further differentiate between Spanglish and U.S. Spanish. U.S. Spanish is not about code switching, it is the dialect that Spanish speakers living in this country speak.
For example, Luna explained to me that her Colombian Spanish is now U.S. Spanish because she has been living here for so many years. This is her explanation:

Spanglish is something different for me than U.S. Spanish. U.S. Spanish for me is more the variation of the Spanish in the United States, which is mostly Spanish – it's not code switching. Code switching is part of that variation. Code switching – in order to be able to code switch you need to have another bilingual. But to do use U.S. Spanish you just need to use us Spanish with some influence - some influence of other dialects. But you're talking in Spanish – you're talking in a variety that other monolinguals can talk. For example, I speak U.S. Spanish and when I'm talking – when I go back to Colombia and I talk to my family, I don't talk like them. I don't talk Colombian Spanish anymore. I talk U.S. Spanish. But when I'm talking to another person here and I'm code switching - that's not my U.S. Spanish – that's my code switching variety so it's like two varieties. So U.S. Spanish has Spanglish and it has kinda standard - U.S. standard Spanish.

**Luna's change in direction.**

Luna's story about how she became a Spanish teacher, and then a teacher of Spanish to heritage learners despite the fact that she set out very determinedly not to be one has been a fascinating story. She confesses that teaching is her social outlet: "I think teaching gives me my social life. I don't have a social life besides teaching...I have a family and when I'm not teaching I'm locked in my house with my family." Luna is obviously a very passionate and dedicated instructor, and has developed a very effective curriculum for her bilingual heritage language learners. We revisited how she evolved from someone never wanting to teach Spanish to the educator that she is today.
I ended up being my father.

My father is a teacher - he teaches Spanish and philosophy but he teaches in Colombia – he used to teach, he's retired. He teaches Spanish and he was my Spanish teacher and that's why I didn't want to be a Spanish teacher because I didn't want to be my father - and I ended up being my father! And I think that happens to a lot of people and my sister's the same thing. She didn't want to be a teacher – she wanted to be a little kids' teacher and she didn't want to be a Spanish teacher. Now she's studying Spanish because also when we come here, we find out that that's what the country needs us for and if we are educated, there are not many educated people that can teach Spanish. There's a lot in Spanish but not enough educated to be able to do it professionally.

**Change and transformation.**

For someone who never thought she would end up teaching Spanish, Luna energetically discusses why she loves teaching:

I see change, I see transformation – I see - I love when my students come back to me! I don't remember names easy but then when I have students coming back as alumni and telling me where they are – I love that! So, and also because I'm teaching the level that I want to teach – undergraduate. I loved my undergraduate years! I tell my students those were the best years of my life, and therefore I decided to stay in college all my life, so I tell them that - that I really want to help them how to think, how to prepare themselves to be adults, so I love teaching but not all kind of teaching.

As she had previously told me, she spent three years being miserable and teaching middle school and high school. But she also does not like to teach graduate school either. Yet, she has so much passion and zest for teaching her undergraduate students – they are very fortunate to have that
kind of experience. Her words allow me to see and feel her dedication and love of the profession as she watches her students develop into adults:

I love teaching college and not graduate – I love teaching undergraduate! I cannot stand high school - I do not want to go back to high school. It taught me a lot and it made me a stronger professor now but I don't want to be in high school, elementary - I never did so and I don't know how I would do there. And I know I don't - I don't enjoy talking to parents about discipline things - I enjoy talking to parents as a researcher but not as a teacher. So that has me where I am. I am where I want to be! Spanish – I never thought that I was going to be teaching Spanish. But it seems I came into this country and that's what they needed me for. I feel like I'm needed and that's fulfilling some of the needs of this country. And as an immigrant I feel thankful and I want to do it. So ....and when I go into the classroom – it's like establishing relationships every day with different souls – contact with different souls every semester. I – some of them come closer with me and in just helping them plan. At that time when you're eighteen - you know you have four more years - you have to leave home and you need to be an adult. And a lot of them fear that. Helping them to take that step - and telling them that if you take the right decision and you take advantage of what you're doing right now, you're going to have a great life. So that's what I love about teaching – at that level, not any other...

**Reflections.**

Throughout this interview, I felt a strong connection to Luna's journey. Although I am not a native speaker, I identified with Luna's account of her evolution. Like her, I never wanted to teach Spanish. Yet I ended up certified to teach the language K-12, but my experiences
teaching junior high and high school were also frequently unpleasant as the disciplinary issues seemed to overtake the teaching aspect.

I think of Luna's words: "establishing relationships with different souls," and that small piece of this conversation has become an integral part of understanding how Luna sees herself as an educator. It is not about grammar, or accents. Her practice is about connecting with her students, and although she never envisioned herself teaching Spanish, her ability and dedication to teach Spanish as a heritage language is remarkable. The focus of that specialized class is understanding one's cultural and linguistic identity – being able to ask the right questions, and then searching within for the answers.

Her honesty in the way she dealt with the unpleasant colleague and how many university faculty look down at bilingual students gave me a new perspective as I face the challenge of teaching heritage language learners in mixed classes. There is not just one way, one text, or one philosophy that can be used as a catch all. Luna worked for ten years experimenting and finding what works and what doesn't. I will attempt to use her experiences as a model for future classes that I teach.

I am extremely grateful for the time that Luna found to talk with me. She had responded to a request for participants that I had posted on a special interest group for native Spanish teachers and we were able to meet face to face at a professional conference. Furthermore, she shared with me a paper that she is publishing on her students' autobiographies and how these address some of the problems that face the practice of teaching Spanish as a heritage language as well as those who are re/learning their heritage language. I look forward to her contributions to the scholarship of teaching and learning – and to reading her students' autobiographies!
Luna's narrative coincides greatly with the experiential learning theory. She reported that it took her ten years of trial and error to learn best practices for teaching Spanish to heritage language learners. Furthermore, not only does she utilize culturally responsive teaching and whole person pedagogy through well chosen readings for her students, she has her students write their own literature that delves into themes such as identity, ethnicity, family and linguistic components of their Spanish. Her research has impacted her practice, and she will contribute to the scholarship of teaching and learning through her students' autobiographies.
"I didn't choose teaching – it chose me!"

**Lelolai's story**

*Lelolai was born in Puerto Rico. Her first language is Spanish and she learned English in school there. Her undergraduate, master's and doctorate degrees are in Spanish and Latin American Literature. She received her graduate education from the same large public university in which she currently teaches. This institution is located near a major urban area in the MidAtlantic region of the country. Lelolai's teaching experience encompasses twenty seven years with seven of those years teaching high school Spanish.*

**Background.**

As a learner who needs to have the teacher motivate and interact with the class, Lelolai found that her own ability to relate to her students in this same fashion guided her to a career in education. She frequently apologized for her "English not being here today" as she told me her story and explained to me why she became a teacher. As a high school student in Puerto Rico, Lelolai studied English as a second language. An exemplary teacher not only showed her that reading American literature could be relevant and interesting, she became a role model for her – a teacher that inspired her to teach. And she further contrasts this teacher's style with the traditional grammar-based approach to learning language that she describes as "tedious". She explains:

> I hated English when I was in Puerto Rico and I had this *gringa* teacher who still is my best friend...and I keep telling her it's her fault because up until her class, English was a tedious grammar based kind of class...and you know, it doesn't work with me. So she had us reading stuff – like important stuff like - I don't know - *Walden 2* and *Huckleberry Fin* and I was like - wow! Now that I think of it, it's like I didn't know English, and those are not easy books to read and get into. But it made so much sense because it was the way the class was – it really made us reflect and critically reflect about so many
issues ... that of course I wanted to you know be like her - and the teacher in the magic school bus.

I knew immediately that she was referring to Miss Frizzle and the Magic School Bus because I too wanted to teach my students Spanish through first hand experiences and meaningful adventures. We laughed at this joint admission of our professional role model.

**Becoming a teacher.**

Lelolai reflected on the influences in her life that encouraged her or rather called her to become a teacher. She explained that others in her family are involved in the profession. She also acknowledges her interest in helping those students who may not otherwise have opportunities to succeed:

Both my sisters are teaching at the college level - I don't know - I've always been interested in education. I understood - you know - that in high school - that people are marginalized when they don't have the tools to succeed in society. And that always had to do with education - and that some people might get through the education but without the tools and resources. You know, those are the ones that fall through the cracks...

She became a teaching assistant in graduate school and explains that through this experience, she found that she truly felt that the teaching profession was calling her. She explains:

I guess I didn't choose [teaching] – it chose me. As a TA, I was just dropped in the classroom. I started in January and I missed the orientation...and I liked it pretty much. You know, I'm the kind of learner that needs...the teacher to motivate me and – not have a boring class – and really interact with the students. I have a good rapport with the students...
Lelolai chose to teach her native language again due to this experience of hers as a teaching assistant, and because of her love of literature. She animatedly talks about this:

[Spanish] was given to me as a TA and I stayed and – you know – considered teaching Spanish as my profession ...'cause I love the language – I love literature – I love words – I love all sorts of word games...and I also believe that our monolingualism is kind of an epidemic, and especially in the 80's when I started. There is so much to learn!

**The experience of being a native Spanish speaker and a learner.**

The admission that much is to be learned both as a student and as a teacher was evident in Lelolai's explanation of her own experiences as a native Spanish speaker in a Spanish class designed for monolingual English speakers. Lelolai outlines what this experience was like and adds that in these classes, heritage language learners were not encouraged or even permitted in the lower level classes regardless of their needs or interests. Retrospectively, she talks about the bias or preconceived notions that professors frequently had toward the native speakers:

[Heritage language learners] were not allowed to take the classes..., you know, hundred level classes. And then I myself when I came here and I wanted to - I always liked the language. But for a [Spanish] major, there were some classes that I needed to take. Knowing Spanish was um kind of a curse – because professors didn't want you to answer or to ask questions because, you know, the English speakers needed the class most, and they thought that we knew what they were teaching. And that was kind of uncomfortable and um, I think that's the first time that I felt, you know - I love what I'm learning - I like what I'm doing, but you know any foreign language student is given more opportunities because mine could be not the Spanish that they want or they know or something like that.
Learning is like dessert.

Her first hand experiences as a Spanish speaker in English classes at the university have given her considerable insight into what it is like for the heritage language students, as well as what she needs to know in order to effectively teach them. She explains how difficult it was for her, coming from Puerto Rico and studying English in University X. But she also describes how rewarding the challenge of learning can be as both a student and a teacher.

I guess learning the experience of, you know, I came here [from Puerto Rico] when I was seventeen, and you know, it is so hard to understand - it's a different culture - I might be a citizen... but there I was - I didn't understand any jokes or different things. It was always harder for me to write in English and ... I always thought that I needed to work – well I always need to work like twice or three times as hard. And then to me, that's what teaching is all about - that the student feels responsible and wants to learn, and the teacher provides. It's like - you know, like dessert: Come and get this and you get to go through certain readings and exercises and then you finally find out!

Teaching Spanish to heritage language learners.

Through this conversation, it is evident that Lelolai's experiences as a learner and a teacher have informed her practice. She points out: "it's a population that to me is very important...we need to give them the resources". She describes what is happening at her institution regarding the practice of heritage language learners re/learning and re/connecting with Spanish and talks about the need of this population to add a formal register to their linguistic repertoire. Of particular interest is Lelolai's view that heritage speakers should have access to courses that stress both the written and oral aspects of the language, unlike the professors that she noted felt that the heritage language learners already knew it all:
Part of the university is surrounded by Latinos, and you know, we have quite a population here [yet] it is quite small here at the university. Some of those kids started trying to get into the other classes, and here in the department we realized that we are not really serving their needs. So we started with probably - with the first sort of tryouts of some sort, of heritage speakers. You know, they insist upon doing the accents but it’s mostly spelling and..... so we developed two semesters. And I developed a third course that is oral ....because they could probably read ... but if they need that in the work place, they need another formal approach to speaking.

**Different needs.**

Lelolai understands firsthand as a teacher and as a learner that heritage language students and English speakers learning Spanish have different needs. She describes what she has noticed in upper level classes when teaching a mixed group:

> When I had the students, like in the 300 level or intro to literature when they write papers, it is very obvious that their needs are completely different from [non heritage language learners] and also the rapport is very different and much more complex.

The reaction of the non heritage language learners toward the native speakers placed in the same class is somewhat similar to Lelolai’s description of some of the college professors who opine that the courses are not for heritage language learners. She explained:

> I believe the same thing in teaching [as well as learning] - having foreign language learners whine about -- you know - some other student that doesn't really have the formal Spanish or the grammar, but has a good accent. And they might complain that maybe she knows already, and she shouldn't be here, or that they were at a disadvantage. Or when I was teaching AP [Advanced Placement] Spanish in high school... in the list
serve there were lots of teachers saying "heritage learners shouldn't take this because they have an advantage" and they, -like you say, they don't really understand what a heritage language [is], how complex the heritage language learner is. And that was hard for me.

And also [teaching] in high school, we didn't have a section for heritage speakers; I saw them getting bored and you know, trying to grasp things - and to appear with less knowledge than they really had. And that is painful to watch!

**Teaching and learning.**

Throughout our conversation, Lelolai emphasized that educators need to be teaching and learning simultaneously. She explains that the "idea of creating awareness for different things" is an important aspect of her practice:

I don't believe in just information but having an awareness of you know - what am I going to do, and how is the world around me, and what perceptions I have ... of issues in the world around me. And that's you know through awareness and questions.

**Needs for the profession.**

It is quite evident that Lelolai’s experiences as a teacher and as a learner have given her a number of ways that the profession could be improved both linguistically and socially. She feels that not only do the heritage language learners need more levels depending on their experience and/or formal education and personal interests, experiences outside the classroom could benefit the students as well as the community. These service learning opportunities could greatly increase knowledge regarding immigration in their own communities as well. She outlines it thusly:

I would add more levels because we have some speakers who came kind of late at seventeen or eighteen. Or you know - more in contact with the heritage language culture.
And they need something like a higher level - and I would also add experiential learning where they could go to service agencies and translate for the mothers or - or you know - see how immigration agencies work. And ... go through and see how it feels to be an adult, and not being able to communicate - even if the person has a degree from their country - and comes here, and they're trying their best. And having the kids who prefer just to learn English and questioning all things and the perception of what an immigrant is and how that affects society.

She also discussed how service learning for the heritage language speaker could be a viable vehicle for learning more about different linguistic styles and registers needed outside the classroom:

... getting [the heritage language learners] to value their own registers. You know, you have a formal Spanish – ok - but if you're in a hospital, and a Chilean says oh *me duele la guata* - unless you're exposed to the different registers, you don't know what this person is doing.... with Spanish. Or you get the person to trust you more if you - you know understand or relate to their register.

**Needs for teacher education.**

Lelolai passionately describes that those who teach Spanish as a heritage language need to understand the complexity of the practice and the bias against those who are Spanish speaking heritage language learners. She feels that there has to be improvement in teacher education and explains:

I think we need to work on the teacher education program because there are still many misunderstandings. There is a big stigma with the heritage speakers that you know... our languages are broken – we don't speak either good Spanish or English, and somehow
it makes us look like less intelligent or less capable. And so English native speakers who teach Spanish really reject any input that heritage language learners have, and I think we need more understanding of that.

She reiterates that traditional education with the all knowing teacher that views the students and their language as deficient is just not the appropriate method for teaching Spanish to the heritage language learners.

**Reflections.**

Lelolai is an energetic and vivacious educator who considers the practice of teaching Spanish to heritage learners as one that encompasses the linguistic, cultural and social needs of these students. She clearly expressed how her experiences both as a student and as a teacher have led her to a philosophy of education in which the needs of the student must considered above the needs of the teacher. The idea of education that respects the cultural and linguistic heritage of this population was evident in her views on what should be done to improve the practice as a whole. Involved in the scholarship of teaching and learning, in an article penned with a colleague involving the specific practice of Spanish as a heritage language, Lelolai examines the role that attitudes of the heritage language learner play in their effective re/learning of a language that is frequently stigmatized.

Although she apologized for her English not "being here today", Lelolai clearly articulated her ideas that teaching Spanish in general needs to transcend formerly traditional grammar-based language education. Her love of literature and learning languages are evident, and it is apparent that she sees the value in teaching for a purpose and for communication; heritage language learners should have access to courses that inform both their writing and speaking needs. Throughout this interview, she deftly combined her experiences as a learner and
as an educator so that these merged and became one image. Lelolai expresses her love of learning in both roles and this enthusiasm for teaching and for Spanish must be contagious in her practice. I particularly appreciated her role model found in trade books for elementary students – Miss Frizzle, who teaches through interactive and purposeful experiences, taking her students out into the world to learn firsthand. Additionally, her interest in service learning as a way to connect to the community would serve the social and cultural side of the educational experience at the same time the linguistic needs of the students are being addressed through authentic communication and interaction.

Extremely germane to this topic were Lelolai’s experiences as a Spanish speaking student learning about culture in her second language. Equally informative were her descriptions of what it was like for her as a Spanish speaker in Spanish classes with English speakers. These contrasting positions in her education have contributed to her practice as one who continually searches for creating awareness for the Spanish speaking heritage learner population in this country. Through this narrative, Lelolai demonstrates that Spanish classes must belong to both the English speakers learning Spanish as a foreign language and the heritage language learners who are reconnecting with Spanish.

I found that Lelolai’s description of her experiences learning English quite strongly reflected the tediousness of grammar based classes that do not consider the whole person. She used her own negative experiences in this sort of classroom to create a practice that regards and respects her Spanish speaking heritage learners, and she engages in the scholarship of teaching and learning through research that investigates the stigma and linguistic bias experienced by her heritage language learners.
"I love it when a student gets it! I just love that face – I get it - I get it – it's so exciting!"

Magda's story

Magda is from Puerto Rico and her first language is Spanish. She studied in Puerto Rico where she got an undergraduate degree in communication journalism for print news, got a master's degree in radio and television broadcasting from a prestigious university in a large city in the Mid-Atlantic region of the U.S. Finding that she could actually be more creative teaching, Magda received her second master's in Spanish Literature at another university in the same general vicinity. Her teaching experience encompasses sixteen years teaching Spanish at various settings: a private language school, an elementary school, a middle school, and now college. Long interested in the Spanish speaking heritage learner, Magda differentiates within her mixed classes by creating curricula and activities that specifically respond to the needs of her Spanish speaking students.

Background.

When I put out the request for participants in this study, Magda was one of the first to respond. Her teaching career has not been a straight path: her mother discouraged her from the profession because of the perceived low pay, and then after two degrees, Magda made a fairly radical change from journalism/broadcasting to teaching Spanish. I asked her to think back on people or events that called her to the education profession and although her father does not teach, he works in academia. She talked about why he works in education but is not a teacher: "My father does work at [a university in Puerto Rico] but he does work in research at the university, and no -- he subs for some professors when they're sick but he's not really -- he hates grading papers!"

We both admitted that there are few of us in the teaching profession that truly do enjoy grading papers.

Magda experienced one of those "aha moments" when she felt that the teaching profession was calling her. She recalls this anecdote from her middle school years:

I want to say I was in 8th grade and our religion teacher in Puerto Rico – in Puerto Rico we go to private schools – it's just what we do – the religion teacher was either late or not
coming and I think she was late. She went to the office for something and there were some things that were happening in the class socially that I wasn't liking – a lot of cliquing. I was in an all girls' school and it was my last year there – I had been there since kindergarten so I took the bible out and found a passage that talked about friendship and I read it to the class. And then I said "what do you think that means?" So there was sort of a discussion. The teacher who happened to be a nun when she came back – she thought she was going to see the classroom in disarray, and I just totally took over. So that was the one day when I went home I said" I want to be a teacher", and my mother just said – "no you don't – no you don't".

Magda still recalls the emotion connected to this experience; her teacher commended her on the job she did, and Magda herself felt that something special had happened. She talks about that realization that she loves to teach:

That 's the one thing – I still remember it - so emotional - it felt good you know what I mean? The teacher was very happy because I wanted to do that...she said how did you do that? Well I don't know - I just did it. So it was really good!

Yet despite this experience, Magda did not go directly into teaching; she thought that working in journalism and broadcasting would give opportunities to help others, and she was reminded of her mother's advice to find a better paying job. She reflects on her transition from the news to the classroom:

It's something that I always wanted to do but my mother discouraged me because she said teachers are poor and they never make enough money. She was right unfortunately - but I do like it – I like what I'm doing now – I like it better because for a while I was doing work on television and radio in [a large metropolitan area in the Mid-Atlantic region]
while at University X, and I - I don't know – I felt like I wasn't doing enough to help others – I was just...a philosopher – I was telling someone else's story, but it wasn't really helping or doing anything positive for the community - which is why I became a journalist. I thought - "ok I will be helping out" and then I noticed that when I started working in the media, it was all about in the rating, shocking, yelling. That was not what I wanted to do with this ...so I decided to then go to teaching.

Magda further explains that she found true creativity in teaching rather than as a journalist. Ironically, she went into that career thinking that it would indeed offer her the opportunity to be creative, but she found that she had to do "whatever the boss says." And additionally as an educator, Magda felt the excitement when her students were successful in the classroom. With great joy, she relates how teaching makes her feel:

Yeah! I love it when a student gets it! I just love that face – "I get it - I get it!" It's so exciting, you have no idea. And the other thing that's really good too, and I like a lot is when a student starts with not wanting to learn and they look at you "seriously lady, I'm just here for the semester I don't really need to" ..but then toward the end of the semester you always have them... I mean you made it exciting for the first time: "I'm getting it!"- So you know - so I mean I get to be creative which I wasn't able to do in journalism; I thought I was going to be able to but you're not – whatever the boss says that's what you do – so it is very different. I don't feel that they're stopping me from doing in my classroom what I want - as long as the students are learning the concepts and the grammar points and the things that we want them to learn.
**Becoming a Spanish teacher.**

This transition from the world of television and radio to the classroom coincided with the birth of Magda's son. Her first position was teaching Spanish to adults and families in a private language school. She describes her teaching responsibilities:

I started with - my first teaching class was for a private school ...where I did translation. And then I taught conversation classes for six months for people who were either going to live in an Hispanic country for a long period of time, and this was with families and people that were going to be doing corporate jobs - you know - outside of the U.S. so I prepared them – it was very conversational... So I started going to language school so it was close to home and I'd just had my son and I figured this would be easy – it's not a full time job – I did translations – they paid really well when I did translations for them – especially when it was coming from corporations in the United States... so the salary was good. It wasn't great but it was good and I just loved teaching when I did it there.

