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Relevance, Representation, and Responsibility: Exploring World Language Teachers' Critical Consciousness and Pedagogies

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Critical pedagogical work hinges upon teachers' critical consciousness about students' identities that constitute 'diversity' and how they are situated within systems of oppression and privilege. In this study, survey data were collected from practicing world language teachers' (WLTs) to explore their beliefs about the extent to which dimensions of students' identities played a role in their language teaching practices. Additionally, these data captured their beliefs about the extent to which teachers, administrators, curriculum developers, and schools should be responsible for addressing identity dimensions, such as ethnoracial status, gender, socioeconomic status, and faith. Results from cluster analyses indicated that teachers' orientations varied systematically: a first belief orientation locates neither teachers nor schools as responsible, and that student 'diversity' may be irrelevant to education; a second orientation locates both teachers and schools as having shared responsibility, but that some identities might be irrelevant to teaching and learning; a third orientation wherein teachers viewed some identity dimensions as more relevant to their teaching practices than others, suggesting that, although teachers may be critically conscious about identity, that consciousness may not translate to critical pedagogical practices; and a last orientation that suggests critically conscious language teachers who also endorse learner-centered teaching practices. Findings from this study illuminate new theoretical and conceptual spaces about WLTs' sense of responsibility and advocacy for both students and the ways they position their classrooms as sites of critical pedagogies. These findings have implications for teacher leaders and teacher educators as they work to build teacher capacities for engaging in critical pedagogies that examine systems of oppression and privilege in language classrooms.

INTRODUCTION

As Reagan and Osborn (2002) wrote, almost two decades ago, "critical pedagogy calls for us to re-examine not only the purposes of foreign language instruction, but even more, the hidden (and often not-so-hidden) biases about language, social class, power, and equity that underlie language use" (p. 30). Almost 20 years later, critical pedagogical practices in World Language classes, particularly in K-12 classrooms in U.S. public schools, still have the power to be transformative and to provide spaces for students to interrogate dominant notions and narratives about identity, culture, and language. Critical pedagogies, broadly, teach students about the ways that systems of power work to oppress and privilege along raced, classed, gendered, linguistic, and other identities and group memberships. Once teachers and students have the tools to identify and critique systems of power, they may then undertake a project of societal transformation.

Critical pedagogical work hinges upon critical consciousness, usually understood as "reflection and action upon the world in order to transform it" (Freire, 1993, p. 51). Before

teachers can implement and enact critical pedagogies, they must be critically conscious about the ways that educational (and other) systems and the individual actors within them, including themselves and their students, both perpetuate and disrupt societal inequity and inequality. Teachers must be able to reflect on identities (their own and their students') that constitute what is commonly understood as 'diversity' and how they are situated and shaped within systems of power, oppression, and privilege (hooks, 1994; Nieto, Bode, Kang, & Raible, 2008). They must also be able to act in ways that disrupt dominant structures and narratives within their classrooms and schools.

Scholars have long focused on the need to develop teachers' critical consciousness about, for example, racial and cultural diversity during teacher preparation (i.e. Gay & Kirkland, 2003; McDonough, 2009). Though there have been efforts to study and promote critical consciousness in the preparation of teachers of English as a Foreign Language (EFL) or Second Language (TESOL/ESL), preservice and practicing World Language teachers' critical consciousness has remained largely unexamined. In this study, I sought to interrogate practicing language teachers' critical consciousness by exploring their beliefs about the relevance of identity dimensions (e.g. race, gender, socioeconomic status, sexual identity, faith, and culture) to teaching and learning, their sense of who is responsible for addressing identity in schools (e.g. teachers, administrators, curriculum developers), and how those beliefs were related to their reported language teaching practices (e.g. didactic, traditional practices such as grammar-translation methods and learner-centered practices integrating critical cultural analysis).

In the following sections, I briefly draw from the literature about teachers' beliefs and the literature about K-12 teacher education for a diverse society to examine what teachers' critical consciousness entails.