From this private language school, Magda decided that she would like to be teaching at another level but more education was necessary for her to find a position in college. She describes with enthusiasm the passion that she has for learning languages, the cultures and the literature that encouraged her to go back to school once again to pursue her goal:

So it was like - you know - I’m going to have to do it at another level so I started as an adjunct at Community College X, and after being with them for two and a half years I told the chair of the department that I was going to go back to school to get my master's in literature so that I can then continue to do this. So I just love languages and I love learning about other cultures, and I think when people learn about other languages they learn about other cultures, they tend to be more understanding of other cultures -
maybe not accepting, but definitely understanding. I think it tends to unite people when you learn other languages and that's what drove me to it.

Magda taught Spanish in elementary and middle schools while she was getting her second master's, this time in Spanish Literature. She recalls the year that she spent teaching the younger children with obvious fondness, pointing out the creativity involved in this level of instruction:

I liked kindergarten – teaching that level better because there was no book - so I did all of my classes [with] thematic units. And I was so creative with it and I created all the materials and taught them the vocabulary and read the students a story or they acted it out... Yeah, I mean I love college - but there's nothing like working with the little ones! I mean my students were singing songs in Spanish - they were going home singing to their parents and I was getting notes from their parents saying "I can't believe it – they know the days of the week, the months of the year" - through songs - dancing and there's something like it – the highlight of my life was that one year! And if I ever go back to the lower levels again I would stay with the elementary because I think you get them more excited. The thing is – the students that I had in fifth grade when I moved up to the middle school - they were looking forward to having me and then - not that I didn't do it - but I couldn't do it to the extent that I did it in kindergarten.

Magda remarked that her experience with the kindergartners was "totally different - very hands on", in great contrast with how she perceived her years teaching middle school. In fact, she admitted that teaching this level may well be one of her most negative experiences teaching because of the restrictiveness of the curriculum, but she had to continue working so she could complete her degree:
And then I went to middle school and I thought if only I can do this in middle school.

And then you get the book – and you get somebody who is your supervisor (which I did have one in kindergarten because we did not have money for a book so we did whatever we wanted..) we didn't have that in middle school – in middle school it is very rigid and I didn't enjoy it - I did it for six years and really didn't enjoy it - I did it because I needed to finish my degree and I wasn't taking more than one class a semester because those courses are very intense – so it took me six years to finish.

Magda also describes the rigidity working in middle school. This also included dealing with colleagues who were not likeminded in regards to best teaching methods as well as creativity:

I was restricted so it was just not the same – and then you work at the departmental level and we'd have meetings for the foreign language teachers, only it was one half: "use the book as your guide – not your bible", "you can create thematic units that are connected to the vocabulary and the grammar points that you want to learn in that unit chapter but don't go by the book" - and you'd had one half that wanted to be creative and some saying "no – it's gotta stay the way it is – they gotta learn the grammar" so there was always struggle – it was just that made it even worse.

**Teaching Spanish to heritage language learners.**

When Magda finished her MA in Spanish Literature, she was able to teach Spanish at the college level. She explained the different levels of Spanish that she teaches or ones that are taught in her department:

202 which is intermediate... one is a 300A (the 300A is more conversational for nonnative speakers) which goes with the textbook which touches a lot of grammar points – I don't teach that one - it's supposed to be all oral and very visual but unfortunately it's
not – it's very grammar... Then we have the 300B which is a writing course which is the one I mentioned to you that one includes film - they have to actually - it's more writing and it's not creative writing. You're still restricted but not so much. And then we have the 318 which is the voice and diction. The ones that I teach are 318 and 300B.

**Teaching Spanish in mixed classes.**

Magda has found that teaching Spanish to classes of non native speakers and heritage speakers was extremely difficult and she supplied quite a lot of anecdotal evidence that gave me an excellent idea what goes on in both her 300B and 318 classes:

What happens is when you have the heritage learners – let's say I have the cap – they close the class at twenty. If out of those twenty, five students who are heritage learners – that they can speak it but their writing is not well....

She offers that although this particular course is most appropriate for the heritage language learners, the non native speakers are very concerned with the discrepancy in oral proficiency. They say to her: "Am I supposed to sound like that? I can't sound like that." Magda describes that this is not an infrequent occurrence, but more like the norm:

I would say the majority of them – very few of them who are non native do share - do want to be part of the class and participate... that the heritage learners need to come out of the particular set up.

Magda knows that for her heritage language students, learning in a mixed environment does not serve their needs and even keeps them from speaking Spanish. Her native speakers frequently resort to English in the classroom and with their peers outside the classroom in order to not be different. It is obvious that this is a frustrating situation for her and she talks about it animatedly:
Because it just scares the others and I think that it's not that they're not willing to learn – I can see it... When they come to my office at a 300 level – in my 300 level classes – I speak Spanish to them all the time – they speak back to me in Spanish – and I ask them "why don't you do that in the classroom?"

For anyone who teaches Spanish, their answer to her question is heartbreaking: "'cause I don't want to sound funny". Yet they speak Spanish to her! She continues explaining this utterly frustrating problem:

And that's what it is – I don't know why that happens – and you know what? I even try to create activities for the heritage learners – and you know what they do? They speak to them in English - which is so frustrating – they're supposed to be my helpers!

And it's like no! – even my students tell them "she's right – I'm here to learn Spanish and you're talking to me in English – just because you saw me struggle with one word – you know or I can't come up with something – why don't you wait until I say cómo se dice? Give me a chance to stay in the language but you immediately switch codes." And it's - it just drives me insane!

Magda very aptly illustrates the constant struggle she has with maintaining a class in Spanish, and that keeping the heritage language learners in the language is a constant battle. She describes how she is forever "keeping the lid on it" with little avail.

I do put the lid on it all the time – but that's the fight and the argument...I wouldn't say argument - but that's – I'm putting the lid on all the time and it keeps coming off. You know what I'm saying? They keep going back – if I give them my back – les dije en español - I have to be constantly watching them – it's very frustrating. I don't know why they do that, I honestly don't know why they do that.. I know they're trying to help
but I told them if they're going to be – these are Americans who want to be foreign
language professors – if you don't talk to them in Spanish – how are they going to pass
the OPI? [oral proficiency interview] ... if you who are the one who can actually speak to
them in Spanish in this country – don't do it? You know what – my office is here, ok?
and behind my door – and my door is always open - behind this is like a working station
with computers. They come in to do their work in there all the time, so I see them all the
time and it's "hola profesora, hola profesora" all the time. If they're talking to their peers
there I hear the heritage language learners – the ones that speak Spanish – the ones that I
know speak Spanish very well – speaking to my students who are learning Spanish as a
second language in English and even there – outside of the classroom ¡en español - en
español! Like I said – I'm putting the lid on all the time and it's just for some of them
they get it. And for others they just don't get it – they just don't get it. They don't know
why I'm so insistent...I don't think they understand why I'm being so insistent and I think
that all the professors in the department are going through the same thing. And we don't
have a big department so we're all going through the same thing.

Magda considers both populations of her students in these mixed classes and how both feel
frustrated with the way things are. Heritage language learners feel "funny" speaking Spanish in
front of the non native speaker at the same time the non native speakers are intimidated. She tells
me:

Some of them – the heritage learners are constantly talking and some of them have come
to my office and say” I'm afraid to talk because then it would always me. And why do
they get quiet? They get quiet because they're hearing me so they don't know what to do
with what they can do in a classroom." It's frustrating for both students I think – both different - you know - for the non native and the native ones.

**Differentiated instruction in a mixed classroom.**

Obviously, the mixed classes are an immense source of frustration for Magda and while her department does not yet have a specific course for the native Spanish speakers, Magda discusses how she tries to alleviate this problem within the courses she teaches to both populations. First and foremost, she feels that the native Spanish speakers simply do not belong in the 300 level classes with the non native speakers:

At a 300 level I think they should be out of the classroom so that the one who is there with the intention of becoming fluent in the language before they graduate [can be the focus of the course]... At 301 which is the introduction to literature, the heritage speakers need to come out - even if it's just 5 or 6 – they need to come out and have their own class – with a different book you know, more directed toward them – I want something that will give them more creative writing.

I asked Magda if she ever used material specifically more appropriate for the native speakers and her response was affirmative. She differentiates in her courses by actually giving the heritage language learners unique assignments to complement their language proficiency. But I was actually surprised by their reaction to this differentiation, as Magda told me how some of them "hate it" because they feel that they are being punished:

The heritage learners hate it. I want to tell you why they hate it – it's because I'm giving them harder work than the rest of the class. If we were in a class where they were all heritage learners and they were all getting the same thing, than that would be a different story. But they know I am giving them something different just because "you can speak
so I can give you – you don't have to do this simple task that you can do with your eyes closed: "I'm giving you this"... but they hate it – it's not that they hate doing the work, it's that they hate that I am pointing out "you're different - so you're going to do something different now, something harder"... And I don't do it in front of the class – I usually say "can you guys stay after class?" but they usually know what that means - because they were told that they need that class and that's what I – we cannot move them to a 301 (which is an introduction to literature) without getting their skills in writing better because what they do in 301 is write a lot of essays. A lot of the class is essays so they do need to review a little bit of the grammar. But you know - but not as a non native speaker – they have to do it as heritage learners.

Yet, in light of this response from heritage learners as Magda reflects on their attitude toward her specialized curriculum for them within the boundaries of a mixed class, she relates some of the activities that have indeed piqued their interest. For one thing, the native speakers are orally proficient so they find that recording and speaking activities are much more enjoyable. She explains this:

I think the one thing that [the courses] have right when I think of the 300B and the 318 is the – 300B is for voice and diction, so they do everything orally – tests and final exams and homework, they have to record things to be graded. In the 318 they just like recording their answers rather than writing, but that's what the class is for – they felt very successful because I'm kind of grading it based on 'can a native speaker understand you?' - so they liked that - the heritage learners liked that because they think that they don't make any errors in pronunciation. Voice and diction is about enunciation and pronunciation so that one's a little different.
Thinking back on the relative unpopularity of the differentiation in writing of the 300B course, Magda reflects that her specialized curriculum might have been more readily accepted by the heritage language learners if the assignments had been oral rather than written:

They didn't have anything that they could do orally meaning in terms of homework in the 300B, and I think they should have, but we just didn't – it wasn't part of the textbook that came with the class, it was all writing. But I think if they could have done any of their homework and they provided their answer orally, they would have felt a little bit more – [positive about the experience].

There are problems specific to the oral proficiency of the heritage language speaker. Frequently they view their Spanish as free of pronunciation errors and are surprised when Magda points these out. They also have a tendency to create their own lexicon, or as Magda calls it, Americanizing vocabulary. She explains:

The native speakers - I usually work on them for pronunciation. They tend to make mistakes preceding certain words or they - I want to say - Americanize words if they can't think of it in Spanish – and I don't mean adding an o. They actually kinda like take an adoption that's really a word.

Magda has also adjusted an aspect of the class for voice and diction that takes into account the experiences that many of her students and their families have had as immigrants. She explains how she selected a film that deals with immigration from the Caribbean to Spain, and her heritage language learners' reaction to it:

I have to say that the one thing that they like, if I think of the 300B, is watching things that are current and contemporary like, for example – there was a film that was not mentioned in the book and I told them that I changed the film. I changed the last film
that we were going to watch in the class and "you'll find out what the topic is when you
see it" – it showed the story of women from the Caribbean who moved to Spain and the
immigration problems that they encounter over there. So they see that is not just in the
U.S. My students love that – *Flores de otro mundo!* They loved that one because – all
of them did - because it showed that this problem – the immigration is global. Ok -
they really like that one!

Taking advantage of the oral proficiency of these learners and using the movie as a springboard,
Magda developed activities following the film that she calls *la mesa redonda* or round table.

From her description of this, her native speakers thrive as they are engaged in a theme that is
relevant to their own lives while they display their competence in the oral aspects of the
language. Magda talks about this successful teaching strategy:

> In terms of activities, it's – I'm trying to think – they like it when I took - I once - they
> finished watching the film. Instead of putting them in groups, so that they would discuss
> and then present – you know – share with the class, I put the questions in a little basket so
> that they would each take one and they would work individually, and then there would be
> a nice debate among them – because sometimes they would get – people would get the
> same question and it would be based on the movie we just watched. I call it *mesa redonda* – so we could have a good back and forth. That worked well – they enjoyed the
> *mesa redonda* after we finished viewing the film.

**Mixed classes that work well.**

Although Magda labors diligently trying to find differentiation for the heritage language
learners as well as activities that are appropriate for both type of learner, she points out that at the
higher levels, the need for differentiation and specialized courses seems to lessen. As the non
native speaker becomes more orally proficient through study abroad and higher level coursework, the heritage speaker's Spanish is not as intimidating. She contrasts these differences in the 400 levels with the lower levels:

Now, once at a 400 level you can mix them together – that's the one thing I've noticed – that's what I wanted to tell you. If they're at a 400 level for some reason they lose that fear ...my non heritage language learners lose that fear – there's no barrier. All of a sudden they feel, especially for the students who study abroad even more so, but for some reason...you have to understand they're just coming out of 202 you know I mean – the intermediate level and you still use a little bit of English to explain certain grammar but at 300B there's no explanation of that – in the book but not in the class – you're constantly speaking or speaking and writing so it's a totally different situation – it's like day and night.

**Beyond differentiation towards specialization.**

Magda excitedly told me how she would like to change her own curriculum, what she thinks her department might be doing better and also addresses heritage language learners reconnecting with Spanish on the national level. From her experiences teaching mixed classes and developing differentiated curriculum for her native Spanish speakers within those classes, Magda has given much thought regarding implementations that she would first do for her students, including better texts that address the heritage language learners' needs.

**Changes within her own classroom and department to improve the practice.**

One of Magda's goals for her current practice is utilizing the linguistic richness that her heritage speakers possess. She feels that textbooks do not address this attribute of their Spanish and it is currently overlooked in general. She describes this situation:
Here's what I would like – I would like if I could find a book for heritage learners that will show them the differences in certain regions in terms of the Spanish for example, in Puerto Rico what I call a guineo it's a banana in another one, it's a plátano in another. If I say plátano I'm talking about the green plátano that you deep fry you cannot eat it raw, you know? One book that would do that and allow the heritage learners to do creative writing, explaining the grammar points but not totally concentrating on that and explaining accents the way they should be explained...you know, because they already know the language. At a 300 level there should be a book that provides that, and I haven't found it yet.

Magda makes the complaint that most textbooks are written specifically for the non native speakers of Spanish, and do not serve the needs of her heritage language learners. We agreed that finding the ideal text overall for teaching Spanish is a very difficult, if not impossible task. Finding the perfect book for native Spanish speakers is even more of a challenge.

Magda also feels that films used in the curricula need to be more contemporary and need to reflect the heritage of her students. She has found that many films are from Spain, and that Latin American movies are either excluded from the curriculum or those used are out of date. She wants to use films that reflect the culture and history of her heritage language students and she talks about this:

One thing I noticed is that most books concentrate – if they have film, there are a lot of films that come from Spain – others include some from Latin America, but they're old you know what I mean? The movies have been passé – Latin American films that are coming out – I would like the movies to be a little more recent – you know from Latin America, you know literature as well. I'd like for films in the Caribbean to be included –
that's the other thing – if I see Latin American films – Chile, Argentina, I know they have a better production of films but that doesn't mean that they don't have films in Cuba – you know or Puerto Rico or they don't make films in Central America – they do – you just don't hear about it.

Magda also considers the literature that would be most beneficial for teaching Spanish as a heritage language and comments that her native speakers who are emergent readers and writers should not be starting with Cervantes and Borges. She feels that their first experience with literature and reading should include contemporary work involving a combination of genres: short stories, film reviews and news writing. As a former journalist, Magda would no doubt be able to offer her own first hand experiences to her students in all these areas. Again, she is very determined as she explains to me what literature she would like to see in her program:

I'd like to say one that is connected to the film but that's hard you know other than literature you know if you're going to include literature I would like to use contemporary writers rather than the old ones – no, no - not Quixote – that they do at a 400 level. but I would definitely use contemporary writers – I would not go with Borges – Borges is studied at another class at the 400 level so I would like to use contemporary ones like Vargas Llosa, some of his earlier writings, some short stories would be absolutely wonderful instead of a little two page thing.

Because of Magda's extensive background and education in the news media and broadcasting, she sees much value to including opportunities for her heritage language students to delve into these areas. She ponders the possibilities for incorporating them into the curriculum:

Maybe include some film criticism, you know what I mean? And news writing which is different from what they write here...Yes, some of our students are communication
majors at the university and they do a liner in Spanish if they're heritage learners so that they learn how to write in Spanish. Unfortunately they only write for literature. I think if we have a course that incorporates some other disciplines – in this case it would be - you know - writing a piece in journalistic style, or reading a piece in journalistic style – whether it's a critique of a film, you know a review of a film or even a review of a book you know? or show story that just recently came out? You know, it doesn't have to be necessarily literature...I'd like to have a good combination of different texts.

**Looking at teaching Spanish as a heritage language on the national level.**

We wrapped up this lengthy and lively interview by discussing what Magda feels should be happening on the national level. For one thing, we both were at a national professional conference for educators that had quite a few workshops and presentations specifically dealing with either heritage language or Spanish for Native Speakers. She stated that this noted interest in the topic was certainly a good sign for the future. However, her dedication goes beyond the Spanish speaking heritage language learners as she promotes her view that all students need to get a good education and graduate, and bilingual students need to be encouraged to re/connect and maintain their heritage language.

Nationally – what should we be doing – I think we are on the right path – I have been to some workshops today and they are talking about heritage learners. I like the fact that it's being brought up that these students are already bilingual even though their writing is not perfect - but they are bilingual because they are managing two languages living in the U.S. I think I'd like to see in the future nationally – I'd like to see every student graduating from high school whether they are heritage learners or not and to be fluent in another language. I don't care which one at this point – just learn another language - be
fluent in another one by the time you graduate from high school so you can continue
growing in that language. Or pick up another one – that's what I would like to see. How
do I do that? I don't know it's a big country.

I suggested that this be done one teacher at a time, and Magda wholeheartedly agreed: "One
teacher at a time!"

Reflections.

I was impressed with the excitement that Magda displayed toward this research. She had
answered an invitation on a list serve that I sent out through a professional organization and
showed great interest in sharing her experiences as well as her hopes for the future. Throughout
our conversation, her ideas were readily flowing as were the experiences she has had in the
classroom that have lead her down the path of creating specific learning opportunities for her
Spanish speaking heritage learners. She adamantly supports a specialized curriculum for native
speakers based on both the positive and negative experiences that she has had with them in her
classroom.

Magda is willing to take risks in the classroom even when her students seem to fight her
determination to keep in them speaking in Spanish, or refusing to let them take the easier way
out of an assignment. I think about her story recalling that moment when she knew she wanted
to be a teacher, when she picked up the bible, stood before her peers, and made a difference in
her 8th grade classroom - her ability to go out on a limb and take a risk is evident. What she did
then required fortitude and dedication. That fortitude, dedication and willingness to take a
chance – or even to make enemies by doing the right thing appears to be a constant in her story.

As I consider how Magda's narrative fits into the theoretic frameworks of this study, I
first see how she incorporated her heritage learners' strengths into her practice. Realizing that
their oral proficiency might serve as a bridge to help them achieve better writing proficiency, Magda realized that opportunities might have been lost by not looking to their strengths. She also understands the stigma that heritage language learners frequently feel when others in the profession and in the class call their language deficient. Her interest and dedication toward improving her practice is evident as she continues to contribute to the scholarship of teaching and learning through professional development.
"I kind of fell into [teaching]...I loved it!"

Stella's story

Stella was born and raised in the U.S. and her first language is English. She holds an undergraduate degree in Spanish, two masters' degrees: one in Spanish and the second in applied linguistics, and a PhD in Spanish linguistics. She is currently teaching at a public university very close to a major metropolitan area in the East. She has taught a variety of courses related to Spanish and/or Spanish linguistics at the university level for more than 20 years.

Background.

I found it most ironic that prior to our interview, Stella was concerned that her narrative would hold little of interest to this study. However, in our hour meeting, Stella related her personal background and how she came to be a teacher, her philosophy of teaching Spanish to heritage language learners, and a number of anecdotes that quite aptly illustrated this journey. The amount of useful information that she left me with both as a faculty member who teaches Spanish to heritage and as an educator in general is extraordinary. It was an energetic conversation punctuated with remembering, reflecting and considering noteworthy events that she experienced while learning, teaching and traveling/studying abroad. She frequently stopped to apologize or take note that she was getting off topic.

Stella explained that one of the earlier reasons why she had started studying Spanish was because her sibling decided to take French. I asked Stella to explain other events in her life that have been motivating factors in her practice, and she responded that studying abroad and travel have both played an important role in her life as a student and as an educator. She relates how these experiences prior to teaching impacted a lot of her perspectives and her learning:

I guess I traveled a lot when I was young. And then I also did a bunch of study abroad things, in high school I did a month, and then, in college I did a year, and then a separate
summer. … then in graduate school I also studied abroad, so I think all of those things that really opened my eyes to, in some ways that you don’t even notice.

She quickly segued into her experience as an educator taking students abroad and her enthusiasm for these experiences is palpable. She told me how the students became the teachers:

I feel that I’m about to go off topic again... so when I ended up leading study abroad, I feel like I was going to say - I think back on those things - but it’s the other way around, the students made me like... it's exciting to do study abroad with students who haven't traveled as much. I mean they get so excited by everything - we’re so jaded - you know, and they notice everything that’s different, going ‘oh my God! You get on the front of the bus and get off the back! It’s like everything! Why is the pharmacy sign green?’ And so I think it’s actually more so that was not a case of influencing my teaching - but how fun it is to do things with students when they’re young and excited about stuff! But I guess in some ways, I mean, I think that those experiences I had - I think helped me be able to see things from different perspectives - and then I guess I tried to share that with students to help them keep their minds open to different perspectives, but maybe try to imagine. I think I’m pretty good at explaining things in multiple ways, maybe because I like to talk, so if they don’t get it then I can think of some other way - or I can try to imagine what their perspective is and then explain it in some other way or show it some other way.

As she told me about her experiences, I wished I could have been a student traveling and studying abroad for the first time with her!
Why Teaching?

Stella told me her story of how she "fell into teaching" as a graduate student. Although she had never really considered it as a vocational pursuit, once she had a taste of the profession, she decided that it suited her well:

Like most things in my life, it was sort of random,...I had studied, I had been an undergraduate major in Spanish, which was a little bit also just sort of by chance, I had spent some time in Spain and then when I was in college I went back to Spain. …They weren't going to let me go [unless] I declared a Spanish major - and so then when I came back and I graduated , I didn't know what I was going to do after college. And somebody, one of my professors suggested that I apply for a fellowship to continue the graduate program at the university where I was. And so I did - and part of that involved teaching - which I hadn't really given much thought to teaching before that. I mean it's hard to remember - but I don't think had I very many big plans. I did some tutoring, for a tutoring center -mostly athletes - but I think the reason I did it was because I spoke Spanish very well and it was very well paid, significantly more than minimum wage - so it's like "that's a good job!" - And then somebody said, "We need people" - and I said ok! And this was a long time ago - and I think it was like 12 dollars an hour - and minimum wage was probably like $3.00, so I started teaching. It was actually a great Spanish program in the sense that they made us do an orientation - it was like a weeklong orientation, to get us ready to teach - which in retrospect I think probably a lot of literature graduate students hated - but I actually think that was the best part of my graduate school experience there; it was like "this is amazing!"
In response to my question regarding how this orientation or other people inspired her to become an educator, Stella responded thoughtfully, pointing out the need for critical reflection and analyzing what good teaching looks like:

That's a good question now. Just to clarify that orientation was less of a student orientation, it was - I mean, there was a day that you had to be a graduate student or something, but the part that really was eye-opening and amazing for me was the orientation for TAs, the Teacher Training. I think, I have never thought of it this way until you asked the question, but I never really thought about how you teach languages or how you learn languages, I always just did it, and I’ve always been good at languages, but to have that person doing the orientation there - and making us think critically - and analyze what actually was going on was really exciting! And then the teaching – teaching language, was really fun too!

**Continuing the path toward teaching Spanish Linguistics.**

Even though the teaching part of this graduate program was described by Stella as "amazing", she decided that she did not want to continue in a literature-based program. She illustrated how her path was not a straight one, nor a short one. She also referenced the difficulty that many college students face in that they do not truly understand the discipline that they choose for themselves without background and/or life experiences to help guide them:

Then I ended up, I ended up deciding not to stay in the program, because I didn't really want - I don't know - I hadn't made the decision to go to graduate school - and it was literature oriented. I don't think I really had the sense of what the discipline was, what it meant to go to graduate school and these things. I think that's a thing that a lot of graduate programs don't, or no, undergraduate programs in particular, don't sort of
give their students enough sense in what... how the university works or what academia is.

**I just loved the teaching.**

Anyway - so, I decided not to continue, but I had already taught so they said
"well, do you want to be an adjunct?" - which I absolutely loved! And it was also really
lucky, they never would've hired me to do that if I hadn't started this graduate program -
and then I ended up going back to, going back, - I went to Spain and did the first
master's there. And when I came back, - I came back to a different city...I started
adjuncting at multiple universities - and I loved it! I just loved the teaching, so that made
me decide to go...and somebody was just like "oh, try linguistics  that's how you know,
people learn language" - which I had no idea, I don't think I really knew what linguistics
was, which is also problematic when I think about it. But I mean I was teaching a college
level class - granted I was teaching lower level language  classes, but I didn't even really
know what linguistics was, which it says something about  me, but it also says something
about my perspective on sort of language and what I had gotten in my own undergraduate
experience. And then also that extremely limited graduate experience included in that.
So, I mean it's exciting that the discipline has really opened up. Anyway - you didn't
realize it was such a long story.

But she explained that it isn't just Spanish that makes up her practice. She obviously enjoys
teaching a variety of topics that "opens up new worlds" for her students:

I actually like teaching other things better [than Spanish]. I actually ended up teaching a
graduate course on teaching methodology. I teach graduate linguistic classes but I also
teach undergraduate courses  on Spanish linguistics, multilingualism, and
sociolinguistics....I guess what I like about teaching language for native speakers is that a lot of people aren’t used to thinking to critically about language, so, it’s one of those things that people still sort of take for granted. So it’s really exciting that they engage with students in a class and it really sort of opens up a new world for them, thinking about things they hadn’t ever thought about before or thinking about things in a new way. So that’s really exciting. I like that.

Stella summed up her windy path that led her to teaching Spanish linguistics:

Then I decided to go back to graduate school and yeah - I ended up in applied linguistics department, rather than a Spanish lit department. So, in some ways, to sum up - like - I kind of fell into it, I loved it- which I guess is a little what you were saying before about the experience is the key thing.

**Influences of a negative role model.**

It was also evident that professors played a role in Stella's decision to teach as well as what she does in her practice. She gave an illuminating example of a boring and disorganized professor who showed her how *not* to teach:

I think there were times in graduate school that I sort of thought, and this is terrible, but sometimes it’s like the bad teachers who make you think – [he was] just really boring and didn’t really know what he was talking about, and mostly didn’t want to admit that he didn’t know, or that he was getting confused, and he would start contradicting himself instead of saying [I don’t know] ... or yeah, no, what I said doesn’t make sense. You know, he would say something and somebody would ask a question - he would say some other thing, and we’d be like but didn’t you say this? And whatever. So that was bad, and he wasn’t very well organized - I guess maybe trying to do too much without checking to
see. It was an incredibly small class, it was like four people, and I think there was a range of abilities, but he was not, I guess, very flexible. I mean he would explain something and if somebody didn’t understand it he could repeat himself. But he could never, I think, in general as a person - he wasn’t very empathetic so he could never kind of imagine, like how might they see this, or how could I explain this differently for them.

**An educator to emulate.**

On the other hand, Stella experienced the type of professor who exudes all the good qualities of an exemplar educator, and it is this professor that she attempted to emulate and continues to reflect on aspects of his practice to use in her own. She talks about him very animatedly:

In graduate school, I had one amazing professor and I ended up not wanting to do his topic, but I almost thought that I wanted to because he was just amazing! …As a - a professor, he was incredibly enthusiastic about his...did you want to know a positive thing? He always sort of reminded you of what you’d done before, like, did little, like, this is where we were, and now we’re going here. He would remember to tell you that you were learning things, which I have to say I’m copying in my own teaching but, and I try not to say it when it’s not true, sometimes I am giving too much positive feedback but, when students have learned something, and especially if it’s something hard - like he would tell us ‘yeah, you’re experts on this, we’re moving on to the next thing’ and people would laugh but it was like - it really did give you the feeling of - it made you think, like, wow! I didn’t know this before and now I do! So now I clearly have learned something. I don’t know if it made me think that I’d want to teach, but definitely once… I finished my degree and, was like a full time person - it’s something that I’ve reflected
back on because, up until my last year of graduate school I only taught language courses. I taught - my last year of graduate school I taught an introduction to linguistics, and I taught a phonetics class but I guess I thought about it then too, I remember I dug out my old notes from him, but definitely that way of connecting things, he was an inspiration, it’s true.

**Teaching Spanish to heritage language learners.**

In her first experience teaching Spanish to native Spanish speakers, Stella was on a fellowship in a private university where the majority of these learners either had a formal educational background in Spanish or they didn't end up taking Spanish classes. She explains:

Because ... I went to graduate school, I went on a fellowship, I went to a private university, so there weren’t as many heritage learners there, or there were heritage learners but that had - had more - they had more elite educational experiences [than where I teach now] so in many cases, I didn’t have anybody who had never studied Spanish - mostly because those students - I mean even if they didn’t have sort of elementary or middle school training in Spanish by the time they'd gotten to high school they, most of them at this university, had gone to elite high schools, and then had taken Spanish as a second language. And then one of two things: some of them... there weren’t any is also because the ones that would have fit the more profile of not having any formal education in Spanish didn't take Spanish.

She continued with an explanation how her first experience is a radical change from the one in which she now teaches. She also discusses why heritage language learners may not be in Spanish classes:
And I think, off topic but, you were saying about the possibility of creating a heritage language program and that our university, now, which is incredibly diverse, is one of the most diverse, I don’t know the exact number of Latino and Spanish speaking students - but it’s much higher than are actually in our classrooms, and our Spanish major has a lot of heritage students. But there are a lot of Latino students who don’t take any of our classes, like whatever, they’re taking biology - why should they – they don’t take English either, - but some of them, I mean sometimes I think it's how either how we treat them or how we imagine they’re going to treat them probably based on how somebody else has treated them, I mean what their experience has been.

The experience of the heritage language learner in the classroom.

Stella explained how her interest in this issue began as a result of her teaching a class on Spanish in the U.S. It became apparent to her that in some classrooms, the needs of the heritage language learners were not being met, and they were being treated as deficient students in a teacher-centered educational system. This lack of social justice motivated her to create courses that belonged to all the learners, not just the second language learners. She explains this evolution:

So, anyway, the evolution of the heritage ... I was really, before I was actually teaching Spanish to heritage learners - I started - I taught a course at a senior seminar on Spanish in the U.S., and my research started going in the direction of the politics of language and language subordination. And I became - sort of - I was very interested in what was happening in terms of educational equity and social justice - sort of, and I guess, social justice way beyond the educational system, but then I was interested in the
educational system - and that led me to wanting to have courses that would be better for everybody I think, and rather than the heritage learners as the bad ones.

It was evidently very painful for Stella to hear what some of her colleagues had to say about the integrity of the Spanish speaking heritage learners. She describes their lack of understanding and linguistic bias against these students:

… I would also hear my colleagues speak - and it was often to complain about [heritage speakers] - one that drives me the most crazy is: "these heritage learners are essential cheaters by taking you know, courses that are too easy for them". Or, a colleague who was like “I’m not going to allow heritage students in a conversation class because it intimidates.”

Whose department is it?

Stella ponders the question regarding the ownership of the Spanish department. Are these courses only for the second language learners? From the viewpoint of many of her colleagues, the department does not belong to the heritage language learners. She illustrates this thought passionately:

And there’s a way in which that it defines - like - who does the department belong to? I mean, it belongs to the second language learners? Why? And you can - I don’t know what the actual numbers are, because our majors are counted mixed with the French majors, but we have a fairly high percentage of Latinos among our majors, and I mean much higher than at the university in general. So at some point, you know - I’m not saying majority rules - but even the idea of heritage learners being out of place - they - [many people feel that] the real classes are for second language learners, and it’s just like the real world, it’s all part of the same ideology. So I think that’s what led me in the
direction of really wanting to create courses that would be - you know - where they wouldn’t be treated badly, and where there - I mean, not just in a touchy feely way, but where their educational needs are addressed - because you know, why is one group’s needs more important than the other?

**Disparity in the levels of all students.**

Stella recalls a course that she taught to both heritage language learners and non heritage language learners. She describes it as a "mismatch" of the curriculum and the students to each other. Furthermore, she points out the disparity in abilities and levels of motivation of the entire class, not just those who spoke Spanish as a heritage language. Additionally, she questions the purpose of the course in itself as mere grammar lacking in content:

In particular, I was teaching a course which we no longer have in the curriculum, which was an upper level grammar class. And it was all grammar. And that course I think was the first place where I really experienced - just - it wasn’t even so much the different levels - it’s just like a complete mismatch of the curriculum to the students, of the students to each other. I mean - it was - we had almost gotten rid of the course because the course was problematic even for the Anglo students. But, it was grammatical analysis, and I think part of it was the course was framed a little bit as analyzing grammar, but really it was like teaching grammar - I mean with a goal of you getting better. I mean, part of it I think was my problem, because I couldn’t really, I didn’t want to just - just do the preterit and imperfect forever, and for a lot for the students, also the Anglo students, well, we didn’t call them Anglo students, the non-Spanish speaking students. You know, some of them have already gotten this, so we were going to do sort of an upper level course, I thought that it should be more analytical, I guess that’s my
tendency in general... should always be having some kind of critical thinking thing going on. But to try and do some kind of sophisticated grammatical analysis, I mean is - was sort of like there are some people that could just do all of the tenses of the verbs but they didn’t know what a pronoun was, and there were other people who knew all the terminology but couldn’t do any of it right. And then you would sort of try to understand the subtleties of difference in meanings, but someone couldn’t conjugate a verb... so I think there is what made me, clearly there was a difference between the heritage and the non-heritage learners, but even that is a huge oversimplification because among the non-heritage learners, there were a huge range - the same disparity among the heritage learners.

But the other difference in students had nothing to do with their ability or motivation to learn. Stella describes the diverse population of this class of university students in terms of linguistic background, age, family responsibilities, job responsibilities and whether they are able to attend college fulltime or part-time:

This is an upper level course so I mean we had people, we have been a commuter school, there are a lot of students - are - it's probably a lower percentage, full time workers somewhere, doing their degree a couple of courses at a time, maybe more than that, so they're working 40 hours a week, taking school 20 hours a week, but also it means they're older. And a fair number of immigrants who had gone through at least high school, or at least junior high school in a Spanish speaking country and had formal education. And then there were sort of a whole range, or like receptive heritage learners who had very little productive ability, and there were people who were definitely Spanish dominant whose English wasn’t as good.
Is heterogeneity a bad thing?

Obviously, Stella has thought this through and although it appears that heritage language learners do have needs that are not being met, she feels that "you have to be able to be together and learn" despite the great number of differences that may exist in any given classroom. She explains her reasoning:

So there was an incredible amount of heterogeneity in it, I don’t think that’s necessarily bad, I mean - one thing that does worry me about all of the heritage language discourse is - like this, first of all the pretending that all the second language learners are the same and all the heritage language learners are the same. And also sort of deciding the complete segregation of everybody by exact level and experience is a good thing. I mean, yeah, and you shouldn’t have first grade and eleventh grade mixed in one, but I don't know, at some point, people aren’t the same, but you have to be able to be together and learn.

Is there a way to fix it?

This discussion of mixed groups and mixed abilities transitioned to colleagues who are not particularly aware of the complexity of the issue of heritage language learners re/learning and re/connecting with Spanish. Stella thoughtfully talked about some of these complexities and possible resolutions:

I don’t know how to fix it. I mean I think we’re getting better, You’re training teachers, I think we are, I think there’s more and more awareness of it. It concerns me sometimes that some of the awareness of heritage learners is ‘how can we fix them?’, which I don’t think is the goal, I mean even among many of my colleagues, our colleagues, I mean people who work in the field of heritage language still have that 'how do we fix heritage
language learners?’ - I mean, and textbooks like, you know - I mean ‘improve your Spanish’, it’s a complicated thing. I mean, what do you mean, ‘improve’? But sometimes it means, ‘learn more’, but sometimes it means, ‘get rid of that and get something better... but yeah, I think the most negative things are sort of trying to get my colleagues aware of what’s going on.

Stella’s discussion on the lack of awareness of colleagues turned to tension among heritage students themselves in a Spanish class for heritage language learners:

I mean - just like another thing, it’s not really interesting an anecdote - and I guess sometimes the things among students too, I find very frustrating. On both, I mean - even within the heritage class, there was a fair amount of tension when we talked about topics like immigration which I also felt was interesting, sort of how things split, I started to realize the native born heritage speakers [in that class] that were more or less bilingual were incredibly intolerant to immigrants who hadn’t learned English. And so in this class, I had this big split of people who had immigrated and who had experienced knowing how hard it was not to speak English, and whose parents didn’t speak English. And then these other kids who sort of took being bilingual for granted were like - "what’s wrong with all you losers?" So that I guess is a little hard.

Stella and I agreed that the wide range of abilities, background and motivation will always be huge, no matter what type of learners are in the class. But she questioned the efficacy of a hypothetical program that demanded segregation in that manner. She posed the question and mulled over the possibilities, particularly for the grammar class that she spoke of previously:

Even if you could, I don’t know if you would want to separate them all out, would you really want to have a class that’s only the people doing it for a requirement? Like in a
way, it would be nice for motivated ones to be with motivated ones anyway, so in that class, so while I’m aware of that, in this class in particular I think - given the way the course was structured, was this very dry grammar thing, and it’s required for both the minor and the major. So then there were people who didn’t necessarily need to be there and people whose Spanish wasn’t that great yet, second language learners in particular - but probably heritage language learners too, didn't need this dry grammatical analysis. Then you do something kind of much broader and also depending on the professor - to me - even with the most exciting professor ever... it’s boring. The best evaluations were like “she’s great - she makes this really boring topic not so boring” [in this course with] no cultural context, no integrated language. So anyway, my goal which I eventually accomplished was to get rid of that course, and they’d redo the whole curriculum...

**Muddying things up.**

Stella used the knowledge that some of her colleagues were not anxious to have the heritage students in their classes to create another course that she would teach. She explains how some instructors view the heritage language learners as "muddying things up" in their classes, and how upper class native Spanish speakers are preferred over other native speakers. Hence, although she calls what she did "underhanded", her colleagues were relieved with her suggestion of her new course. She explains:

But the first step was, because several of my colleagues were already, I mean, they tried, this was fairly underhanded of me - they were, it was also sort of framed as "these heritage students" - you know - "being in our class and they shouldn’t be here."... There was also this elevation of particularly upper-middle class Latin-Americans who you know, were much more successful, sort of an elite language - so I tried to turn some of
that. I don’t know if I did it consciously, but they didn’t like the heritage language
learners, anyway muddying things up so I was like "let's offer this other course". And
that’s how, and there was no opposition, for me it was, I wanted to offer something for
people's needs, and for some of them, I think they were very happy for me to take this
problem off their hands.

**Interdisciplinarity.**

In Stella's efforts to revamp the curriculum to reflect the needs of the heritage language
students, she worried that the "hardcore traditional literature" colleagues might object if all the
Spanish majors did not read *don Quijote*. But again, she used the knowledge that some
colleagues would be relieved if the heritage language learners were not in their traditional
literature courses. Stella explains how she was able to navigate through these obstacles:

I think those same things sort of happened at the major level which was very traditional:
literature and a bunch of language courses. And eventually I was able to redo that and
have much more interdisciplinarity. And I think one of my... a colleague was
collaborating with me, and I was concerned hardcore traditional literature people were
going to object... you know, how could you have a major in Spanish without being
required to read Don Quixote? And I think, as [my co-collaborator] put it - I think that
he saw it as this [hardcore lit] person who agreed not to object because "all the bad
students will do linguistics and I’ll have the true intellectuals" but he never said that - I
don't really know if he thought it.

**Content versus grammar.**

In the field of second language acquisition, there has been a great debate over the place of
grammar in the language class. Stella has stated that courses need to be designed with content in
mind and not grammar based. She talks about a particular class that ignored content but stressed specific skills. She explained:

I think it happens with just the way the courses are designed. I think it should all be content-based, that the courses get designed as whatever beginning sequence, then - then there’s the composition class as you were saying, the composition class, conversation class, and whatever. I mean, we used to have a reading skills class which was very strange to me - I mean you’re reading but not writing - and you're writing but not reading and... so even though people are doing content based at the lower level they’re not doing it so much at the higher level. And I think particularly then for people who come in and don’t necessarily have a language learning teaching background, that when they see conversation classes, they think of one of those conversation books 'at the restaurant', or like 'what do you think about the death penalty?'

**The need for purpose in language learning – making it "real".**

Stella acknowledges that her students need and want to have a purpose for learning, and conversations and topics cannot just be the typical 'at the restaurant' or 'what do you think about the death penalty.' She describes the case of one of her students who had gone through the standard conversation class with the rote questions and topics before taking her class. He was amazed that he was given meaningful opportunities to speak Spanish. She explains:

You know, it’s the same thing over and over, actually the first time I ever taught at this university Spanish in the U.S. I had a student say to me afterwards, "I’ve never talked this much in Spanish, this is great." And I happened to know who he was and his background, I said "but last semester you took conversation" … and this semester you’re taking advanced oral proficiency - like, what do you mean you’ve never talked
about anything this much in class, you take conversation". He was like "yeah but we don’t talk about anything I care about", he said "we don’t talk about anything real".

**Overcoming linguistic bias.**

When I asked Stella to describe to me some of the negative factors in her practice, one of her first thoughts was regarding the linguistic bias that is sometimes aimed at the heritage language learner. She answered my question thus:

Yeah, I mean, it’s whatever... I’ve had bad things happen to me, and by bad things I mean, you know, stupid colleagues, or you know, offensive students, or whatever, but the ones who break my heart are seeing my colleagues mistreat students - .. and even at the graduate level, people correcting, the - and I don’t know how you consider this a case of heritage language I mean, I - of a graduate student who is [South American] and definitely Spanish dominant. She came here after college, maybe in college, she ended up getting a college degree, and then a master’s - and she might have had a college degree from [her native country] as well. …And a colleague was correcting her style, or her language. Or other students have told me, well I have another student who had a masters degree from [a different South American country] and she was saying, I mean, they’re like little jokes that don’t bother her and also, she has a lot of cultural capital and confidence, but you know, saying things like, somebody asked how they should be writing a paper, you know, like reaction papers like they’re supposed to be doing weekly, should these be formal, or what do you want? And I think he, the faculty member, said something like, oh well for you, you shouldn't be saying vos first of all, that’s like, she wouldn’t be saying it in the paper, she wouldn’t be writing tú either - but why shouldn’t she say vos? And she, I mean, in her case it doesn’t have the same sort of
Linguistic bias abroad.

Stella described that just as in some of the university classes here in the U.S., the heritage students are judged by the color of their skin, their linguistic variety or their socioeconomic class, the same sort of prejudice has been evident in study abroad programs in Spain. She relates this:

I mean obviously there's the part that it's whoever the student is and it's overly simplistic to just attribute it to racism. But you know, there’s some kind of cultural capital class thing going on too, so when if a heritage student who is lighter skinned or is an attractive woman, or seems like she’s middle class or upper class or is a nice dresser, or whatever, then there’s much more opportunity to sort of, people treat her very differently and it’s a two way street.