Teachers' Beliefs and Critical Consciousness

Teachers in all content areas bring existing beliefs about the nature of teaching and learning, schools, and the purpose of education to their classrooms, based on their own experiences as students (Lortie, 1975). These existing beliefs shape and inform the way that preservice and practicing teachers construct new knowledge (Causey, Thomas, & Armento, 2000; Fives & Beuhl, 2012). Moreover, teachers inevitably bring entrenched values and beliefs to the profession as a function of the raced, classed, gendered, and diverse contexts in which we live and work. Beliefs about students and identity are implicitly and explicitly derived from dominant and majoritarian discourses about, for example, ethnoracial, gender, and linguistic identities and their intersections. Teachers' beliefs about students, identity, and power can be characterized in different ways: a colorblind/colorevasive perspective (Annamma, Jackson, & Morrison, 2017; Bonilla-Silva, 2006), which ignores white supremacy and institutionalized racism in education, its intersection with other identity statuses, and thus the competing levels of racial and cultural capital inherent in a diverse classroom; deficit views about students perceived as 'Other' than white, middle-class, Christian, English-speaking, cisgender, heterosexual, and able-bodied; beliefs about education as a meritocratic system wherein if students 'just work hard enough' they can achieve their goals (McNamee & Miller, 2009); and "an absolute democracy" or a "naïve egalitarianism", where teachers embrace the notion that 'kids are kids' and advocate for a one-size-fits-all approach (Woolfolk-Hoy, Davis, & Pape, 2006, p. 719). Implications for these belief systems include teaching behaviors that may marginalize students of Color, students of low socio-economic status, students who identify

as LGBTQ, students who are differently abled, students who are ethno-linguistically diverse, and students at the intersections of these identities. These teaching behaviors might manifest in decision-making about, for example, instructional strategies, curricular materials, and approaches to discipline and punishment in public school classrooms.

By contrast, there exist sets of teacher beliefs wherein teachers are critically conscious about issues of identity, power, and oppression, and work to disrupt and transform systems in moves towards justice and equity in education (e.g. Adams, Bell, & Griffin, 2009; Kumashiro, 2015; Villegas, 2007). These teachers approach their work from a critical lens, and are aware of the ways that dominant narratives about the 'other' inform educational systems, structures, and policies. In the classroom, critically conscious teachers reflect on and engage with:

a profound respect for the cultural identity of students—a cultural identity that implies respect for the language of the other, the color of the other, the gender of the other, the class of the other, the sexual orientation of the other, the intellectual capacity of the other; that implies the ability to stimulate the creativity of the other. (Freire, 1997, p. 307)

These dimensions of cultural identity are bound up with socio-politico-historical contexts and with the processes of teaching and learning.

Teachers' reflection about identities and power constitutes part of their critical consciousness; teachers' implementation of practices to raise their students' own critical consciousness constitutes the action we must take to work towards transformation in education and beyond. Therefore, critically conscious teachers work to establish classrooms as spaces where students analyze their place in social, political, and capitalist systems, providing opportunities for interruption, hope, and possibility (Freire, 1973; Giroux, 1997; McLaren, 1999). They work towards praxis (Freire, 1970) by reflecting and acting to counter normative educational practices and by teaching about systems of power. These teachers must engage in the ongoing work to dismantle their own deficit thinking about students and families. They also may advocate for their students and their students' families in transformative ways, including engagement in activist work beyond the classroom to disrupt oppressive systems that are bound up with education, like housing, health care, and environmental justice.

World Language Teachers' Consciousness

As previously stated, critical consciousness is defined by the capacity to both reflect and act (Freire, 1973). Though some have written about critical language teacher education, highlighting work that is done in postsecondary contexts (i.e. Hawkins & Norton, 2009), little research has been conducted to explore K-12 public school World Language teachers' critical consciousness. Previous research about World Language teachers' beliefs has focused on changes in pedagogical beliefs and instructional practices after the implementation of the National Standards for Foreign Language Learning (e.g. Allen, 2002). Studies have explored teachers' beliefs about best practices for communicative competencies and authentic material use (e.g. Bell, 2005); intercultural competencies (Fox & Diaz-Greenberg, 2006); and effective language instruction, broadly (e.g. Bell, 2005; Brown, 2009), including how differences in experience and other demographics shape teachers' beliefs about effective language teaching (Kissau, Algozzine, & Yon, 2012). These studies leave unclear the extent to which World Language teachers reflect upon the students in their classes, the cultures and power dynamics

around the languages they are teaching (Guillaume, 1994; Wilberschied & Dassier, 1995), and their actions to integrate critical perspectives about languages and cultures to their teaching practices.