Although for the most part, Stella finds study abroad to be an excellent learning experience for her students and for herself, a rather negative incident transpired during a study abroad program in Spain. Stella recalled the recent experience of a heritage language learner of Latin American descent. She explained that although the language prejudice that Spain has against other varieties of Spanish is not as oppressive as it has once been, it is still there, and those who do not speak the Castilian Spanish of the Iberian peninsula may find their linguistic variety in question. She described the student's situation with regret:

To me, fortunately things in Spain are not quite as outrageous as they were before, in the sense of just insults - but the last year’s semester program, I’m thinking one student
in particular in the semester program, he had been in my heritage course, actually here, and then the following year he decided to go on this program. I can’t remember if he was born in the U.S., or not, but he was - his family was from [Latin America], and his Spanish was very good, but he was also very insecure - and I think it was hard, as much as the place where they were taking classes was fairly progressive in a lot of ways, but there was still this sort of like "that’s not how you say it - you know – " well while you’re here, say it this way". Like, why? Or, in one of the classes, I ended up hearing about other students ....and this was very interesting It hadn’t crossed my mind that this might happen there, some of the instructors were sort of willing to accept from him, like - "oh well that’s because he’s from [South America]. But you - Anglo girl - have to say it like in Spain, because you don’t have an excuse because", you know, this one student was like, "but yeah, I’m going home, I’m not moving here", or you know that the kind of subtle racism - like with the diminutives and you know, sort of, like "oh yes you say it in your cute little way and isn’t that picturesque?"... something like that - which I think, I mean to be fair - I don’t know that there’s as much ... they don’t really know what the situation is like here. And while there’s a huge population [from that same country] now in Madrid, and I’m sure, there are language biases and whatever, but even so I don’t think they get it, you know what I mean - like, there’s, I guess I don’t think that they, a lot of the instructors - really get what it's like to grow up in this country, and to be pushed into English only and so, in some ways I think, I mean they’re not mean - I guess maybe because they care, it seems to me a more structural racist kind of thing and it’s part of a larger system. And there, maybe because it seems so isolated that it’s different, it seems to be more people's ignorance or I don't know. But even as part of
this whole Spain as the center of the Spanish speaking world thing, and down to like whoever you talk to, it’s always there. So it’s been sad for me, I mean in the case of this guy - it was very sad. Fortunately, other heritage speakers have had much more success while studying abroad.

Stella enthusiastically describes more positive outcomes:

But there have been other cases where it’s been really exciting to see heritage speakers who then, when they’re immersed in an opportunity to speak Spanish all the time, they just completely flourish and their Spanish is great.

**Changes in the practice.**

Stella is actively involved in researching the field of heritage learners and she considers many factors that impact her practice. But one suggestion that she made shed a new light on the question of ownership of the class and the language department itself: it is not just the heritage language learners who intimidate the second language learners – it is definitely a reciprocal reaction. She discusses some of the class dynamics that have been present in her classes and the need for both awareness and understanding on the part of both instructors and learners:

Just one thing - and I think it connects with something that we were saying at the beginning, is that - this sense of sort of who are the classes for, and what you were saying about some of the second language learners being intimidated by the heritage language learners, I think, and I think, that wasn’t me for the record, and I think I want to do some research with this, but I think a lot of the second language learners - it’s not only a question of second language learners realizing that those other students don’t know as much as they do, but a lot of heritage learners are completely intimidated too and, the second language learners don’t see it - and they assume somebody has this
name... Or, looks this way and, whatever, so I think this again... another time I was teaching Spanish in the U.S., I remember a student coming up to me after and sort of, - there was this sort of idea that ‘it’s not fair’, you know, they, ‘they’re heritage learners’. And in this class we sort of talked about, specifically, all of these assumptions and what really struck me in that class is I had students who were heritage speakers who were basically too shy to talk in the beginning, and eventually started talking, but were really insecure about it and you know, in their evaluations, or in their emails they sent me said things like, you know, I finally understand you shouldn’t judge people by language and I ...and I finally - like being able to speak and like, I was so moved by this that now they were able to be like, "ok I can talk and I’ll say what I have"... and those were the exact people that the second language learners were intimidated by and had no sense [of the insecurity or difficulty for them], so, I mean, I don’t know if it’s a negative thing or something I want to change, but one thing I would like to see happen is sort of more understanding of ... so that’s what I would like to see, and then, you started to ask me what would I change?

**Revamping the curriculum to meet the needs of the learners.**

Currently, Stella is vigorously addressing concerns of the education that heritage language learners are receiving and is actively involved in the scholarship of teaching and learning within her practice. Although she stresses that she does not have all the answers, she is certainly making a major effort to bring improvement to her department. Her ideas range from making the conversation class more relevant, and developing a course for the heritage language students and another for the second language learner, to providing all the learners with content-based courses, whether they be linguistic or literature-based. I am amazed at the bounty and
depth of her ideas for better education. She even touches on the importance of community and service-learning as a vehicle for learning:

We actually have sort of just finished a huge curricular renovation, revision I guess, so what we did was offer this heritage language class, the old grammar, I mean make everything more content based. So I keep saying I’m going to write this up as an article but I haven’t … we got rid of conversation class, and now have topics for proficiency, so that you have something to talk about which is what the students always think. And then we made - I mean basically we made more flexibility so we offered a course specifically for heritage learners - and then we have sort of, and I can’t remember what we call it but it’s basically Spanish but with a catchier name - which is designed primarily for non-native speakers, L2 speakers, but some heritage speakers. But it may be a problem with how we did the numbers because it looks like a different number then sometimes…think they should do it in sequence, but it's everything.. it’s not skills, like a specific skills, it’s integrated, so in some ways, I think that some way a class that’s more integrated…content based whatever, works better for mixed student body as well because if people have different strengths and weaknesses.

**Latino issues being offered as part of the content.**

Stella is quite concerned that the content of the courses need to reflect Latino issues so that the heritage language learners will be encouraged to continue studying Spanish. Her ideas flow freely:

But the course is only on one thing, then you know, whatever, so even if the heritage learners take that course either because they want more sort of language stuff or somehow they slip through the advising crack, or whatever, but that’s still a reasonable
course for them to take, it’s not, like our old course that just sort of made heritage
learners not want to take another language class. And then - after that they take intro to
linguistics, intro to literature, and there’s also, we’ve added a lot more Latino content to
the curriculum, so there is - we hired somebody in Latino studies. There’s an intro to
Latino studies course, and then there’s the Spanish in the US course, so there’s that
which I think, we try to reflect Heritage learners both in the way that we teach, and so
there’s a course specifically for heritage learners if they want to take that - but also in the
content...

Critical service learning.

And without skipping a beat, Stella continues telling me her many ideas for a revamped
curriculum in which she expresses her interest in connecting the Spanish speaking people in the
community with her students:

...which is a part of a bigger effort I guess - to recognize Spanish speaking
communities here. And then at the same time we do other things, and this is going
to come out so if you’re interested, critical service learning program, which is working in
the community. But that’s getting students connected with, you know, with people here,
not everybody does it, sort of making both integrating the content into the
content... sort of the US Latino language and experience and culture, at the same time as
designing courses.

Literature or linguistics?

And just as excitedly, Stella proceeds to talk about how the program is going to be more
interdisciplinary, without the traditional boundaries that have frequently separated linguistics
from literature:
And then also we’ve just made the whole program much more interdisciplinary. If you want to focus on literature, there are literature courses. At one point we thought about doing two tracks, but then suddenly at the last second, apart from a scheduling nightmare where you were always offering enough of whatever, we realized, like it suddenly came to me that I was still dividing the world into literature and linguistics while I’m claiming that everything is becoming interdisciplinary. Because people are doing film stuff, or language - like what are those? Literature or linguistics? So instead - just you have to take these intros to all of these disciplines, and then you can kind of take whatever you want, so that if your focus is Spain, you could take all the courses about Spain, or if you wanted to do a more Latino oriented thing, you can take all of the literature and language linguistic courses about Latino and Spanish in the US.

Stella takes a different tack and explains to me that although it appears that the program is going in a better direction, she has some concern for the students and for those that teach:

It sounds - I don’t know if it’s... we’re still doing the first year of it, but I don’t know. But I do have a concern that it may come out that then people, you know, you graduate and what is your major? It’s a collection of courses without a coherent..., so there is that risk. And the risk of doing everything sort of content-oriented is that some faculty will not do any kind of language thing with the content, it will be a lecture course. So, I mean, it’s not, I’m not ready to say we’ve solved all the problems but, so that’s the goal that…

**Why is the second language learner considered to be the norm?**

Stella reconsiders her position for a moment and returns to the idea of who the department belongs to. She resists referring to the second language learners as the regular students or the norm, for that in itself is taking the ownership of the department as well as the
language from the heritage language learners. She fervently posits the situation and points out the lack of fairness:

I guess in some ways that’s not targeted specifically to heritage learners, I think there’s half of me that as I said, I don’t want to make this distinction, because in some ways then I’m just normalizing second language learning as the regular thing, and I think, I don’t know if within our University, there are a lot of people who are not - I mean even if they’re not heritage speakers of Spanish, they’re not monolingual, English speakers and I think that I want to do - what we can - at least to stop assuming that that, like portraying everything else as weird. But I don’t know exactly how to do that, but, I guess maybe that’s the thing is that I feel like both as a professor and maybe as a curriculum designer - if I could just grab that title-- is to, stop thinking that the second language learner as the norm. You know - because like as you said, we have mixed classes. But what do we do in a mixed class, we take a book that’s designed for second language learners and we try and sort of fit the heritage learners in, but even in that, why are we doing it that way? Why aren’t we just using a heritage book and telling the second language learners "ok, you’re missing this, but here’s something this, but here's some stuff to make up for your deficiencies". Like - it’s always you know, you’re the - they’re the weird ones. And at some point our numbers started to switch. Right! And the upper level courses, these students who are like, "it’s not fair, they speak Spanish" ...whatever, is that they already know, it’s like, you’re majoring in Spanish, in the university and the society at large, everything is already set up to favor the English speakers. You’re already in a position of privilege. And then in a course in Spanish, you want to be in a position of
privilege there too? I mean, I don’t mean this to criticize those students, but it’s just the extent to which all of that is so taken for granted.

As I take all this in, Stella laments a belief that some students and instructors in academia have regarding the linguistic ability of the Spanish speaking heritage language learner: "but they’re not real Spanish speakers". She is doing a Herculean job of proving that adage wrong.

Reflections.

I am amazed at the amount of information that Stella was able to offer in this interview. She has had a wealth of experiences as a teacher-learner and it appears that her dedication to her practice has not waned, but rather she gathers and considers multiple approaches to the issue of the Spanish speaking heritage learner in higher education.

It is quite apparent that Stella's philosophy of education is a student centered one. She is able to describe the injustices that have transpired in classes that consider the heritage language learner to be deficient. Her point is well taken; when only the second language learners are considered the "norm", the Spanish speaking heritage learners do not have a stake, or ownership in the process of relearning and reconnecting with their heritage language.

I was quite fortunate to be able to interview Stella as she is an extremely busy educator with a myriad of responsibilities. In fact, even now she has taken on a new set of responsibilities that have placed her out in the community. As I listened to her describe the needs for the field, it impressed me that Stella believes that even though the needs of the heritage learners are indeed quite different from those learning Spanish as a foreign language, learners from each group have something to offer the other. And this is done through more interdisciplinary offerings with appropriate and relevant content rather than the traditional grammar approach that has typically
disregarded and demeaned the cultural and linguistic abilities of the Spanish speaking heritage learners.

Stella's story is indicative of her belief that culturally responsive teaching is imperative in the field of teaching Spanish as a heritage language. Her experiences with traditional, grammar-based education have given her insight into the lack of meaning and purpose that this type of instruction holds not only for her heritage learners but for the other students who are learning Spanish as a second language. The community of practice is considered to be of upmost importance and she recommends that her HL learners participate in critical service learning. Furthermore, she contributes to the scholarship of teaching and learning through research and writing, and as a lifelong learner, has her next research project in mind.
"I wasn't born a teacher – I became a teacher"

Xavi’s story

Xavi was born in Spain and considers both Spanish and Catalan to be his first languages. His undergraduate degree, Master's and PhD are in Spanish applied linguistics. Now living near a large metropolitan area on the East Coast, he teaches Spanish and linguistics at a large public university. His teaching experience of about twenty years has been for the most part in higher education.

Background.

Xavi did not travel a straight line to become an educator, much less an educator of Spanish-speaking heritage learners. Ironically, he found himself in the teaching profession in part because his experience in the army helped guide him away from the military as a career choice. He explains:

I wasn't sure about what I wanted to do when I was in my second or third year of school so I went into the Army - then it was a requirement - everybody, all men, had to go to the Army for a year ... had to work together.. study more. It was an experience - very positive in that respect... [being in the Army] well it made me think that I didn't want to keep doing that – I needed to do something and get on with my life because, I mean - to be honest - it has to do with personal experiences.

Xavi worked as a proofreader and a type corrector for several publishers while he worked on his undergraduate degree. But he questioned this choice of vocation:

I decided the best, perhaps the only way for me to do that - I was - I was working as a proofreader, as a type corrector for several publishers. That I didn't – I mean it was good in that I made good money - it was challenging. But, was it the best option?

Xavi certainly had other career choices besides the military, proofreading and teaching, and common to many young people, figuring out his future was a challenge. He explains how it was
the actual experience of getting up in front of a class that helped him decide that he wanted to teach:

Honestly I didn't know what I wanted to do – not that I wasn't difficult – I was difficult enough but I was a good kid, to my parents and everything, and also I was a musician and I played drums and I was - you know - I went out often and I had many things in my mind, and I guess that that calling that you referred to before came when I was here [in the U.S.] when I was in front of those kids – I wasn't born a teacher – I became a teacher. When I was in Spain, while I was working on my degree – as a proofreader I was working for publisher from 9 to 5 – all my life you know – I wasn't born as a teacher.

**Study Abroad and Graduate School in the U.S.**

Xavi's eventual path to attending graduate school and later teaching Spanish and applied Spanish linguistics in the U.S. was initiated by a suggestion by one of his professors. He recalls:

[Through] a professor in my program I learned about a study abroad [program]. It was just by chance that I got an offer from - because I certainly didn't know as much English as I thought I did. It was a really positive experience.

He goes on to explain how this study abroad experience lead him to choose a graduate school in Chicago: "[The study abroad experience in the U.S.] just made sense for me... so I applied for several graduate programs in the states...and got accepted by this program in Chicago – a good idea to go to the real city".

From study abroad to graduate school in the U.S., Xavi proceeded to become more involved in teaching. He explains his experience prior to "standing up in front of the class":

I did have some training before – I observed some classes but I didn't think I'd be one of them – you know, I liked it - it was fun, but then I took... I enrolled into an intensive
teacher training. And then I knew that it was coming here, but I knew that I was coming here so it was a positive first step into where I found out afterwards. I found out afterwards that if you give, you receive, so as I'm very committed to giving them what I knew about Spanish – which is grammar and the very basics that I got in that teacher training course. And I found that life is making sense so I should just continue.

**Teaching is fun.**

He explains further what it is about teaching Spanish that attracts him to and keeps him in the teaching profession: "I have just continued always - this is one of those jobs. I have just continued...You either like it or...". Xavi details why he likes it:

It's the contact with people - it's the idea that you.. I mean - you can really contribute to society in a way that can actually make a difference. And it sounds kind of silly at this .. this... our job.. we are not that well paid anyway even though people may think. Even though I have four months of vacation, I am always working. I think that I make it - you know - I - in my area of specialty, I dealt with a lot of them and you know some of them take public schools [ ] and most of them tell me that what they did in my courses was positive. Many people become elected officials, and I contribute as a teacher.

He further explained his involvement with the pre-service teachers and how he will most likely teach them in a linguistics course that is required for certification. "I observe teachers here in this school", but not in their field experience placements. Continuing, he explains this role in the methods and second language acquisition pedagogy of the "preservice teachers - because the certification dictates that – so I do teach them – those that are doing education in Spanish – they take three - at least three courses in Spanish linguistics with a different colleague". 
Teaching Spanish as a heritage language.

His first position teaching Spanish in higher education took place in a small, private college [College A] located in a very rural section in a state in the Mid Atlantic part of the country. Xavi taught no Spanish speaking heritage learners at this college. It was, however, living and going to graduate school that gave Xavi his first glimpse of the phenomena that was taking place in higher education in parts of the U.S. where there was a concentration of Spanish-speakers: “in Chicago, of course you have first generation, second generation people who grew up there.” He further explains what he experienced as a graduate assistant with both Spanish speakers and non-Spanish speakers together in the same class:

At that point I was a teaching assistant, so there wasn't that much that I could do in lower level courses. So we were asked to – if we saw that any of our students could be a heritage student, we should inform the coordinator of the lower level program so that she could interview the person and decide what to do – that's the - the official part. Officially there were a lot of heritage students who did not - would not declare – would not consider themselves as so, for a number of reasons. For some of them were – it was easy [taking a lower level of Spanish].

Challenges in the classroom.

Xavi outlines how these experiences directly affected his practice and the challenges that both he and his students faced:

It was challenging in the sense that you knew that they were understanding pretty much everything that you were saying – you knew that they were sometimes quite bored with ... But I must say - rarely did I run into a heritage learner who would not – after a couple of experiences like that I realized that the approach that was most useful for me was to talk
with them usually outside the classrooms - you know - you know you are understanding what I am saying. You have a lot of problems sometimes - you know those people, especially in a commuter school like that one, those people – they either had children or had smaller brothers and sisters; they had to take care of them so I tried to be as understanding of their situation in order for them to be understanding of my situation. A lot of them just ... would participate in the activities – and I would manage the interaction in those groups and they would take a second look – they would keep to themselves ... as they would take a secondary role when it was time for the class to provide input about what we did in groups. For instance, that's my experience...

**Awareness of attitudes toward the linguistic elements of heritage language learners.**

Xavi also describes what he knows to be happening in other classrooms where heritage language learners are re/learning and/or re/connecting with Spanish. He relates this and it is evident that in some classrooms, heritage language learners' Spanish is seen as deficient:

I also know about other colleagues who have a lot of problems with them...

It has to do with attitudes - it has to do about certain varieties of Spanish and it has to do with any other – age, gender, faculty who come from varying background – they do not understand why these kids – whatever their names – don't know the answer.

As one whose area of expertise is Spanish linguistics, Xavi addresses these challenges in his practice by using authentic text in Spanish to show his heritage language learners that mistakes in all language are commonplace, and even the most educated native Spanish speakers have areas that need to be improved:

That is basically the main problem - is for them to understand and this is something that we do – I did it yesterday in my intro to sociolinguistics and I do it and basically what I
do is to show them a text, an authentic text from Spain, Puerto Rico, where they can see in one or the other we all make mistakes. And I'm the best example – when I speak English here I too make mistakes and my accent is not the best by far. But you know there are different types of mistakes and there are different types of treatments for those mistakes or errors and so you can follow different .... towards those errors; you can mold them. So you can show them some sort of bias about certain errors - but there they are, so you have to fix them and help me fixing some of them - and I will be able to help you with some of them. So it's really up to you, and you know this is my class and it's up to you if you just want to work on your own, or you want to cooperate so that you can get something out of this. Get the best out of this because the truth is that you all make mistakes - different types, more or less, but there they are.

He describes how some of these errors are viewed with prejudice and that the language of those who commit certain mistakes is labeled. As a teacher of heritage students, Xavi feels that it is important that these learners become aware of the attitudes toward their language variety, from each other and from non heritage language speakers. Xavi shows them lists of certain errors made by native speakers, educated and otherwise, that he describes as those "kinds of errors - are the worst mistakes." He further explains the ramifications of those sorts of linguistic errors that may cause the speaker/writer to be viewed as deficient by a biased audience:

Those involve a label, you know, so maybe they realize that this is not something that has to do with only the ... This is part of a wider issue that has to do with prejudice. And in the same way that you know we may have certain attitudes with specific varieties and linguistic forms, you know - you can be as mad about them, about that. But you better know, and you better understand – so it's that kind of interaction, and I think
they get it. Some of them will still be making mistakes with their accent marks to be
sure the same way that English speakers will keep making mistakes about present tense,
present progressive, etc., but at least they are more aware of what it means and I think
awareness is very important at .... those mistakes.

**Positive influences: students and colleagues.**

When I asked Xavi about positive influences in his teaching career, he immediately told
me about a colleague of his, or people, including the students, that he had worked with in his
practice:

Positive influences? ... always people like [my colleague] or when I was at [College A]
for three more years – it's always specific people that are your point of reference – but
every - you know, every step in my career, I have always run into people who have made
a huge ...very helpful and very both professional and personal. And then what I was, you
know what I told you about before – students: I can write as many papers as ...I have
tenure and promotion, and that's good – you know, I like it. I like the feeling of - here I
am in a stable position and everything...

**Needs of the profession.**

Lack of resources was how Xavi answered my question regarding the negative aspects of
teaching Spanish as a heritage language. After reflecting on the positives, he countered:

The second part of the question has to be always resources... it's a constant war - it
doesn't affect all programs the same of course. If you are teaching - you know - in how
we call critical languages - in Persian or .... or Chinese, things are different – I'm not
saying better or worse. I'm sure they have their own problems. Spanish is a more
traditional, western – they need to create more courses for the heritage students to attend.
Xavi focused on what transpires in his university and what the specific needs are there. He stresses that collaboration between the linguistic, literature and education departments would be of great value to the heritage language learner:

In our institution we have three courses – not only in the [Spanish] department – but we have heritage speakers in Persian, heritage speakers of French, Arabic, Russian, Spanish...Namely that's one of the things that we are trying to do now – get to work more with colleagues in other units. We understand we share more and we understand better what their needs are because they are quite similar, literature faculty, linguistics faculty and education faculty.

Specifically, Xavi addresses the literature departments and what they could or should be contributing to the heritage language learners' education: "we certainly need more additive knowledge to human discourses into a person who was a heritage speaker herself."

**Societal concerns.**

Xavi continued looking at the shortcomings of the issue of heritage language learners, explaining how the potential contributions of the heritage speaker to society are perhaps considered more important than the actual needs of the students:

In general I think we just – it has to do with how useful this heritage learner can be – how much money they can save us because they already know – it has much more to do with diversity and how much it benefits one way because then we will feel American ways, tradition and language. It isn't money – it isn't resources.

He explains that there are societal expectations of Arabic speaking heritage learners; they should use their linguistic abilities either in Iraq or with Iraqis in the U.S., and a Spanish heritage speaker should use his/her bilingualism at the School of the Americas, or something in that same
line. And although he does not condemn these expectations outright, he opines: "it has to go beyond that." It needs to be about the personal choices of the heritage language learners that guide their linguistic journey and not those of society.

**The Importance of Balance.**

Xavi made it clear that his personal life was his guiding light throughout his career. He adamantly insists on there being a balance struck between his personal and professional life, and explains that the choices that he made were for the most part based on his personal life, rather than his academic career. He draws a contrast between himself and colleagues who have made choices based on the prestige of their institution, or the professors involved in a certain department:

But do you see some people - a lot of my colleagues will tell you that they went to this university because they have the best program and they took courses with this guy because... I've never thought that way. I mean I've always thought of what could be, either I didn't think that much, and then made decisions as – I made my decisions based on what was more convenient for [my personal life], if I was able to find a balance between those two things - personal life – I've never done anything else.

**Reflections.**

Xavi's comments about the importance of his personal life were evident. We planned the interview around dropping his child off at daycare, and a picture of this child was prominently displayed in his office. His career path was not a straight one; his tenure in the army and in publishing gave him real life experience that added to his ability to bring authentic purpose to his practice teaching Spanish. Along with his personal life, his teaching practice also holds a prominent place in his journey; in the summer, he teaches in a foreign language summer program.
in another state. Furthermore, he participates in the scholarship of teaching and learning by publishing research regarding the heritage language learners. He and his colleague have written several pieces addressing the challenges facing the Spanish–speaking heritage learners in higher education.

Although Xavi's first language is not English, he articulated clearly the problem that many heritage language learners face. Their professors expect them to know everything just because they are Latinos. Xavi, on the other hand, allows his heritage language learners to see that all Spanish speakers, regardless of education, make errors on a regular basis. And he points out that the heritage language students need to understand that there is prejudice regarding some types of errors. But in his practice, they are given the tools to address their linguistic variety and make of their education what they personally need. Xavi gives them the choice and the opportunity to add another linguistic variety to their repertoire.

As Xavi described his own evolution from the Army to studying abroad in the United States and Scotland, it is clear that his experiences as a non native English speaker have influenced his practice teaching Spanish to heritage language learners. He admits that his own English is not perfect and shows his students that when one takes risks with language, mistakes are the normal and acceptable course of the process. His belief that awareness be part of this process both in regards to the kind of linguistic variety his heritage language students speak and how non heritage language learners view that linguistic variety informs his practice teaching Spanish linguistics. Xavi feels that his heritage language students need to be aware of how they as well as others view their own linguistic varieties, and thus acknowledges that his students need to have the autonomy to decide how and why they are re/learning and re/connecting with their heritage language.
To view Xavi's teaching in relation to the theoretical frameworks of this study, his perspective of his learning to teach definitely came about through experience. And although he does not discuss strategies that address the whole person, he creates awareness in his heritage language students so that they can understand the stigma that often goes with their Spanish.

**Summary of Chapter Four**

These narratives, while each quite individual and distinct, represent a collective group of educators that through trial and error, have journeyed toward finding a better way to teach Spanish to heritage language learners. In the following chapter, I investigate the commonalities and the uniqueness of these participants' stories. I then link the pertinent literature that connects these narratives to the three theoretical frameworks of the investigation: experiential learning/situative cognition, culturally responsive pedagogy, and the scholarship of teaching and learning. I also address how this research study informs adult education. Using the literature and the narratives, I answer the research questions that have guided this study.
Chapter Five: Discussion and Summary

This investigation has been driven by the following purpose of the study: to explore the philosophical perspectives of faculty who teach Spanish to native Spanish-speaking heritage learners and how these relate to the pedagogies, and to better understand the personal and professional process and evolution by HL faculty in learning how to teach Spanish speaking heritage learners.

In this chapter, I describe how these participants' stories are similar and different from each other. I first discuss how experiential learning and situative cognition have impacted the practices of these faculty who teach Spanish as a heritage language. A main focus of this discussion includes a look at the role that the community of practice has in the development and evolution of their practices. I then disclose the ways that culturally responsive teaching have been adhered to, and if whole person pedagogy has been a common factor. This first section concludes with an exploration of the participants' contributions to and learning from the scholarship of teaching and learning.

The next section of these chapter looks at areas where the narratives and the theoretical frameworks intersect: experience, community, wholeness and co-construction. Following this discussion, I explore these educators' personal and emotional growth at which time I attempt to answer Palmer's (1998) question: "Who is the self that teaches?" (p. 1). I conclude the chapter and the study with my thoughts on implications for theory, implications for further research as suggested by the participants and myself, the significance that this study holds for adult education, and my own personal reflections.

In this section, I discuss the commonalities among the narratives and how these are informed by the literature. I also present the uniqueness found in these narratives and the
corresponding texts. I keep in mind Riessman's (1993) concern that the stories or narratives should not be reduced to themes, but should be kept intact. Hence, I am not creating a "hybrid" heritage language educator, but rather I am using these commonalities and aspects of uniqueness as a way to comprehend how these ten educators share similar philosophies and pedagogies while at the same time maintaining their intrinsic individuality. Following that, I respond to my original research questions using the findings that were presented through the narratives in the preceding chapter. I then present integration of theory that related directly to the practice of teaching Spanish as a heritage language. I conclude with a discussion that determines how this study confirms the existing literature, how it adds knowledge to the present base of literature, and how it differs.

Before I delve into the commonalities of these university faculty, I would like to offer an interesting perspective that does not necessarily fit into the literature but bears some note. All of these educators are dedicated and passionate about their work, yet their path or decision to becoming a teacher is quite varied. Notable is that of these 10 educators, only 2 of them decided at a young age to teach. Diego reported that he always wanted to teach. Ana said that she also knew she wanted to teach when she was young, but she didn't think it was going to be Spanish. In a similar vein, Luna never saw herself teaching Spanish until she was teaching it. Beatriz reports to have fought becoming a teacher, and both Xavi, Lelolai and Stella "fell into it" when they were teaching assistants in graduate school. In fact, Lelolai said "I didn't choose it, it chose me." Alicia's love for learning languages and teaching languages were intertwined and when she started her teaching career, she learned that it was a very creative outlet for her linguistic abilities. Enid thought she was going to be a lawyer, but had an amazing experience as a very young child helping her mother teach in a Head Start program. Magda's experience in middle
school when she "taught" a lesson during a teacher's absence was her "aha" moment when she decided that she would be a teacher.

Commonalities/Uniqueness in Experiential Learning

As this investigation is framed in experiential learning and situated cognition theories, the first commonality presented takes into account the participants' narratives regarding their evolution learning to teach Spanish to heritage learners within the practice itself, or learning on the job. The second aspect of commonalities to be considered is the experience these educators had learning by trial and error. Again, each one mentions that they learned better practices by making mistakes and adjusting how they teach. This area of commonality also includes how the participants learned how to improve their practice through critical reflection. In this particular study, the community of practice or the community of learners was also an important part of the narratives is included in this section of the discussion.

Commonalities

All ten of these educators found themselves teaching heritage language learners with little or no background in this particular practice. They each told me of this process and I include a brief remark based on their narrative to illustrate their story in this section. I note the majors or areas of the graduate degrees following the participants' names parenthetically merely for informational purposes.

Not one of the educators had experience teaching Spanish to heritage learners before they were faced with the actual challenge of either teaching them in a class with non heritage learners, or having a class devoted solely to the needs of the heritage learners. Enid (comparative literature, French, Spanish linguistics, Spanish American literature) described how her analysis of HL writing before actually teaching them helped her get a feel for their particular needs in a
classroom. In addition, observing student teachers in clinical field experience gave her an idea of the diversity of the population and the needs that they have. She also discussed how teaching Spanish in a mixed group has given her particular insight into ways to improve her practice to capitalize on the HLs' strengths. While Diego (English as a foreign language, ESL/pedagogy, Spanish literature, Hispanic linguistics) was teaching Spanish to a mixed group in California, he became very interested in the HL field and was given the opportunity to collaborate in the development of a specific course for native Spanish speakers. And he readily admits that when he only has a couple of heritage learners in his classes, he just isn't sure what the best approach is and acknowledges that he is still learning. Xavi (Spanish applied linguistics) also became aware of the HL situation when he was teaching Spanish to a mixed group. He saw that his heritage language learners were bored, and at the same time many of his colleagues referred to their Spanish as deficient. Through teaching to these mixed classes and responding to the needs of his students, Xavi has also used his expertise in Spanish linguistics to improve his instruction.

Beatriz (elementary education, educational administration, second language education) started teaching Spanish as a heritage language at the university level when a traditional teacher-centered minded colleague was not able to deliver a successful experimental course to these students. She herself a bilingual was always interested in the field but found herself learning the best methods to teach Spanish as a heritage language as she began taking over the class. She continued learning how to do this by adjusting and tweaking her curriculum and has been doing so for the past 10 years. Like Beatriz, Luna (communications, communication and education, Spanish linguistics) also got the opportunity to teach Spanish as a heritage language when her colleague decided not to teach the class. This colleague, similar to the one in Beatriz's narrative, was also a traditionalist who was more interested in grammar than in real communication.
Hence, Luna gradually learned how to deliver the class based on the students' needs rather than the teacher's. Stella also recounted how she took over teaching a HL class because none of her colleagues wanted that challenge. Furthermore, she recalls when she was teaching in a mixed class how the needs of the bilingual students were not being met and that it was a "mismatch" of students to the curriculum.

Ana (Spanish linguistics) developed an intense interest in the heritage language learners for two reasons. The first is that being from South America, she also identified with their linguistic situation. And the second is that in the Spanish classes that she teaches, she sees firsthand the struggle that they have when they are learning alongside non heritage language learners. It is from this frustrating experience that Ana has developed a course that takes into consideration the difficulties that her bilingual learners face on a regular basis. She also draws on her sociolinguistic background to learn how to better meet their needs. Lelolai (Spanish and Latin American Literature) also drew on her linguistic background who herself was a native Spanish speaker in a class for monolingual English speakers. She learned from her own experiences as a student as well as a teacher that the heritage language students have needs that are not being met, and that a teacher-centered curriculum is not in their best interest. Alicia (French and Spanish, Spanish) also learned about teaching Spanish to heritage learners from mixed classes. When she was given a chance to teach them in a specialized course, she relied on the experiences that she had previously - trying to serve their needs alongside the monolingual English learners. And as a bilingual person herself, she brought along her own personal learning experiences to the table. Magda (communication journalism, radio and television broadcasting, Spanish Literature), also bilingual, is constantly trying to develop better strategies for her heritage language learners in the context of mixed classes. In these classes, she has learned the
difficulties involved with teaching such disparate learners and continues to try to differentiate instruction to the specific needs of her Spanish speaking students.

The participants' experiences learning to teach Spanish to heritage learners without formal training are profoundly underscored by what I have previously written about experiential learning theory. John Dewey (1939) wrote that "all genuine education comes about through experience" (p. 25). Additionally, the narratives of the ten participants exemplify "holistic integrative perspective on learning that combines experience, perception, cognition and behavior" (Kolb, 1984, p. 21) or meaning-making through experience via "Concrete Experience and Abstract Conceptualization, and Reflective Observation and Active Experimentation" (Kolb & Kolb, 2005, p. 194). The idea of situated cognition or experiential learning as the result of "people learn[ing] through complex elements of experience" (Fenwick, 2003, p. 6) is also evident in all these narratives. These educators learned to teach Spanish to heritage learners in the context of their practice, within their own particular community of learners.

**Active experimentation or trial and error**

All participants had challenges or "messy" situations as they learned to teach Spanish as a heritage language by trial and error. Yet according to ELT, active experimentation whether successful or not is a necessary part of learning to teach. Fenwick (2003) also makes the case that learning is messy, and takes place through "complex elements of experience." I now present some of these examples of "active experimentation" that have been of part of these practitioners' evolution.

Magda reflects on a specialized course she taught to heritage language learners that could have been much more accepted by her students if only she had assessed them orally rather than in writing. She told me that they would have felt more positive about the class and about their
own language abilities. Likewise, through an introduction to literature course Lelolai recalls how she learned that heritage learners and non heritage learners have very different needs when it comes to writing. She also mentioned that through this course, she discovered that the rapport is also very different and complex. Ana expressed her frustration that many of the heritage language learners whom she teaches feel that they do not need to study and like Lelolai and Magda's students, they also have trouble with the writing aspect of the language.

Xavi talked about how some of his heritage students lacked interest, or had work and family situations that caused them to miss class, or perhaps they "keep to themselves" in the classes. He has learned that he has to be understanding of them but they must also have to understand his position as well. In a similar situation, Beatriz finds that because she is understanding of their linguistic situation, they do not always perform as well for her as they do for other non language classes and she actively ponders this dilemma. Stella talked about a class that contained far too much grammar for the heritage learners especially in light of the complexity of the student make up and disparity of levels. Her department has since gotten rid of that course. And she like Xavi also mentioned the difficulty of having commuters, students with families and students who are working that make teaching heritage learners a challenge even with a course that is geared toward their needs.

Enid, like Xavi and Stella, found one of the major difficulties that she faced while teaching a specialized course was the very diverse nature of Spanish speaking heritage learners. To try and remedy this, she went back to the writing analysis that she had done previously and used her knowledge of the students to appropriately place them. She learned a great deal from a very negative experience when she attempted to evaluate the students as a whole. She now has the students, one on one, evaluate their own learning process and her teaching three times a
Luna reported that what she does now in her HL classroom is the result of ten years of trial and error. For example, she had to redo her syllabus one semester because her heritage language learners were so diverse; she had expected them to be at a much higher level than they actually were. Alicia also expected more of some of her heritage learners but they were not very motivated and at times not cooperating. However, now she finds that she is better able to address their needs by increasing the group and pair work so that the less capable are more motivated to succeed. And like Stella, Alicia also found that the intensely complex lives that her heritage students lead have made scheduling these specialized courses difficult. The result? Her college now offers an online blended course to try to attract and retain the native speakers in the Spanish language classes. Diego found that when his Spanish classes only consisted of one or two heritage learners, he was unable to address their needs in the classroom. He was frustrated by this lack of a solution and found that for him, working with his native Spanish speakers one on one during office hours made more sense to his style of teaching and the requirements of the university curriculum.

Active experimentation whether successful or not is a necessary part of learning to teach. All of the preceding accounts demonstrate how these educators learned to teach or make meaning of their practice by trial and error, and reflecting on their experiences which align with Kolb and Kolb's (2005) concept of experiential learning via "Concrete Experience and Abstract Conceptualization, and Reflective Observation and Active Experimentation" (p. 194). ELT is not the transmission of a fixed curriculum set in stone but rather that knowledge is continually constructed through experience.
The community of practice

According to Fenwick (2003), situative learning takes place in a community of practice or through "participation in the immediate situation", which is "rooted in the situation…, not in the head of the person" (p. 25; italics in the original). Hence, it is important to note how these participants referred to their experiences teaching heritage learners who were part of their community of practice.

A number of these participants used the term 'connection' to describe their "situation." Diego refers to the "cultural, linguistic connection" that was evident in a class he taught specifically designed for heritage language learners. He commented that the heritage language learners "were a lot closer to me than the regular students." Beatriz thinks of it as a "special connection" that she has with her Spanish speakers because of her own linguistic background. Luna reports that she "felt comfortable with the class and doing that connection – they're my favorites" again because of their linguistic and cultural similarities. Enid was adamant that connecting with her community of learners was not optional, and that those who teach Spanish as a heritage language must make a connection with the students. She explained it: "If you don't make that connection with your audience, you can excel as a teacher, you can be doing excellent activities – … that moment is lost – it's like a magical moment that you want to have the entire semester. Magda does not use the same wording but her idea is similar; she pointed out that "teaching language unites people." And in the same vein, Alicia noted that in her classes of heritage language learners "we laugh a lot and play around a little bit and they become a close knit group."

Ana and Xavi both identified with the linguistic challenges of their heritage learners. In fact, Xavi reported that he himself makes mistakes particularly in English, and it is important
that his students realize it. Lelolai also identified with the linguistic challenge as she herself experienced it, and also noted that she was very much opposed to colleagues who referred to these learners and/or their language as deficient. Stella, the only one in the group of ten whose first language is English, likewise objects to those in the profession that see the heritage learners and their language as substandard and deficient.

Through these narratives of the teachers, it is possibly to understand both the affective and the cognitive aspects of the connection between the faculty and their community of learners, and how these educators took advantage of the dynamics. Diego explained that through role play and presentational activities that the students wrote, the class became a way to "celebrate the heritage language." He contrasts this positive aspect of the community of learners with another: "when the students do not see you are part of the team..the "us versus the instructor" – as an adversary," the classroom environment is negatively affected. Enid used the dynamics of her community of learners in a collaborative effort. She called it "a challenge, but it's a good challenge" as each group of learners helps the other – "kind of complementing each other." She also encourages her students to be leaders and co-constructors in her classroom. Xavi feels that in his particular community of learners, it is important that his students are made aware of the their linguistic variation, and that in particular the heritage language learners and those who are learning Spanish as a foreign language learn from each about attitudes toward their language and the "kind of errors" that are judged as deficient. Ana has described her community of practice as one that is "Latino friendly" and "it's like families." In her situation, she realizes that because it is like a family, some of the students try to take advantage of that atmosphere. Ana spoke of the difficult dynamics that she faces in classes of both the heritage learners and those who are learning Spanish as a foreign language. In her particular classrooms, the non Hispanic students
look at the heritage students "as a model," even though their linguistic variation may not be without errors and mispronunciations.

Alicia described her classroom as a place where "planned spontaneity" occurs and emphasized how she really enjoys the interaction with the learners. The group and pair activities that I described in the preceding section are the way that Alicia influences the atmosphere of her HL community of learners. She told me "they become a nucleus of activity where they are all in this together" and like Enid's students, they work together to help each other. Although Alicia sometimes faces the problems described by Beatriz, that the students sometimes use their common background and language as a way to get out of doing something, on the whole she says that the "different classroom atmosphere" of the heritage language classroom "is much better for them and for me." Luna's account of the final project in her HL class was a vibrant description of what her community of practice becomes. She talked about how they work together, "interviewing and brainstorming" and at the end of the semester, these HL learners become the teacher as they present their autobiographies to the class. Luna feels that this is a project that connects the members of this learning community, and because they are so passionate about the subject matter, her students become much more "fluent." Luna lovingly describes her community of learners and her practice with passion: "And as an immigrant I feel thankful...and when I go into the classroom – it's like establishing relationships every day with different souls – contact with different souls everything semester."

Although Stella experienced the same sort of dynamics in the mixed Spanish class as Ana, Stella feels that both the Spanish speakers and the non Spanish speakers feel intimidated in their community of learners. While some complained that "it's not fair, you know, they're heritage learners," the heritage language learners were also intimidated by the grammatical
knowledge of their non Hispanic classmates. Her idea of improving these dynamics is to "integrate...content based" so that students can work together and collaborate. But Stella stanchly recommends instructors to question the ownership of the community of learners in both types of classes; it does not belong to the non heritage language learner alone. And despite the disparity of her HL learners as well as those learning Spanish as a foreign language, Stella made this comment regarding the best make up for a community of learning: "at some point, people aren't the same, but you have to be able to be together and learn."

Meanwhile, topics like immigration will certainly cause differences of opinions even within groups of HL learners, and Stella discovered the tension that existed in a HL community of learner when certain topics were addressed. Lelolai also had the similar sort of experience with her community of learners in a mixed class. The non heritage students felt that the heritage students had a different advantage, and the heritage language learners felt they really had no place at all in this community. Magda worked hard to improve the dynamics of a HL community of learners. She explained that even though these learners too are at different levels, when they are encouraged to present to the class individually and as a debate, they become co-constructors of the content and the class has a "good back and forth."

These examples not only show the importance of learning in a community of practice as seen through the progress or actions of the students, it is also evident that those teaching Spanish to heritage learners both in specific courses or mixed classes learn through the dynamics or the "participation in the immediate situation" (Fenwick (2003), p. 25; italics in the original). These communities of practice encompass both the cognitive learning and affective atmosphere that take place in these classrooms. Some of the dynamics are more positive than others, but in any event, they exemplify the "complex elements of learning" as noted by Fenwick and described by
the faculty who teach Spanish as a heritage language.

**Attending to the Community Context**

The community context is another important aspect of experiential learning, in particular Fenwick's (2003) concept of situative cognition, and each participant did so in light of their unique community context. All ten of these educators taught Spanish as a heritage language as well as Spanish as a foreign language in the context of higher education. Two of these practitioners did not use their community of practice or context of their mixed classroom to work with their Spanish speaking heritage learners. Xavi and Diego both tried to help their heritage learners outside the classroom rather than through the dynamics of the mixed group. Xavi reported that "the approach that was most useful for me was to talk with them usually outside the classroom." Diego had the same approach: "if you have two or three (heritage learners) in the class..there's not a lot of differentiations that you can do ..and you can do it outside in the office." Fenwick makes the argument that the aspect of context is important and includes them in her concept of experimental learning: "five dimensions entangled in experience and learning – purpose, interpretation, engagement, self and context" (p. 19).

Another uniqueness in this idea of community of practice and community of learners is incorporating service learning within the greater community into the curriculum. Ana described her very positive involvement in two community-based projects, one involving medical discourse and the other with local schools. She told me that it was definitely one of the highlights of her teaching experience as service learning is a win-win situation, especially with the heritage learners actually using their linguistic resources. In reference to the work her students did in the schools, Ana reported: "they helped the community and the teachers were very happy!" But more importantly, it allowed her HL students to be the co-constructors of
knowledge.

Stella also considers service learning integrated into the curriculum an excellent way of "connecting the Spanish speaking people in the community with her students." She describes "critical service learning" as a way "to recognize Spanish speaking communities here... getting students connected people... both integrating the content into the content... sort of the US Latino language and experience and culture, at the same time as designing courses." As she redevelops curriculum for the HL learners, critical service learning will be a component. Service learning is also on Lelolai's future agenda for her HL students:

I would also add experiential learning where they could go to service agencies and translate for the mothers or..see how immigration agencies work. And ... go through and see how it feels to be an adult, and not being able to communicate - even if the person has a degree from their country - and comes here, and they're trying their best.

The notion of community expands with service learning. This specific type of experiential learning encourages the heritage learners to use their language in a meaningful way that is of benefit to others. Scalera (2000) stated that "the most important leap a teacher or community can make, however, is to identify the rich linguistic ability of the heritage learners" (p. 81). Through service learning, bilingual learners find purpose in speaking their heritage language within their linguistic community.