In World Language classrooms, Muirhead (2009) clearly linked the importance of language teachers' beliefs about identities to a critical pedagogy of possibility. Arguing that language teachers' first need to understand themselves as cultural and political beings, language teachers' critical consciousness must extend to include acknowledgment and validation of their students' cultural and linguistic identities. Moreover, language teachers must be prepared to examine the ways that they are responsible for addressing identity and how they work to resist or perpetuate the status quo (Muirhead, 2009). Again, existing research has not illuminated the extent to which language teachers reflect upon the relevance of students' identities to their curricula and instruction, and how they might act to situate those identities in broader contexts of languages and power. Thus, in this study, I sought to examine critical consciousness by exploring World Language teachers' beliefs about the relevance and representation of identity markers to teaching and learning (reflection, as it comprises part of critical consciousness); about their sense of responsibility for addressing identity dimensions in their teaching practices and in educational contexts, broadly speaking; and how these beliefs relate to teachers' espoused teaching practices (action). A guiding assumption for the present study is that there is indeed a powerful relationship between what teachers believe and what they do in their classrooms (i.e. 'praxis', Freire, 1970).

METHODS

Participant Recruitment

World Language teachers were recruited to participate in a survey about their beliefs via listservs maintained by a department of public instruction in a Southeastern state in the U.S. Included in these listservs were all district World Language coordinators in the state, and individual World Language teachers across the state who had opted in to the listserv. I also asked school system coordinators to forward on the email (including a link to the online survey) to language teachers in their school districts. I attended a regional World Language conference to actively recruit participants by distributing flyers with links to the Qualtrics survey. Finally, I contacted former World Language colleagues in the field via email and/or telephone and forwarded them the link in order to obtain a snowball sample of participants. Participants were offered a \$5 gift card as compensation for completing the survey¹. In order to maintain participants' relative confidentiality in the study, participants were directed to an outside survey link via Qualtrics where they were instructed to enter an email address where the gift card could be sent so that no identifying information was associated with their survey responses. The primary criterion for inclusion for data analysis was that participants must have been teaching a World Language in a public school; this criterion resulted in 196 cases for data analysis.

Participants

In this study, participants self-reported demographic information about their identities. In some ways, the sample of language teachers mirrored the general teaching population: a majority of participants identified as women who were white and/or of European heritage

(75%), Latinx teachers comprised 20% of the sample, African American teachers comprised 4%, Native American/American Indian/indigenous teachers comprised 4%, and Asian/Asian American teachers comprised 3%ⁱⁱ. Seventy-five percent of teachers in the sample reported that they were of a practicing faith; Christians comprised a majority of the sample (60%). Ninety-three percent of teachers reported that they were heterosexual, and 98% reported they were able-bodied. Teachers represented a variety of target languages, including Spanish (71%), French (17%), German (5%), Chinese/Mandarin (2%), Italian (1%), Japanese (1%), with Arabic and Latin also reported. Thirty-six percent of teachers in the sample reported being native speakers of the target language they were charged with teaching. Over half of the sample (51%) were career teachers, reporting 10 or more years of experience; 17% reported 1-3 years of experience, and 32% with between 4 and 10 years of experience. Finally, 71% reported that they had completed a four-year teacher preparation program and/or master's degree in teaching (M.A.T.). The remainder completed teaching certificates or lateral entry programs.

Measures

In order to explore WLTs' beliefs about their general practice, their specific teaching practices regarding World Languages, and their beliefs about their students, I selected and employed the Teachers' Beliefs about Multiculturalism and Diversity scale (TSR-MD; Kozel, 2007; Silverman, 2009; 2010) and the Foreign Language Education Questionnaire (FLEQ; Allen, 2002).

Teachers' Sense of Responsibility for Multiculturalism and Diversity

Though instruments exist that aim to specifically tap critical consciousness across different populations (i.e. Diemer, Rapa, Park, & Perry, 2017), in this study, I aimed to explore teachers' critical awareness by asking teachers more directly about the place of identity and responsibility for addressing identity in education. The TSR-MD is a global measure designed to understand how teachers conceptualize and “make meaning of ambiguous terminology (*e.g. multiculturalism, diversity, and culture*)” and to distinguish teachers' orientations towards their responsibility for meeting the needs of diverse learners (Silverman, 2010, p. 11). Furthermore, these Likert-type items attempt to distinguish among responsibility, efficacy, and advocacy for multiculturalism and diverse student groups. Items intended to measure teachers' individual beliefs and their beliefs about schools' responsibilities for teaching diverse learners were administered in this study. There were 56 items selected for use in this study, on a six-point Likert-type scale. Teachers were asked the same eight questions about seven dimensions of diversity, including race, socioeconomic status, gender, faith, disability sexual orientation, and culture (see Appendix A).