Alicia also utilized her large Spanish speaking community by connecting it to her students in another way. The "community" would come to them: "you can bring so much into the classroom, from the outside world" or Alicia would take her students out into the community: "there would be a presentation at the University X – I am always trying to take them places and we would go to the presentations." This expansion of the term community from one that
includes learners, to practitioners to the very community in which we live is also an effective manner of celebrating the culture of the HL and connecting it to community. Making the connection with community and culture in a class for native Spanish speakers is offered by Alarcón (1997) who argues that Latino/a writers, artists, civic leaders and others from the community should be made a part of the university SNS curriculum.

**Commonalities/Uniqueness in Culturally Responsive Teaching**

All of the participants of this study in some manner engage in culturally responsive teaching which I previously defined as a pedagogy that "us[es] cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students" (Gay, 2000, p. 29). While the commonalities abound, there are also several areas of uniqueness which I discuss at the end of this section.

*Student-centered Learning*

These practitioners point out that a traditional, teacher-centered and grammar-oriented pedagogy is not an appropriate way to teach Spanish to heritage learners. Their comments demonstrate that the traditional approach is fraught with bias that views the students’ linguistic variation as deficient. Prevalent throughout these narratives are remarks about colleagues or teachers who do not adhere to culturally responsive teaching, and who have shown their own biases toward the Spanish spoken by these learners.

The participants themselves give multiple examples of how their teaching is more student-centered and appreciative for the linguistic varieties of their Spanish speaking students. Enid feels that her HL students need to be given a voice, something that the grammar-based approach is not able to accomplish: her Spanish speaking students "were having a voice by themselves instead of being so teacher-centered." Beatriz mentioned a fellow teacher who
attempted to teach a HL class but it was "disastrous" in part because it was a teacher-centered approach. Alicia contrasted her own learning experience as a student with the way she teaches now. She recalled that "we learned language and we did the grammar and the exercises for the day. We did the homework for tomorrow and the explanation and you did the same thing the next day." However she compared that with her current situation teaching HL learners: "you can bring so much into the classroom, from the outside world which I couldn't do before." She added that courses that viewed the HL's Spanish as deficient were not using their cultural and linguistic experiences as resources. Drawing on her own experience learning English, Lelolai called her experiences with traditional grammar-based classes as "tedious."

Xavi mentioned "other colleagues who have a lot of problems with [HL learners]" and noted that these educators do not try to get to know these students: "they do not understand why these kids ...don't know the answer." Luna also noted the derogatory nature of her colleagues' comments and attitudes toward the Spanish speaking heritage learners: "Oh, they don't know how to write...they don't know how to talk...they use this Spanglish." When she herself started teaching a HL class, another colleague criticized her for not teaching grammar: "she also had this traditional influence so she criticized me." Stella has experienced the traditionalist "do it my way" when she accompanied her students to Spain, where their Latin American/U.S. Spanish was treated as substandard. She also acknowledged that colleagues in the U.S. accused the HL students as "muddying things up in their classes." She especially noted some especially painful comments that her colleagues have made: "these heritage learners are essential cheaters by taking..courses that are too easy for them." Lelolai feels that teachers need to be aware of the bias and stigma that face the Spanish speaking heritage learners and she reiterated that traditional education that views the HL learners as linguistically deficient is not appropriate. She views an
ideal sort of pedagogy is one that is experiential and at the same time meaningful. One can
gather insight from Lelolai’s "role model", Miss Frizzle and the Magic School Bus; learning and
having fun through authentic experiences is contrary to the traditional banking concept of
education.

Although Magda does not specifically mention traditional grammar-based education, she
does talk about the language bias that she feels that her heritage learners face. She asks them to
speak Spanish in class, in front of non heritage learners, and they respond that they feel "funny"
and they believe that the non native speakers are intimidated. Ana personally feels the linguistic
prejudice that she knows also affects her HL learners. She told me that the "English Only"
atmosphere in this country is prevalent and because she has an accent, she is sometimes treated
with a disrespect similar to that which her HL students face.

As I previously pointed out, culturally response pedagogy encompasses the following
view: if their cultural and linguistic diversity is seen as a strength, affirmed and validated by the
faculty and the institution, their chances of success in Spanish class and in the university are
increased (Banks, 2000; Gay, 2000). Also strongly defending the linguistic varieties and richness
that Spanish speaking learners bring to the classroom is Anzaldúa (1999). She refers to linguistic
bias as "linguistic terrorism" and comments that many in the teaching practice and in society see
U.S. Spanish speakers as "your linguistic nightmare... your linguistic aberration, your linguistic
mestizaje, the subject of your burla... Racially, culturally and linguistically... we speak an orphan
tongue" (p. 80).

These HL faculty acknowledge this unfortunate prevalent view of their HL students as
they turn away from a traditional, grammar-based type of learning in which there is only room
for one expert: the teacher. In the following section, the specific ways that these participants
Teaching with a Culturally Responsive Pedagogy toward Wholeness

It must be noted that culturally responsive teaching and whole person pedagogy are not interchangeable terms. While whole person pedagogy attends to the cognitive, affective and social aspects of teaching, the cultural attributes of the learners are not an integral part. Culturally responsive teaching definitely embraces the tenets of whole person pedagogy but goes beyond it by focusing on the cultural aspect of the learners and teachers. Hence using a cultural lens to view these narratives, it is evident that in varying degrees and strategies, these educators have moved toward a pedagogy that treats the students' linguistic variety as an asset rather than as a deficit. Ana wants her students to understand more about "their cultural identity that comes by being bilingual" and discusses readings and articles that she wants to add to the curriculum. She notes that because her HL students are more orally proficient than they are with reading comprehension and writing, she feels that meaningful literature regarding immigration and bilingualism are ways to promote both those aspects. Magda addresses the oral proficiency of her HL students and the need to have meaningful communication. She explained that in one course, all homework, tests, and assignments are recorded, and her students liked that. And like Ana, she too pulls activities that deal with immigration including the film Flores de otro mundo. Luna, whose background is communication, also relies on films to access the cultural and linguistic element of the HL classroom. She uses El Norte and then uses its content to help her students understand their own process of coming to the U.S. Luna also tries to find literature that include topics such as fighting for human rights, women's rights and indigenous struggles. Likewise, Beatriz uses "topics for discussion...all related to being a Latino in the United States" and she also has her students investigate their origin. Xavi, whose area of expertise is linguistics,
uses authentic texts to demonstrate to his HL that all speakers, educated or otherwise make errors in their speech. He wants his students to be aware of the linguistic prejudice that they may face. Enid's idea of CRT is having the students investigate and better understand their own linguistic variety. She is also a firm believer in using the language to communicate, and to connect with other disciplines. Her philosophy on this is profound: "the language is not just something that is for the classroom – it transcends those boundaries." Diego's comments also mirrored her goal – that learning the language is for communication. He said: "it's not just about them learning to speak Spanish perfectly, it's about them adjusting to society, adjusting to people that may not be just like them." He encouraged his HL students to improve their reading, writing and oral proficiencies by having them do role play, mock interviews based on real people, and a final project of an original play that they presented to the class.

Lelolai stated that an important aspect of teaching is providing learners with the tools to help them succeed in society. She feels that both the writing and oral aspects are important, and that that the HL students need to have access to more levels and registers. An important part of her vision is that HL students are able to reconnect with their language or add a more formal register to their repertoire if that is what they want and need. And that the teacher respects the linguistic, cultural and social needs of her students. Stella has discovered that her HL students are more engaged in classes that are content-based. She strives to give her students purpose and opportunities for meaningful communication as a opposed to the "at the restaurant" scenarios that are so common in language classes. Alicia starts her HL classes out with a composition that encourages her students to write about a meaningful topic, their family. She then works with them one on one and gives them feedback to help them reach the level that they need to achieve. She told me that a major part of her courses is to take advantage of opportunities outside the
classroom. She said: "I am always trying to take them places and we would go to presentations...they've never been to the University of [X], they're scared to go beyond their comfort zone."

Activities that encouraged the heritage language learners to consider their cultural and linguistic selves were prevalent in the majority of these narratives. The literature is very supportive of the teaching approaches that these participants discussed. As I previously stated, university HL faculty need to understand the HL learner as a whole person, including "social, political and emotional issues...[including] understanding their cultural background" (Potowski & Carreira, 2004, p. 4). Potowski (2002) affirms the concern that those who teach Spanish to heritage learners need to have an extensive understanding of these bilingual students. Gray (2003) suggests that instructors need to offer literature that is authentic and reflects the experiences of the ethnic diversity of the learners; students must be aware of and discuss their cultural journey, including experiences that heritage learners or culturally diverse students face; cultural experiences need to be lived and personally experienced - "multicultural teaching has everything to do with living and multicultural existence" (p. 84); methodologies and content must reflect the multicultural environment of the classroom; multicultural education needs to reflect both the affective and the professional side of the learners.

Again I must present the words of Latina author Rendón (2003) that catch the essence of the narratives of these educators as they learn to teach Spanish as a heritage language:

Wholeness: We believe authentic people best learn, teach, serve, lead, and build community. Thus, our programs, services, facilities nurture our unified mind-spirit-body and the emotional and intellectual intelligence requisite for our meaningful lives. (p. 54).
Uniqueness in Culturally Responsive Teaching

Within these narratives, two very important areas stand out as unique. One is the discussion of identity and the other is the issue of race. Luna assigns autobiographies to her HL students which they work on throughout the semester. Through personal reflection and interviews with their peers and families, her Spanish speaking students are exploring their identity as well as their race and ethnicity. Beatriz also presents her HL students with a variety of activities to encourage them to understand who they are culturally and linguistically. She mentioned that she assigns readings about cultural identity and has her students fill out surveys and conduct interviews with friends and families to answer the question "how do you identify yourself?" She then takes this a step further and has them explore the idea of race through a chapter "White women of color" by Julia Alvarez.

These identity searching activities are supported by the literature outlining CRT. Gay (2000) emphasizes that the goal of culturally responsive teaching is teaching from "multiethnic cultural frames of reference" (p. xix) and needs to include the authentic voices and stories that pertain to many ethnicities. Jackson (2003) offers that students and teachers need to find avenues to investigate their own cultural background.

An additional uniqueness in these narratives regarding treatment of linguistic diversity and bias is used in Xavi’s classroom. He uses authentic text to help his HL students understand how some view their language. From his point of view his students "better know...better understand" [about linguistic prejudice] so "that at least they are more aware of what it means and I think awareness is very important." His application of culturally responsive teaching appears to be more in line with the notion of power, and he feels that the knowledge of linguistic bias will empower his heritage learners. Although he admits that his bilingual students get "mad"
about the attitudes in society, he wants them to have the option of acquiring a more professional linguistic variety. Although this approach does not address the affective needs of the learners, Xavi is considering other needs of these students in line with Potowski and Carreira (2004) who call for "social, academic, affective and professional needs of the U.S. Latinos" (p. 6) to be met.

Finally, Enid's idea of what learning a language is all about is unique at the same time it encompasses what teaching a language should entail. She felt that the most important aspect of a language was that "it is really not only an instrument of communication, but of human understanding." The words of Rendón resonate yet again as I consider how her ideas support Enid's philosophy: "our programs, services, facilities nurture our unified mind-spirit-body and the emotional and intellectual intelligence requisite for our meaningful lives" (p. 54).

I must point however, that in two cases, the heritage language learners were being pulled from the community of learners for individual instruction or be it remediation. This sort of treatment could possibly give the message that Stella talked about – that the Spanish class was not theirs, and that the norm was the student learning Spanish as a foreign language. This sort of instruction implies that the students are not capable of learning in that environment, or that their possible linguistic contributions to the community are being disregarded. One of the participants, Diego, actually had second thoughts about the way he was working with his heritage learners when they were not in a specialized class. The other participant gave no indication that this sort of exclusion might be contrary to culturally responsive teaching. As I reflect on these two cases, Stella's words come back to me: "at some point, people aren’t the same, but you have to be able to be together and learn." And while Diego emphasized the importance of communication and incorporated interdisciplinary activities into the class specifically developed for heritage learners, the other participant taught within the realm of the
linguistic aspect of re/learning Spanish, acknowledging that colleagues attend to the literary aspect in their classes.

**Commonalities/Uniqueness in the Scholarship of Teaching and Learning**

It was critical that the educators that I interviewed for this study were involved in the Scholarship of Teaching and Learning (SoTL), either as producers or recipients, as it is an integral part of my research to understand the factors that come into play as they learn to teach Spanish as a heritage language. Weimer (2006) defines SoTL as "practitioner scholarship that explores postsecondary teaching and learning and is completed by faculty in disciplines other than education" (p.2). Wisdom of Practice (personal accounts of change; recommended-practices report; recommended-content report; and personal narratives) and Research Scholarship both contribute equally to what she calls pedagogical or practitioner scholarship.

Because I was interested in talking to HL faculty who were actively engaged in improving their practice and doing research this field, one of the methods that I used for choosing participants for this study was through contacting authors of the literature supporting my study. Four of the participants whose writing falls under the headings of Wisdom of Practice and Research Scholarship agreed to tell me their stories.

Weimer (2007) offers that "most faculty teach with no or little formal training" (p. 7), and points out that learning from others’ experience is an extremely valid form of learning, so I approached HL faculty who presented at or attended workshops aimed at understanding and improving their HL practices as well as those involved in research scholarship and wisdom of practice. Hence, from professional conferences and the like, I met five of my participants (one of these overlaps with the first category). Some of these educators are doing research and writing about their practices, but it was not a part of this literature base. Yet all these educators
are involved in co-construction as they teach and learn from their community of practice/learners the best practices involved in teaching Spanish to heritage learners.

As I consider how these participants have been involved in SoTL, I refer back to Cranton's (2009) words that describe the vital nature of this concept:

Learning about teaching is to learn about supporting students' learning of the discipline in the best possible way, or in other words, the scholarship of teaching and learning. Teaching is a specialized form of communication that has learning as its primary goal. It follows that learning about teaching is the acquisition of communicative and emancipatory knowledge— the former for understanding the nature of teaching, and the latter for critical reflection on teaching and its context. (p. 12).

The narratives that have been presented offer a wide variety of the methods that these university faculty utilize to learn about their teaching. Through publishing research, using student work and student evaluations, attending workshops and critically reflecting on their practices, these educators have acted on the importance of being lifelong learner-teachers. Particularly relevant to this discussion is Cranton's mention of communication as a primary goal of teaching. When re/learning and maintaining one's heritage language, communication is indeed the primary goal on the part of the teacher and the learner.

**Commonalities**

(In the following section, I do not identify my participants specifically in relation to their contributions to the literature so as to protect their identity).

Stella has not only published articles and created more appropriate curriculum where meaningful authentic personal interaction is the goal, but she talks about research that she intends to pursue related to the HL community of practice. Fascinated by the class dynamics
when both heritage and non heritage students are present, it is her idea that it's not just the bilingual students that intimidate the non bilingual students, but rather it is a reciprocal intimidation that the non native speakers do not perceive. Luna's research area includes the challenges of the pedagogy of teaching Spanish as a heritage language and posits that her students' autobiographies are an excellent method of allowing them to consider their own identity and linguistic variety. Furthermore, her study of these works will no doubt contribute greatly to the body of knowledge regarding best methods for teaching the language to Spanish speaking heritage learners. Xavi's research includes delving into how attitudes and linguistic bias against the HL learners' Spanish are prevalent in society. Ana's background in sociolinguistics has prompted her to do a study on the stigma of U.S. Spanish within college classrooms. Through this research, she hopes to create an awareness regarding the linguistic bias that the U.S. heritage language learner faces. In a similar vein, Lelolai has also done research and has published on the stigma and the attitudes toward the Spanish spoken by heritage learners. Beatriz engaged in research in which she too published her experiences teaching a HL college writing class. She is also very proactive in the field of HL research and urges her fellow educators to get involved.

Magda is a proponent of classroom-based research and is constantly developing and adjusting her differentiated curriculum within the classroom based on student performance. She also attends workshops that address the challenges of teaching heritage learners Spanish and expressed her approval that more people are presenting their research regarding the practice at national conferences. Like Magda, Enid has been revamping her curriculum based on her students' progress and evaluation. She uses her students' extensive feedback (three times a semester, one on one) to be a more effective educator. Enid also attends and gives workshops on lesson planning and assessment because she "must be aware of everything that is going on in
terms of teaching and learning and strategies and methods." Likewise, Alicia takes advantage of workshops and professional development opportunities. In fact, she told me that a seminar on the Aztec language and culture held in Mexico was "one of the most wonderful experiences that transformed my teaching and my revitalizing my whole interest in teaching." Diego was a teacher and partner in the development of curricular material designed specifically for Spanish speaking heritage learners in California. He told me "the activities we created for this kind of student" were a way to "celebrate the heritage language."

As I reflect upon the extensive scholarship of teaching and learning that these educators use to improve their practice and to teach and learn from each other, I revisit the words of Weimer (2006): "personal narratives make me aspire to greatness in the classroom" (p. 81) and note that these practitioners speak to me as I face similar challenges. As well, Palmer (1997) aptly puts it:

But I have found that telling true stories from the real world can at least encourage us to believe if real people in real space and time are doing something like this somewhere else, maybe we, in our space and time, could do it too. (p. 8)

Through these real stories, it is evident that co-construction involves not only the teacher-learner dynamic of the practice, but likewise and equally important, the dynamic of teachers to teachers continuously learning from each other's experiences.

**Uniqueness**

All of these educator participants are actively engaged in research and/or learning how to be better teachers by critically reflecting on their practice. One of these examples of teacher learning that stands out is the study that Luna is doing with her students' autobiographies. Her research (she shared her abstract with me) is the student work itself as she relies on her students'
description of who they are to better understand them linguistically, socially and ethnically. With this student-generated data within the community of practice, Luna helps her HL students develop their own plans for academic progress, based on their personal needs and preferences.

Luna's research exemplified that students are indeed co-constructors of knowledge, and it brings to mind the following concept that I previously shared in Chapter 2: According to Cranton (2009), in order to "expand the scholarship of teaching" (p. 15), it is necessary for university faculty members to consider to which communities they belong and how that membership is understood. In Luna's research the focus of community is based on the community of practice, or the classroom including the students who share the role of instructor or co-constructor, as they learn Spanish as a heritage language. Luna is using her community of learners to share with the entire community of practice, creating a seamless bond of learners and teachers. This type of pedagogy specifically aligns with this goal of The National Association for Multicultural Education (2010):

Multicultural education advocates the belief that students and their life histories and experiences should be placed at the center of the teaching and learning process and that pedagogy should occur in a context that is familiar to students and that addresses multiple ways of thinking. (p. 1)

What better way to address better instruction of HL learners but through the autobiographies that Luna uses as both a teaching and learning resource, and that also promotes a variety of multiple ways of thinking on the part of her Spanish speaking learners? Her students use their life stories to communicate orally and in written form, to present, and to investigate their own cultural and linguistic identity.
Summary of Commonalities and Uniqueness

In this section, I examine the HL educators’ narratives that directly support the three theoretical areas of this study: experiential learning and situated cognition theories; culturally responsive/whole-person pedagogies; and the scholarship of teaching and learning, and pointed out the commonalities and uniqueness found in each. The three areas undergird the research that I conducted to answer the following questions:

1. How do HL faculty learn to teach Spanish to heritage learners?
2. How do HL faculty perceive their evolution within the context of their practice through personal and emotional growth?

In the next section, I discuss my findings related to these questions and I respond to the Palmer's (1998) question that I used as the title of this research study: "Who is the self that teaches?" (p. 7)

How do HL faculty learn to teach Spanish to heritage learners?

As I discussed the commonalities and uniqueness of the narratives, it became clear that the answers to my research questions in part may be found in the areas where these three theoretical frameworks overlap. Hence I address the first question, how do HL faculty learn to teach Spanish to heritage learners by examining the areas where experiential learning/situated cognition, culturally responsive/whole person pedagogy and the scholarship of teaching and learning intersect.

Experience

The idea of experience is so prevalent in the literature and in the narratives that I conclude that the overarching theme of this study is how we learn to teach through experience. Of course the literature that specifically addresses experiential learning theory mentions the term
with great frequency. Additionally, whole person and culturally responsive teaching are based on the lived experiences of the Spanish speaking heritage learners who make up the community of learners. And Weimer's notion of the scholarship of teaching and learning directly applies to practitioners using their experiences in the classroom to help their community of practice learn about teaching. Looking at the three theoretical frameworks, I refer again to an excerpt from a compilation of Gay (2000) who like me, interviewed educators. In this brief excerpt, one of Gay's participants describes his journey that exemplifies experiential learning, culturally responsive pedagogy and at the same time, is imbedded in one of Gay's contribution to the scholarship of teaching and learning:

> When I say that professional actions echo personal experiences, I am suggesting that I am who I am now and will be in the future in large part because of my past experiences and encounters. I am both a consumer and a creator of the echoes of my multicultural becoming. (Huang, 2000, p. 170)

By also employing narrative inquiry, I was able to obtain data that is "holistic in that it acknowledges the cognitive, affective and motivational" (Rossiter, 1999, p. 78), and dovetails with the philosophies of Rendón, Palmer, Freire, hooks, Gay, Anzaldúa and Dewey that support a holistic approach to education. The information that I co-constructed from these participants/storytellers is compatible with the proposed theoretical framework of this study, experiential learning, previously described as a "holistic integrative perspective on learning that combines experience, perception, cognition and behavior" (Kolb, 1984, p. 21). Kolb and Kolb (2006) reiterate the holistic aspect of experiential learning. In review of the components of that make up Kolb and Kolb's concept of experiential learning theory, I reflect on how all of these aspects were evident in the narratives that I collected and offer a brief example: 1) it is a process:
Luna and Beatriz both discuss their 10 years of learning by trial and error; 2) it is relearning: Alicia found that teaching the way that she was taught was not an effective pedagogy; 3) "conflict, differences, and disagreement…drive the learning process" (p. 194): particularly evident in the case of Magda who completely changed her way of evaluating her HL students; 4) it is holistic: Luna's autobiographies, Beatriz's interviews with families, Alicia's composition about the family; 5) it is a contextual process derived from "synergetic transactions between the person and the environment" (p. 194): the majority of the learning discussed in the narratives occurred in the context of the community of learners; and 6) to learn is to create knowledge: all participants engaged in the scholarship of teaching and learning based on their practices. Their reflection on their experiences is meaning-making.

I asked the question how do HL faculty learn to teach Spanish as a heritage language. The voices of these participants are definitive; they learned it through the experience of teaching Spanish to heritage learners, and they must critically reflect upon those experiences and act upon the knowledge that these bring. There is an urgency that these experiences be used to improve practice while benefitting the community of learners. These lived experiences and stories must be shared with a larger community of practice so that there is an increased awareness toward creating a pedagogy that is coherent with the lives of the Spanish speaking heritage learners, our community of learners.

Community

All three of the theoretical frameworks include the idea of community which is a frequent theme in the narratives as well. To recap the concept of community as it relates to experiential learning is Nonaka and Konno's (1998) use of the Japanese concept of ba, a "context that harbors meaning" (p. 200) through which knowledge is both embedded and acquired through
experiences and/or reflections. This explanation of *ba*, that knowledge "resides not in the individual's head but in communities of practice" (p. 200) is quite similar to this idea of situated learning of Fenwick (2003) who explains that "learning is rooted in the situation in which a person participates, not in the head of that person" (p. 25) and therefore, knowledge cannot be separated from the community or the situation.

The literature that delves into whole person pedagogy and culturally responsive teaching also refers frequently to this idea of community. hooks (2003) envisions education and teaching to be about creating community among students, as is also the suggestion of Dewey (1938), Fenwick (2003), and Kolb and Kolb (2005). Roca (1997) furthers this and challenges HL educators to work together in their particular community of practice: "we would do well to review the objectives, to improve our exchange of ideas and communicate better among ourselves regarding teaching" [my translation] (p. 57).

A substantial method of communicating those ideas to the community of practice more effectively is through engagement with the scholarship of teaching and learning. Weimer (2006) describes one aspect of SoTL that needs to be shared with other practitioners: Wisdom of Practice, or learning that occurs through *trial and error*, and which is frequently intuitive, but that when considered systematically and reflected upon, this knowledge can be made beneficial to the community of practitioners as well. It is her belief that university faculty need to engage in serious reflection and sharing regarding their situated learning that will benefit both their community of learners and the community of practice at large. Taking this one step further, Cranton (2009) adds that in order to "expand the scholarship of teaching" (p. 15), it is necessary for university faculty members to consider which communities they belong and how that membership is understood.
From the narratives and the literature, it appears that community refers to both the community of practitioners who are urged to share their situated learning experiences with their colleagues, and to the community of learners, or in this particular study, the Spanish speaking heritage learners. So in part to answer the question how, I must also answer the question where. HL faculty learn to teach within the context of teaching their community of heritage learners. They are then charged with co-constructing this knowledge with others in the field.

**Wholeness**

The aspect of wholeness or holistic that I mentioned in reference to experiential learning is specifically mentioned in two of the theoretical frameworks. One of the major tenets of cultural responsive teaching and whole person pedagogy is the idea wholeness. I offer again Gray's (2003) outline of the aspects of this pedagogy that have been foundational in the narratives collected for this story with specific examples. For example, instructors need to offer literature that is authentic and reflects the experiences of the ethnic diversity of the learners (films, student work, literature written for and by U.S. Spanish speakers); students must be aware of and discuss their cultural journey, including experiences that heritage learners or culturally diverse students face (Luna's autobiographies, Beatriz's interviews, Stella's classes that promote meaningful oral proficiency); cultural experiences need to be lived and personally experienced - "multicultural teaching has everything to do with living and multicultural existence" (p. 84) (Enid's idea of language being an instrument of human understanding, the autobiographies, interviews, study abroad, Alicia who takes her students on field trips in the community); methodologies and content must reflect the multicultural environment of the classroom (Ana – bilingualism, the heritage language must not be considered as deficient; Diego – "celebrate the heritage language"); multicultural education needs to reflect both the affective and the
professional side of the learners (Lelolai – Miss Frizzle, Xavi’s use of authentic language).

This idea of wholeness and teaching to the whole person is present in the writing of Wlodkowski (1995), a proponent for transdisciplinary and holistic education within the realm of CRT, he discusses that many culturally different students are not extrinsically motivated by grades and frequently fall behind those who are, which could potentially delay their entrance into higher education. This concern and challenge of HL faculty for their students' academic success is also evident in the stories that these participants told me as they attempt to balance rigor with a curriculum that meets the affective needs of the students. For example, Beatriz and Alicia both worry about enrollment and retaining their students but also realize that their classes must attend to the professional needs as well as the emotional needs of their HL students.

Although wholeness is not mentioned per se in the cited literature that addresses the scholarship of teaching and learning, Weimer's notion that practitioners need to address all aspects of their practice through research and narratives implies the need for educators to reflect and consider their teaching from a variety of perspectives.

Co-construction with the Community of Learners

Another major commonality that was noted in the both the literature and the data is the pedagogical concept of co-construction. This term implies that the students and the instructors share the responsibility of teaching. In second language acquisition, the goal is to encourage learners to actively engage in the material and to contribute with their previous knowledge and experiences. Rendón (2009) whose ideas inform both CRT and teaching Spanish as a heritage language, and Korb (2005) who upholds and advocates co-construction in second language acquisition, both make the case that in a student-centered community of learners, the teacher is not the only expert. Fenwick (2003) views an important product of learning from within the
community of practice, or in the very situation itself is to acknowledge that the community is in fact the teacher. That idea also is indicative of co-construction where teachers and learners and learners are teachers. Cranton (2003) who in this case is discussing adult education, directly views the importance of co-construction as a way to share the responsibility of teaching within the community of practice/learners. She again writes about the importance of this community and the need for instructors to understand to which community they belong as an important aspect of the scholarship of teaching and learning (Cranton, 2009). Hence, the co-construction is directly dependent upon the community: teacher-learner within the community of learners as well as teacher-teacher within the larger community of practice. A number of participants adhere to this pedagogical concept of co-construction even though they do not necessarily use that label. Ana specifically encourages her students to be co-constructors when they are engaged in community service or service learning. This same philosophy of service learning is evident in Stella’s story. Luna uses her student autobiographies to not only assess student learning, but to encourage her learners to share their life experiences with each other. Enid has structured her HL classes so that all rotate as leaders and share the responsibility of teaching. In the class that he taught in California, Diego used the student presentations as activities to help them achieve oral proficiency and to learn from each other. Beatriz engages her HL writing classes in metacognition and sharing with each other why or why not their writing is appropriate.

The common threads in these narratives - experience, wholeness, community and co-construction - help me understand how HL faculty learn to teach Spanish through a very adamant rejection of the traditional, banking concept of teacher-expert and student-deficient manner of education. What they have told me is that through trial and error, through research and engagement with the scholarship of teaching and learning, and from listening to their students,
that in order to encourage Spanish speaking heritage learners to reconnect and relearn their heritage language, the curriculum has to be one of wholeness and culturally responsive pedagogy that addresses both the academic and affective needs of the students, and one that considers and celebrates their linguistic diversity. The heritage learners become the teachers as they share their linguistic richness within the community of learners/practice.

**How do HL Faculty Perceive their Evolution within the Context of their Practice through Personal and Emotional Growth**

The second question that partially informs this study, how do HL faculty perceive their evolution within the context of their practice through personal and emotional growth, feeds directly into the title of this study that I borrowed from Palmer (1997): "who is the self that teaches" (p.7). As I focus on this query of his and of mine, I hope to partially capture Palmer's concept of "the inner landscape of the teaching self" by considering and examining the areas he calls that landscape: the "intellectual, emotional and spiritual" (p. 4) and that are "woven" together to make up a whole person. Although the first question that I addressed did contain elements of this total "landscape" by an examination of the intellectual/cognitive aspects of learning and teaching, I did not specifically pinpoint the emotional and personal growth of these educators. In this section I address the emotional side of these narratives that Palmer describes as the feelings of being both a teacher and learner. In addition, I examine these narratives to find an aspect that I had previously not expected to find, the spiritual. The spiritual aspect of teaching Palmer posits as a way of connecting to life or a "longing that animates love and work, especially the work called teaching" (p. 5). The HL faculty that I interviewed shared with me some of their feelings as teachers and learners, including the spiritual aspect – the love of teaching. These two areas complement the personal journeys that these educators are making and guide this
discussion focusing on their "inner landscape. " In the following section I include excerpts that inform not only the personal and emotional aspects of how they perceive themselves and their evolution within the context of their practice, but also the spiritual side of their practice.

Enid perceives herself as the "director of the orchestra" who shares leadership roles with her HL learners. She comments that "it is not only teaching and learning, it is a sharing process...they need a lot of resources to be not only competitive but to be reflective human beings." It is this sharing that has contributed so much to her personal and emotional growth as a HL instructor. She teaches because of "the joy of teaching really...I love that sort of sharing – and being with them in the classroom and challenging them and they challenge me!" Xavi also commented on the impact that the profession has for him emotionally and personally. From the beginning he found that "I liked it – it was fun." But he mentioned that for his personal and emotional growth, he must have balance in his life. He explains the choices that he has made in his life were based more on his personal life than his professional life. And he feels that his HL learners deserve that same kind of freedom – their personal choices should be what drives their linguistic future.

"This is amazing!" are the words that Stella used to describe how her first experience teaching affected her emotionally and personally. She continued:

I guess what I like about teaching language for native speakers is that a lot of people aren't used to thinking critically about language...So it's really exciting that they engage with students in a class and it really opens up a new world for them...So that's really exciting. I like that.

Stella points out that part of her evolution is developing better curricula for mixed groups: "I think that someway - a class that's more integrated...content-based whatever, works better for a
Akin to the excitement that Stella expresses in regards to opening up new worlds, Magda also expresses the same sense of wonder as she reflects on how she feels when her students succeed: "I love it when a student gets it! I just love that face...It's so exciting, you have no idea." And also like Stella, Magda finds that she enjoys the challenge of the mixed groups. She sees her evolution as an educator who helps her HL learners utilize and appreciate their heritage language. However, her goals for students goes beyond the HL practice. Magda wants to see all students graduating from high school and "growing in [another] language."

Lelolai expressively refers to her profession impact in a way that connects the "intellectual, the emotional and the spiritual" thus: "It's like dessert: Come and get this and you get to go through certain readings and exercises and then you finally find out." The teaching and learning aspect of her life have both been influential. She sees her evolution as "...getting the [heritage language learners] to value their own registers" and additionally to work on teacher education, to remove the stigma that is frequently attached to the Spanish spoken by HL learners. Like Stella and Ana, she feels that experiential learning in the form of community service needs to be offered to her students. Luna has a different thought regarding the way that her practice has impacted her personally and emotionally. She told me "I think teaching gives me my social life." She articulated why she loves to teach: "I see change, I see transformation...I really want to help them think, how to prepare themselves to be adults." She sees her evolution as an immigrant that came to the U.S. and found that she is "fulfilling some of the needs of this country" by teaching Spanish, and by "establishing relationships everyday with different souls."

Diego also mentions that this personal contact and forming relationships and is what he loves about teaching college: "I think - the young people, it's probably when I teach Spanish to non native speakers or even native speakers the age is important...because it's about them
adjusting to society, adjusting to people who may not be just like them." Diego seriously pondered where he saw himself in the practice of teaching HL learners. He feels that specialized classes are the best way for Spanish speaking heritage learners to reconnect and maintain Spanish, but he acknowledges that there are always institutional considerations that keep this from happening. In any event, he believes that in these classes, mixed or designed for the HL learners, the idea and the goal is to "celebrate the heritage language." Referring to her own emotional and personal growth in the practice Beatriz talks about a "special connection" to her Spanish speaking heritage learners and told me that "probably out of everything that I have taught and all the different teaching situations, overall, these classes, these heritage classes have been the most satisfying." She emphatically expressed the spiritual side of the practice and why she loves to teach: "Students, students...students, people! It's seeing them ...evolve the feeling that I may be able to contribute something – to either their intellectual or emotional development – to show something that they didn't know before, show them that somebody cares." As she evolves in the profession, she has determined that as far as curriculum goes, she feels fairly confident that she is on the right track. Yet, Beatriz admits that as she evolves professionally, her materials need to be revamped. In order to avoid stagnation, Beatriz told me "I always make big changes because I get bored, I get tired of...doing certain things or reading certain things...So I find new pieces of literature or essays." She and her curriculum are constantly evolving. However, she feels that this special connection that she has with her HL learners has to be carefully negotiated. She has to carefully weigh how strict she needs to be in order to keep them enrolled in the program and maintain rigor in the HL classroom.

Ana felt that emotional pull of teaching on her when she it occurred to her "when you teach, you learn more." That was the moment that she said that "this is wonderful! " For a shy
student like Ana, realizing that she was able to stand up in front of a class and teach was a revelation. She told me about that moment: "But then I felt very happy – I remember feeling very happy when the students understood, so that was the gratification." Her goal is to teach a Spanish class for HL learners at her university. She prefers a small class so that "they can identify with other students who grew up in similar circumstances." Ana wants to be able to use her expertise in sociolinguistics as she evolves professionally. It is important that her HL learners "understand their cultural identity that comes by being bilingual, which is different if you're not bilingual in the U.S." She also sees herself offering community service opportunities to her HL college students. "This is my dream, actually, to help the students to go into the community and speak Spanish." Alicia expresses the emotional and spiritual aspect of her practice teaching: "I like to communicate – I like to learn – I like to teach and I really enjoy interacting with other people. I enjoy being in the classroom – I enjoy trying new things..." Alicia's experiences teaching HL learners have lead her to believe that her Spanish speakers need a separate track. She explained: "I'm convinced that they have different needs. If it were up to me, we'd have a whole separate track." Alicia told me what it is about teaching them that she loves: "I really really enjoy the Spanish speaker group as a separate group and I feel that what I try to convince the administration of is that it's kind of like a stepping stone – these are kids that have always been told "you can't, you haven't, you're not capable of, you haven't done such and such." Alicia along with her students make the awe-inspiring discovery "that there is something that they can do – they can really work at it – they can do well!"

**Who is the Self that Teaches Spanish as a Heritage Language**

Both of these previous sections attempt to answer the question that I posed at the beginning of the research study. In the first section I addressed the cognitive side of learning to
teach, while the second section informed the emotional or affective aspect of learning to teach and how the educators perceive their evolution. As the research, literature and narratives point out time after time, learning and teaching is about accessing and connecting the cognitive and the affective side of our students and of ourselves. It is a holistic process that Palmer's (1998) apt metaphor of weaving together the "intellectual, the emotional and the spiritual" describes perfectly. His insightful words further this vision and this idea of connecting and reconnecting: "good teachers join self and subject and students in the fabric of life" (p. 11).

As I seek to understand who is the self that teaches Spanish as a heritage language, this research has led me to explore a three-way intersection as described by Taylor (2010) that delineates the process of teaching and learning in one's particular practice. She mentions the "personal context of practice, ... the public context of theory ... and the shared context of a community of discourse" (p.59) in which new practices and theories are developed and co-constructed. I have discussed at great length the personal stories or personal context of these participants in Chapter Four, and I have referred to body of works, or rather the public context, that describes the pertinent and current theories in the literature review. In the next section, I explore how the personal and the public contexts together have revealed a shared context of this particular community of discourse in theory that in part informs the practice of teaching Spanish as a heritage language.

Theory Integration and Theory Building

Through the data and the supporting literature, I have integrated the theoretical frameworks, and I posit where these the theoretical frameworks(ELT, SoTL and CRT) intersect: experiences teaching and learning, visions of the term community, wholeness or holistic education, and co-construction. I have used these intersections to connect experiential
learning theory, a very prominent theory in adult education, with faculty development and pedagogies that are evident in whole person and culturally responsive teaching. By incorporating the findings from the narratives that pertain to teaching Latino heritage learners and the related literature, I have integrated and developed theory in which culturally responsive teaching, experiential learning/situative learning and the scholarship of teaching and learning come together with the practice of Spanish as a heritage language.

With these narratives and supporting literature, the data along with my analyses support common ground for a theoretical framework that applies to the practice of teaching Spanish as a heritage language, or as Taylor (2010) refers to it, a shared context of the community of discourse. Although this intersection may not specifically answer Valdes's (2000) call for a pedagogy that addresses the needs of the Spanish heritage learner who is re/connecting, re/learning and maintaining Spanish, it has become apparent in these narratives, that there is certainly a shared context of community discourse that points toward a potentially relevant theory to help practitioners better understand both their own teaching as well as their heritage learners.

Summary of the Section

In the first part of this chapter, I have presented the findings of the research in detail and I have explained how the research is confirmed by the existing literature through the commonalities and uniqueness of the participants' narratives based upon the three main theoretical frameworks, experiential learning/situative cognition theories; whole person/culturally responsive pedagogy; and the scholarship of teaching and learning.

I link the scholarship of teaching and learning to the field of adult education and the importance that it plays in filling in the gaps in terms of HL higher education. To revisit Valdés's
(2000) grave concern regarding the field of teaching Spanish as a heritage language, she points out that it lacks a "coherent body of pedagogical theories" (p. 242) and mentions that there is very little empirical data to help those who teach heritage learners. Although this study cannot be used to generalize, it is evident that these participants have moved away from traditional, teacher-centered methods, have critically reflected on their experiences both good and bad, and shared and co-constructed these with their community of practice through their own research or by sharing their story for this study. Their voices and stories are contributing to a pedagogy that seeks to "celebrate the heritage language." Through the lenses of experiential learning, culturally responsive teaching and the scholarship of teaching and learning, the most common aspects of the heritage learner practice are explored: experience, community, wholeness, and co-construction.

I then utilized the narratives of each of these participants and pointed out how the practice of teaching Spanish to HL has influenced their personal and emotional growth, and how they see themselves evolving in the practice. This latter section is anecdotal and relies on their individual voices rather than the literature; however I relied on the concepts presented by Palmer (1998) who urges us to explore the "inner landscape" of those who teach. I concluded this section with theory or shared context of the community of discourse that has been developed through the integration of the "personal context" or the participants' stories and the "public context" or the existing theories related to the practice of teaching Spanish as a heritage language.

In the following section, I conclude this study by summarizing the findings and by discussing both the implications for practice and implications for theory. Additionally, I point out the significance of this study in the field of adult education and discuss how future research could benefit the field of adult education as well as Spanish as a heritage language. I close this
study with my reflections on the process.

**Summary of Findings**

Through this narrative inquiry in which ten university faculty who teach Spanish as a heritage language told me their stories and evolution, I linked experiential learning/situative cognition, whole person/culturally responsive pedagogy and the scholarship of teaching and learning to how they learned to teach, how they teach and how they share what they learn as practitioners. These stories gave me an idea of how they learn through trial and error, and how they have rejected Freire's (1974) metaphor of traditional education or a teacher-centered fixed curriculum as the "banking system" in which the teacher is the only one with knowledge and the students are empty accounts waiting for the benevolent teacher to make deposits.

**Implications for the Practice of Teaching Spanish as a Heritage Language**

I reflect on these words of researchers Clandinin and Connelly (1990): "education and educational research is the construction and reconstruction of personal and social stories; learners, teachers, and researchers are storytellers and characters in their own and other's stories" (p. 1) and I must confess that as someone who has "personal experience with and intense interest" (Patton, 2002, p. 107) in the practice of coming to re/learn Spanish as a heritage language, my investigation of these stories included a wealth of self-discovery. These narratives and stories allowed me to see how others in the practice of teaching Spanish face similar challenges, and that while no one claims to have all the answers, it is apparent that it is a lifelong process. These educators gave me a glimpse of their journey as lifelong learners and teachers. Narrative inquiry is the only method of investigation that would offer me such "thick, rich descriptions" (Merriam & Simpson, 1995, p. 101) of these lived experiences. The data that these participants provided is a holistic view of their experiences, including what Palmer (1998) calls
"the inner landscape" of the educators. Hence, these narratives contain the cognitive and the affective aspects of teaching Spanish to heritage language learners. Through these stories the "intellectual (how they learn to teach), the emotional (how they feel about teaching and learning), and the spiritual" (how and why they love to teach) were captured. The sadness and joy, questions and certainty were all apparent and can be shared with others who teach Spanish as a heritage language. The methodology of this study incorporates Riessman's (1993) view of narrative inquiry who states that research needs to have pragmatic use, or one that can be shared with the community of practice. Along that line of thinking, it is hoped that these stories add to the body of literature that Weimer (2006) refers to as personal narratives, under the heading of wisdom of practice associated with the scholarship of teaching and learning.

These educator-participants were all unique, and while elements of their stories varied, all told me the story of the challenges and the joys of teaching Spanish to heritage learners. It is somewhat ironic that while I was collecting the data, I was teaching two classes of upper level Spanish, each with a large percentage of heritage learners. Beatriz's words "I was not trained as a writing teacher" particularly rang true to me as I too struggled through the organizing and evaluating of more than five essays per student, each rewritten twice. Hence, while these teachers spoke to me about their challenges and their evolution, I frequently saw myself and my students in their words as well; in many ways, our journeys have been similar. I return to Valdés (2000) who describes the practice of teaching Spanish to heritage learners as a lack of a "coherent body of pedagogical theories" (p. 242) and mentions that there is very little empirical data to help those who teach heritage learners. While a singular "coherent" pedagogical theory may not have emerged through these stories, it is evident that these practitioners who utilize and embrace culturally responsive teaching and teach to the whole person are approaching common
ground. These narratives have contributed to my understanding of the practice of teaching Spanish to heritage learners, and surprisingly, my practice teaching Spanish as a foreign language.

While I started this research study with the opinion that Spanish speaking heritage learners would find more success in programs developed for their specific needs, the stories that I heard about the joy of collaboration and sharing with the community of learners has made me think again; the linguistic and cultural diversity of the community of learners should be seen as a resource and not an obstacle. In future classes that have both non heritage and heritage learners, I will attempt to encourage both groups to share and become co-contractors with everyone taking turns as the instructor and taking on the responsibilities of learning.

**Implications for Theory**

The primary lens that facilitated this study was Kolb (1984) and Kolb and Kolb's (2006) experiential learning theory. A branch of ELT is Fenwick's (2000) concept of situative cognition. In the previous chapter, I pointed out how the participants' learning occurred within Kolb and Kolb's six constructs of experiential learning: 1) it is a process; 2) it is relearning; 3) "conflict, differences, and disagreement…drive the learning process" (p. 194); 4) it is holistic; 5) it is a contextual process derived from "synergetic transactions between the person and the environment" (p. 194); and 6) to learn is to create knowledge. Their learning took place within the context of their classrooms with Spanish speaking heritage learners which coincides with Fenwick's (2003) idea of situative learning that takes place in a community of practice. The voices of these educators confirmed that their community of learners became the co-contractors of knowledge, and they learned from trial and error in the community - the classroom.