Following factor analysis, the measure was divided into two subscales for each identity dimension (14 total subscales) regarding relevance and responsibility; each showed acceptable score reliability. See Table 1 for score reliabilities and items included in each subscale.

Table 1
Score Reliabilities for TSR-MD Subscales

| Name of scale | Alpha α | Items included |
|---------------------|----------------|----------------|
| Race-relevance | .816 | 1, 2, 4, 7 |
| Race-responsibility | .698 | 3, 5, 6, 8 |

| | | |
|-----------------------------------|------|----------------|
| Economic status-relevance | .776 | 9, 10, 12, 15 |
| Economic status-responsibility | .862 | 11, 13, 14, 16 |
| Gender-relevance | .829 | 17, 18, 20, 23 |
| Gender-responsibility | .856 | 19, 21, 22, 24 |
| Faith-relevance | .745 | 25, 26, 28, 31 |
| Faith-responsibility | .890 | 27, 29, 30, 32 |
| Disability-relevance | .743 | 33, 34, 36, 39 |
| Disability-responsibility | .785 | 35, 37, 38, 40 |
| Sexual Orientation-relevance | .890 | 41, 42, 44, 47 |
| Sexual Orientation-responsibility | .944 | 43, 45, 46, 48 |
| Culture-relevance | .736 | 49, 50, 52, 55 |
| Culture-responsibility | .811 | 51, 53, 54, 56 |

Foreign Language Education Questionnaire

Reflecting on these identities is a first step in moving teachers into recognizing their subjectivity positions and critical consciousness, but awareness of these markers or their representation in curricula and classrooms is not adequate to claim critical consciousness. Instead, it is important to also examine teachers' actions. Thus, I also sought to explore how teachers' beliefs about identity dimensions related to their reported language teaching practices. The Foreign Language Education Questionnaire (FLEQ; Allen, 2002) was designed as a Likert-type scale and intends to measure World Language teachers' espoused teaching practices (see Appendix B). During data collection, all 33 items were administered and data were analyzed from the same 196 cases. The measure was divided into two subscales following factor analysis, including those items that represented more traditional language teaching practices, rooted in didactic, grammar-translation methods ($\alpha = .931$, Sample item: 'In effective world language programs, nearly all of class time is devoted to learning the language system (e.g., pronunciation, vocabulary, grammar, spelling, and syntax)') and those that represented more progressive teaching practices, integrating a focus on communication and critical cultural analysis ($\alpha = .856$, Sample item: 'Effective instruction in culture leads to an understanding of the underlying values and beliefs of the target society/societies').

Analytic Approach

Identifying Homogenous Groups (Clusters) of Language Teachers

In order to place teachers in the sample in homogenous groups regarding patterns of orientations toward critical consciousness based on TSR-MD scores, I employed hierarchical cluster analysis. Clustering is a data analytic technique sometimes used in marketing research (e.g. Wedel & Kamakura, 1998), political science research (e.g. Filho et. al, 2014), and in the field of educational psychology (e.g. Davis, DiStefano, & Schutz, 2008; Strunk, Lane, & Mwavita, 2017). Cluster analysis (Tryon, 1939), as an exploratory method, allows for analysis of groups of cases based on survey responses (outcome variables) in a similar way that exploratory factor analysis allows for grouping of variables that seem to explain the same variance. Clustering uses algorithms to create groups of cases that are homogenous within the

group, but heterogeneous to other groups of cases in the dataset (Aldenderfer & Blashfield, 1984). Patterns of participants' responses are identified, and cases are grouped not only based on these patterns, but also based on the distance between their profiles, or Euclidean distance. Cluster analysis was employed as a person-centered analysis technique which situates the level of analysis in determining intraindividual dimensions (Bergman & Magnusson, 1997; DiStefano & Kamphaus, 2006). Clustering also takes into account that teachers' beliefs are not independent of one another; instead, teachers hold multidimensional sets of beliefs, or belief systems (Pajares, 1992). The exact number of clusters/groups of teachers was not known *a priori*, so I submitted participants' mean responses on TSR-MD subscales to a hierarchical cluster method (Ward's method) to group cases in a way such that the squared Euclidian distances (or measures of similarity) are used, but that each additional case added to the cluster creates the least amount of variance (Aldenderfer & Blashfield, 1984).