Wholeness and co-teaching are discussed by Pratt (1998) as essential elements present
when there is both caring and challenge between the instructor and the learner. He adds: "Such teachers are clearly committed to the whole person, that has come to them as learner, and certainly not just the intellect of the person" (p. 242). The term holistic or whole is also one of the major tenets of culturally responsive pedagogy which is the second underlying theoretic framework of this study. Gay's (2000) idea of CRT that "uses cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students" (p.29) and not just their language, can be seen in the participants' descriptions of their activities to work with the particular needs of the Spanish speaking heritage learners. Exploring CRT and whole person pedagogy through narrative inquiry are also in line with Gay's philosophy as a way to access the stories of the multicultural classrooms "Narratives encompass both the modes of thought and texts of discourse that give shape to the realities they convey" (p. 2). Brookfield (2005) has made the claim that for the most part, higher education is not about holistic education and is almost entirely focused on the cognitive and rational learning processes. In view of that thought, CRT gives educators another way to think about what goes on in their community of practice, in the university classroom, where Spanish is taught as a heritage language. The narratives gathered in this study demonstrate that holistic education does exist in the Spanish as a heritage language classroom, and the ten educators for the most part do not only focus on solely the intellectual side of the learning process. However, it must be noted that in language classes, there is always a need to study the structures and the grammar, these educators are placing that aspect of learning within an authentic context and their stories transmit both the emotional and spiritual side of the teachers as well as the learners.

The third theoretical framework that informed this study was the scholarship of teaching and learning which Weimer (2006) refers to as "practitioner scholarship that explores
postsecondary teaching and learning” (p. 2). Cranton’s expands on this concept and posits that learning about teaching occurs "overtime, with experience and maturity as [faculty] come to see teaching as a social complex problem” (p. 6). It is no surprise that this group of university faculty share both experience and maturity; the average years in the field of teaching is 21.3 years. The idea of community as an important component of SoTL is emphasized by Cranton (2009). These participants were aware of their different communities: the community of learners, the community of practice, and the community at large. While some were more concerned with their learners and their fellow HL colleagues, a few mentioned the importance of including the greater community of Latinos to their practice. But as I pointed out in the last chapter, in one manner or another, these ten participants were in some aspect involved in SoTL by reflecting on their experiences and/or seeking the reflections of other practitioners, and the complications that they reported support the idea of the practice of teaching Spanish as a heritage language is indeed a "social complex problem”.

Weimer also makes the critique that many of the articles written as contributions to recommended practice-report are not vetted and the credentials of the authors are not made known. In this study, the years of experience teaching, the manner in which the participants came into direct contact with the practice of teaching Spanish as a heritage language, and the education and degrees of these educators is noted. Weimer notes that "nothing has so successfully stood in the way of instructional improvement and enhanced learning as the content orientation of faculty" (p. 80) hence writings that deal with recommended content-report, or what would be perhaps specific grammar points, are of little use to understanding the process of learning to teach. It is interesting to note that not one of these participants specifically referred to teaching methods that treat common problems found in any language classroom. Their
experiences teaching HL learners for the most part focus on the "social complex problem" rather than the discrete grammar point. What these narratives offered me are more in line with what Weimer refers to as "reasons to commitments to teaching and those powerful connections that can occur between students and teachers" (p. 81).

Another of Weimer's (2006) views is that educators learn through "confrontation with failure" (p. 81). This idea coincides with ELT, particularly with Kolb and Kolb's (2005) theory that "conflict, differences, and disagreement...drive the learning process" (p. 194). Each of these ten educators told me about both the positive and negative experiences that they have faced in their practice teaching Spanish as a heritage language, including finding joy in a teaching moment, that spiritual moment that Palmer (1998) refers to. Yet, it seems to be the negative aspects of teaching - the conflicts, the disagreements, that potential moment of looming failure - that have given great insight to these educators. It is a way of learning – of creating knowledge - that is only achieved through firsthand experience.

**Study Limitations**

The narratives that were collected during this process are unique and the information that I gathered is not generalizable to all who teach Spanish as a heritage language. But because of the rich detail that these stories contain, this information could be useful to others that are engaged in this practice and perhaps looking for that "coherent pedagogy" or community discourse to help them. An additional limitation has occurred because of time limits for the interviews. After an hour, even the most eager to converse were ready for the interview to come to a close. Additionally, some of my participants might have been more open to conversation had we done the interviews in their first language, Spanish. However, I made the decision that all would be done in English, and unfortunately those participants who are Spanish-dominant may
not have conveyed all that they might have otherwise. For this reason, I hoped that through member checks, that problem would be resolved and any additions could be made.

**Implications for Further Research**

In this section I discuss two sides of the need for future research. I first mention what the participants have pointed out through their narratives for their own future research, and then I add the research that I believe could add more knowledge to the practice of teaching Spanish to heritage learners based on this research study.

Ana, using her sociolinguistic background, proposes doing research on the stigma that U.S. Spanish carries with it in the U.S. university classroom. She wants her HL learners to have a better idea of what it means to be bilingual. Beatriz urges more research overall in the field of teaching Spanish as a heritage language. She calls for more research to understand who our HL learners are. Enid’s HL practice centers around classroom based research as she relies on the continual feedback that she gathers from her students throughout the semester. This research informs her practice and guides her teaching. Luna intends to continue her research through the autobiographies that her HL students write and compile in order to learn more about them and their families. She is also interested in the research of language maintenance. Stella specifically mentions the need for research that investigates and explores the reciprocal intimidation felt by the Spanish speaking heritage learner and the non heritage learner.

These narratives have illuminated for me a number of areas where further research would shed more light onto the challenges of teaching Spanish as a heritage language. For example, although in this study I did not correlate the participants' areas of content or majors with the way that they teach Spanish to heritage learners, this would be of interest. Another area of future research could be the observations of these practitioners' classes to get a firsthand impression of
how their philosophies of teaching Spanish to heritage learners are demonstrated in practice. Longitudinal studies that consist of student and teacher interviews reflecting on how these classes have affected language maintenance and reconnection could be useful in determining meaningful methods and activities. Interviewing students who have been enrolled in mixed classes and those enrolled in specialized classes would be a useful way of comparing their experiences. This is an interesting debate; some of these participants in this study strongly recommend separate tracks for heritage learners while others find that the collaboration of the students is a very useful component and helps the learning process of both populations.

**Significance to the Field of Adult Education**

This study relied on a very prominent theory of adult education, Kolb's (1984) experiential learning theory. It is hoped that this research will supply a connection from HL faculty development to Dewey's (1939) notion that "all genuine education comes through experience" (p. 29). These narratives provided insight into the experiences that were part of the collective journey of practitioners that has culminated in their philosophy of teaching Spanish as a heritage language. One of the most important aspects of adult education is that the students are not empty vessels, waiting for the all knowing teacher to fill them up with knowledge. These stories exemplify that it is the experiences of the teachers within the community of learners that have taught them, not another teacher. Palmer (1998) eloquently situates this idea: "I learn that my gift as a teacher is the ability to dance with my students, to co-create with them a context in which all of us can teach and learn" (p. 72). His words bring to mind the many stories brought forth in these narratives in which the students are the teachers. Cranton (2003) echoes a similar idea of adult education: "co-learning, learning together, ensures that everyone is responsible for the learning" (p. 44).
This concept of community of practice and experiential learning is offered by Fenwick (2003) who also reflects on the role of culture and diversity within experiential learning. Although she does not mention Latino learners or issues, she does discuss the uniqueness and diverse nature of "groups identified by race, sexual or ethnic origins" (p. 59). She also mentions that "people's experiential learning is textured by their struggles to fit in with or fight dominant cultural norms" (p. 60). The diverse nature of the heritage language learners was pointed out numerous times in these narratives as was the way that their Spanish is at times considered substandard. But these stories also exposed the experiences that quite of few of these educators had in confrontations with colleagues who felt that the HL faculty (Beatriz, Luna and Magda) were not "fitting in with the norm" or rather, were not relying on the traditional grammar based way of teaching language. Hence, a double edged sword is visible as the instructors who attempt to teach to the whole person are greeted with the same sort of bias that their heritage language learners face.

Very little has been written about Latino learners within the field of adult education, hence this study provides a needed link. The literature that does connect these two areas addresses aspects of adult education that need to be present in Latino communities of learners/practice. Among these are student-centered learning and multidisciplinary curricula. For example, according to Guy (1999), who specifically discusses adult education and Latino learners, culturally responsive teaching is necessary for the "reconstruction of learners' group-based identify from one that is negative to one that is positive" (p. 12). As Jeria (1999) and Felix (2009) both posit, adult Latino learners and their linguistic variation should not be viewed as things to be "fixed". This similar idea was noted in the narratives of Alicia, Luna, Lelolai, Stella and Xavi, all who had colleagues that referred to the Spanish spoken by the heritage learners as
deficient. They oppose this linguistic bias and try to meet the needs of their Spanish speaking heritage learners.

Faculty development and how they learn to teach is also significant to the field of adult education. K. Taylor (2010) describes faculty development as a collaborative effort within the community and she builds on Palmer's (1998) idea that "knowing in community' is a critical dimension of our work" (p.65). She also connects the scholarship of teaching and learning with the diversity of university faculty in the manner that they approach their discipline and remarks: "A sensitivity to these cultural differences helps educational developers appreciate the nuanced ways in which our requests to collaborate in teaching and learning initiatives are interpreted in various disciplinary contents" (p. 63). This idea of the cultural differences within the disciplines and the university faculty who teach makes an interesting parallel with the diversity of the heritage language learners and the varied approaches that educators have for teaching Spanish as a heritage language. For example, several of the participants in this study utilized the cultural and linguistic diversity of their learners to enhance instruction through collaboration and at the same time offer more culturally responsive teaching to their HL learners. Again evident is a clash of the cultures as those teaching HL through culturally responsive pedagogy were told by the "purists" that grammar should be the keystone to the HL curriculum.

As I read and reread the narratives, the same basic tenets kept appearing that are common to both adult education and to Spanish as a heritage language. Adult education should be one that addresses the whole person as should the language classes for heritage speakers. It is not teacher-centered but rather student-centered; the teachers are the learners, and the learners are the teachers; social justice is achieved through co-construction which substantiates Cranton's notion of everyone in the classroom being responsible for learning; and finally Dewey's notion that
genuine experience is the only way to really learn combined with Fenwick's vision of learning within the situation itself and not in one's head. As the data and the narratives indicate, the philosophies of how to teach Spanish to heritage learners encompasses many of the same ideas as adult education.

**Personal Reflections on the Process**

Perhaps the most profound discovery that I have made through this study has been the fact that I no longer believe that heritage language learners will be more successful re/learning and re/connecting in classes specifically tailored to their needs. The idea of creating a community of learners that is able to share special gifts and strengths with one another has been a prominent part of a number of these narratives. I reflect on Stella's words in particular: "at some point, people aren’t the same, but you have to be able to be together and learn." These narratives have also pointed out that by working together collaboratively, the heritage learners and the non heritage learners have an enormous amount of both cultural and intellectual experiences to share. My own experiences teaching composition classes to mixed groups have allowed me to experience firsthand this kind of learning within the community of learners. Although for some of the non heritage learners, the oral proficiency of their classmates was certainly intimidating, it allowed them to experience authentic language and personal interaction. For the heritage learners, they were able to understand the immense challenge of oral proficiency that faces those learning Spanish as a second language. But being able to see all my learners as co-constructors of knowledge has caused me to change my opinion about having separate courses. This 'collaborative at times, intimidating at other times' community of learners indeed became the instructor as I became the learner. It was definitely a more challenging teaching experience for me, but it was an extraordinarily rich opportunity that dovetailed with this
research study in which my own experiences were being told and retold by these participants.

I revisit Palmer's ability to illustrate what this narrative study has been for me as well as a bridge from the previous section regarding adult education:

But I have found that telling true stories from the real world can at least encourage us to believe if real people in real space and time are doing something like this somewhere else, maybe we, in our space and time, could do it too. (Palmer, 1998, p.8).

I found real people from the real world who face challenges just like I do. Finding out how they are able to navigate these challenges allows me to believe that I too can do this. For me the process of this research study has caused me to critically reflect on the way I teach to both heritage and non heritage learners, and to think again about what philosophies of education apply best to teaching Spanish to heritage speakers. We as teachers are frequently too anxious to use the pen to correct our students rather than to reflect on what it is our students are telling us. This journey, this process, has made an indelible change to the way I view my practice and how I view Spanish as a heritage language. I have revisited my own experiences in the classroom as I listened and retold those of these educator participants. Again, I turn to Kolb (1984) who explains that experiential learning is a holistic process that involves "thinking, feeling, perceiving and behaving" (p. 31). I see my experiences in two different lights: one as my own journey as an educator, and the second as a researcher. Both are unique processes, holistic processes that have caused me to think about my practice in a different light. Through the process of this research study, I have come to acknowledge how I feel and how my students feel about relearning Spanish as a heritage language. I have acquired a better understanding about how we perceive the heritage language, and our actions or behaviors as we learn and teach. Most of all, I am grateful to what this process of reflecting on others' experiences has given me.
"Experience happens narratively…narrative inquiry is a way of understanding experience" write Clandinin and Connelly (2000, p. 19) and they extol the need to research education from the perspective of a storyteller. I have been given the vantage point of a storyteller in my journey to explore perspectives of university faculty who teach Spanish as a heritage language.
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Appendix A

Participant Invitation Letter and script

Nancy Zimmerman
183 Clearfield Road
New Providence, PA  17560
H:  717-284-3992
nsz103@psu.edu

Who is the Self that Teaches? Perspectives of Faculty as They Learn to Teach Spanish as a Heritage Language

Dear Heritage Language Educator:

I would like to invite you to participate in a research project that I will be doing in order to better understand the process and development of how university faculty learn to teach Spanish as a heritage language rather than a foreign language. I am conducting a narrative inquiry as partial requirement for a doctoral dissertation in Adult Education at The Pennsylvania State University, Harrisburg. It is hoped that your stories and narratives will give insight into improved teaching practices that adhere to whole-person pedagogy and/or culturally responsive teaching within the specific context of Spanish classes for heritage learners. I will be traveling to your university or a mutually convenient location to interview you. The interview will last about an hour or less, and I will record this with an audio recorder. Follow up questions after I leave the site will be conducted through phone and email. After I transcribe the interview, I will send you a copy for verification.

Your participation in this study is voluntary and you can decide at anytime to leave the study. All of the data collected will be confidential and your data will be identified under a pseudonym. Additionally, all raw data will be locked in a file in my home after analysis and will be destroyed after three years. I am the only person who will have access to your data.

I, Nancy Zimmerman, am the main researcher and I work as a Spanish instructor and student teacher supervisor at Kutztown University of PA. You may contact me at my home: 717-284-3992 or by email: nsz103@psu.edu If you wish to withdraw from the study at any time, please call me at my home.

Sincerely,

Nancy Zimmerman
Appendix B

Participant invitation through Special Interest Group List Serve

Spanish as a Heritage Language Faculty Research Participants Needed: If you are a university faculty member that presently teaches or have taught Spanish as a Heritage Language in either a specialized course or curriculum, I would like to invite you to participate in a research project that I am undertaking. The purpose of this narrative/qualitative study is to gather perspectives of faculty while learning to teach Spanish as a heritage language rather than a foreign language. If you would like to participate, I will be interviewing you in person. Please contact me, Nancy Zimmerman (nsz@psu.edu or zimmerma@kutztown.edu), the principal researcher and doctoral student at Penn State University, for more information.
Appendix C

Interview protocol

Participants will be asked to discuss the evolution of their teaching in response to these questions:

Why did you choose teaching as a career? And more specifically, why Spanish?
How did your own experiences as a student play a part in your decision to teach?
What was the evolution of your teaching Spanish as a foreign language to teaching it as a heritage language?
What was it like to have native speaking heritage learners in a Spanish class for monolingual English speakers?
What positive and negative influences have impacted your teaching career?
What person/s and or event/s have most influenced you as an educator?
If you could change something about the Spanish as a heritage language curriculum or teaching, what would it be?
Appendix D

Informed consent

Informed Consent Form for Social Science Research
The Pennsylvania State University

Title of Project: Who is the Self that Teaches? A Perspective of Faculty as They Learn to Teach Spanish as a Heritage Language

Principal Investigator: Nancy S. Zimmerman, Doctoral Student, Penn State Harrisburg
Spanish and Methods Instructor, Student Teacher Supervisor
Department of Modern Language Studies, Kutztown University of PA
PO Box 730
Kutztown, PA 19530
717-284-399; nzs103@psu.edu or zimmerma@kutztown.edu

Home: 183 Clearfield Road
New Providence, PA 17560

Advisor: Dr. Patricia Cranton
Adult Education Department
W351 Olmsted Building
Penn State Harrisburg
Middletown, PA 17067
pac23@psu.edu

1. Purpose of the Study: The purpose of this research is to understand how university faculty learn to teach Spanish to Spanish-speaking heritage learners.

2. Procedures to be followed: Through audio recorded individual interviews or through written response, you will be asked to describe what it is like to teach Spanish as a heritage language rather than a foreign language. You will also be asked to talk or write about the process and your development as a teacher. These recordings and written data will be stored in a locked file in my home until 1/2014 at which time the discs will be broken. Any subsequent follow up questions will be done via email, regular mail or phone. Transcripts will be sent to participants for member check.

3. Benefits: The benefits to you include understanding how faculty learn to teach, and for insight into improving the practice of teaching Spanish-speaking heritage learners.

The benefits to society include understanding how teachers learn to teach effectively.

4. Duration/Time: 2 hours total: 1 hour interview with possible two hours of follow up time.
5. **Statement of Confidentiality:** Your participation in this research is confidential. The data will be stored and secured at *the researcher’s home* in a *locked* file. In the event of a publication or presentation resulting from the research, no personally identifiable information will be shared.

*Pseudonyms for participants will be used and the university will not be named. I will be the only person with access to raw data and audio data.*

6. **Right to Ask Questions:** Please contact Nancy Zimmerman at 717-284-3992 with questions, concerns or complaints about this research. You can also call this number if you feel this study has harmed you. Questions about your rights as a research participant may be directed to Penn State University’s Office for Research Protections at (814) 865-1775. If you wish to withdraw, please contact me by phone (above) or email: nsz103@psu.edu

7. **Voluntary Participation:** Your decision to be in this research is voluntary. You can stop at any time. You do not have to answer any questions you do not want to answer. Refusal to take part in or withdrawing from this study will involve no penalty or loss of benefits you would receive otherwise.

You must be 18 years of age or older to consent to take part in this research study. If you agree to take part in this research study and the information outlined above, please sign your name and indicate the date below.

You will be given a copy of this consent form for your records.

_____________________________________________  ____________
Participant Signature  Date

_____________________________________________  ____________
Person Obtaining Consent  Date
Appendix E

IRB Approval email

From: "Mathieu, Jodi" <zjc2@psu.edu>
To: "nsz103@psu.edu" <nsz103@psu.edu>
Subject: IRB#34164 - "Who is the self that teaches? Perspectives of faculty as they learn to teach Spanish as a heritage language"
Date: Wed, Jun 16, 2010 08:24 PM
CC: Patricia Cranton <pac23@psu.edu>

Safe View

Hi Nancy,

The Office for Research Protections (ORP) has reviewed the above-referenced study and determined it to be exempt from IRB review. You may begin your research. This study qualifies under the following category (ies):

**Category 2**: Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observations of public behavior unless: (i) information obtained is recorded in such a manner that human participants can be identified, directly or through identifiers linked to the participants; and (ii) any disclosure of the human participants’ responses outside the research could reasonably place the participants at risk of criminal or civil liability or be damaging to the participants’ financial standing, employability, or reputation. [45 CFR 46.101(b)(2)]

**PLEASE NOTE THE FOLLOWING:**

- Include your IRB number in any correspondence to the ORP.
- The principal investigator is responsible for determining and adhering to additional requirements established by any outside sponsors/funding sources.
- **Record Keeping**
  - The principal investigator is expected to maintain the original signed informed consent forms, if applicable, along with the research records for at least three (3) years after termination of the study.
This will be the only correspondence you will receive from our office regarding this modification determination.

**MAINTAIN A COPY OF THIS EMAIL FOR YOUR RECORDS.**

### Consent Document(s)

- The exempt consent form(s) will no longer be stamped with the approval/expiration dates.
- The attached informed consent form(s) is the one that you are expected to use.

### Follow-Up

- The Office for Research Protections will contact you in three (3) years to inquire if this study will be on-going.
- If the study is completed within the three year period, the principal investigator may complete and submit a Project Close-Out Report: [http://www.research.psu.edu/orp/areas/humans/applications/index.asp#other](http://www.research.psu.edu/orp/areas/humans/applications/index.asp#other)

### Revisions/Modifications

- Any changes or modifications to the study must be submitted to the Office for Research Protections through PRAMS ([http://www.prams.psu.edu](http://www.prams.psu.edu)).

Please do not hesitate to contact me if you have any questions or concerns.

Thank you,

Jodi

Jodi L. Mathieu, BS, CIP

Assistant Director, IRB Operations

Office for Research Protections | The Pennsylvania State University | The 330 Building, Suite 205, University Park, PA 16802

Telephone: 814-865-7954; Main Office Line: 814-865-1775; Fax: 814-863-8699 | [http://www.research.psu.edu/orp/](http://www.research.psu.edu/orp/)

Part of this e-mail is in application/msword format

[34164 Zimmerman ICF 1001 (06-16-10).doc](34164%20Zimmerman%20ICF%201001%20(06-16-10).doc)
Vita

Nancy S. Zimmerman

Education:
University of Delaware:  MA, Spanish Language and Literature, May 1994
Millersville University: BA, Spanish and Spanish Secondary Education, May 1975

Academic Position:
Kutztown University of Pennsylvania
Spanish and Methods Instructor, Student Teacher Supervisor in Department of Modern Language Studies

Licenses:
PA Certification Instructional II:  Spanish K-12; ESL Program Specialist