RESULTS

As previously stated, I employed a clustering process in order to identify teachers' beliefs about the relevance of identity and their sense of responsibility for addressing identity, which varied systematically. The results of the reverse scree (Lathrop & Williams, 1987, 1989, 1990) can be seen in Figure 1, which led to selection of a four cluster solution.

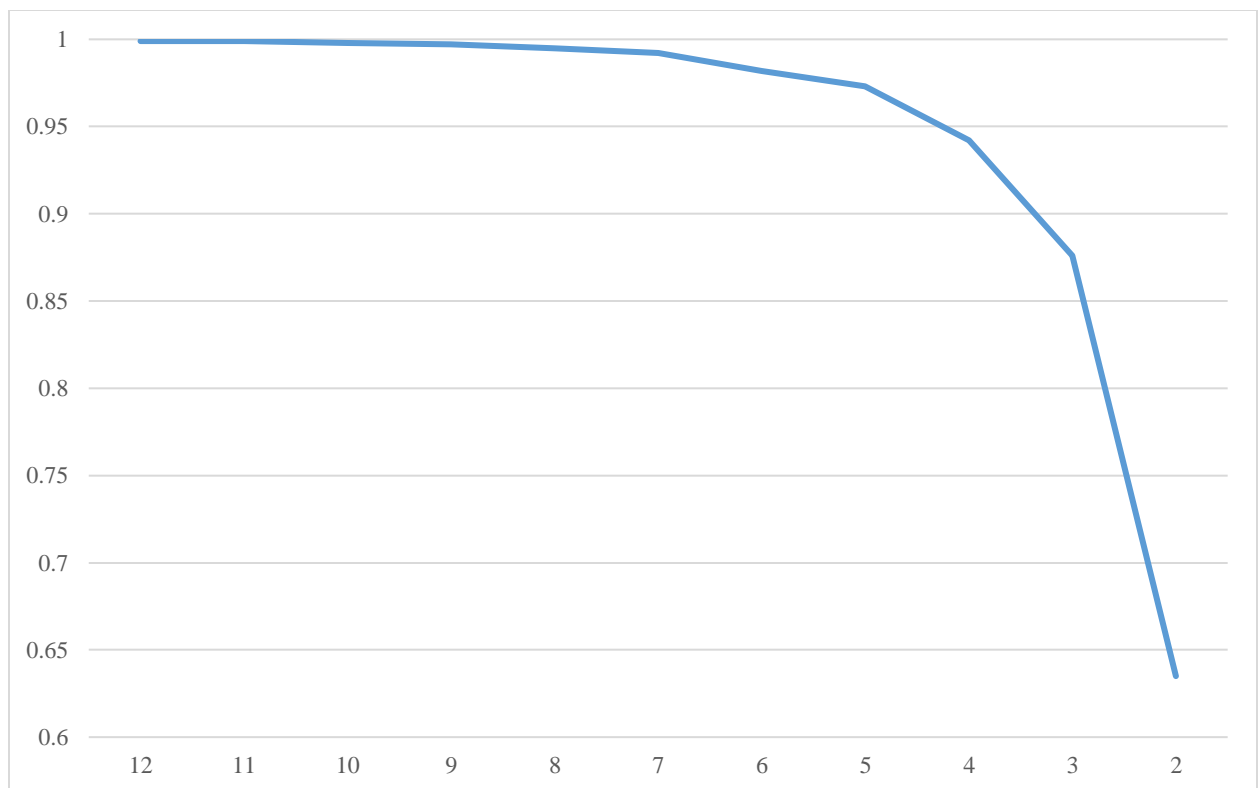


Figure 1. Plot of Unexplained and Error Variance (Vertical Axis) by Number of Clusters (Horizontal Axis)

Note. Compared means of each cluster on the subscales of the TSR-MD are plotted in Figure 2 for comparison, with descriptive statistics presented in Table 2. In order to conceptualize the clusters of language teachers, I drew from prior work on teachers' beliefs (e.g. Fives and Buehl, 2012; Pajares, 1992), the extant literature on teachers' beliefs about teaching in diverse schools (e.g. King, 1991; Sleeter, 2001), and both preservice and practicing teachers' beliefs about the nature and meaning of diversity (e.g. Kozel, 2007; Silverman, 2009, 2010).

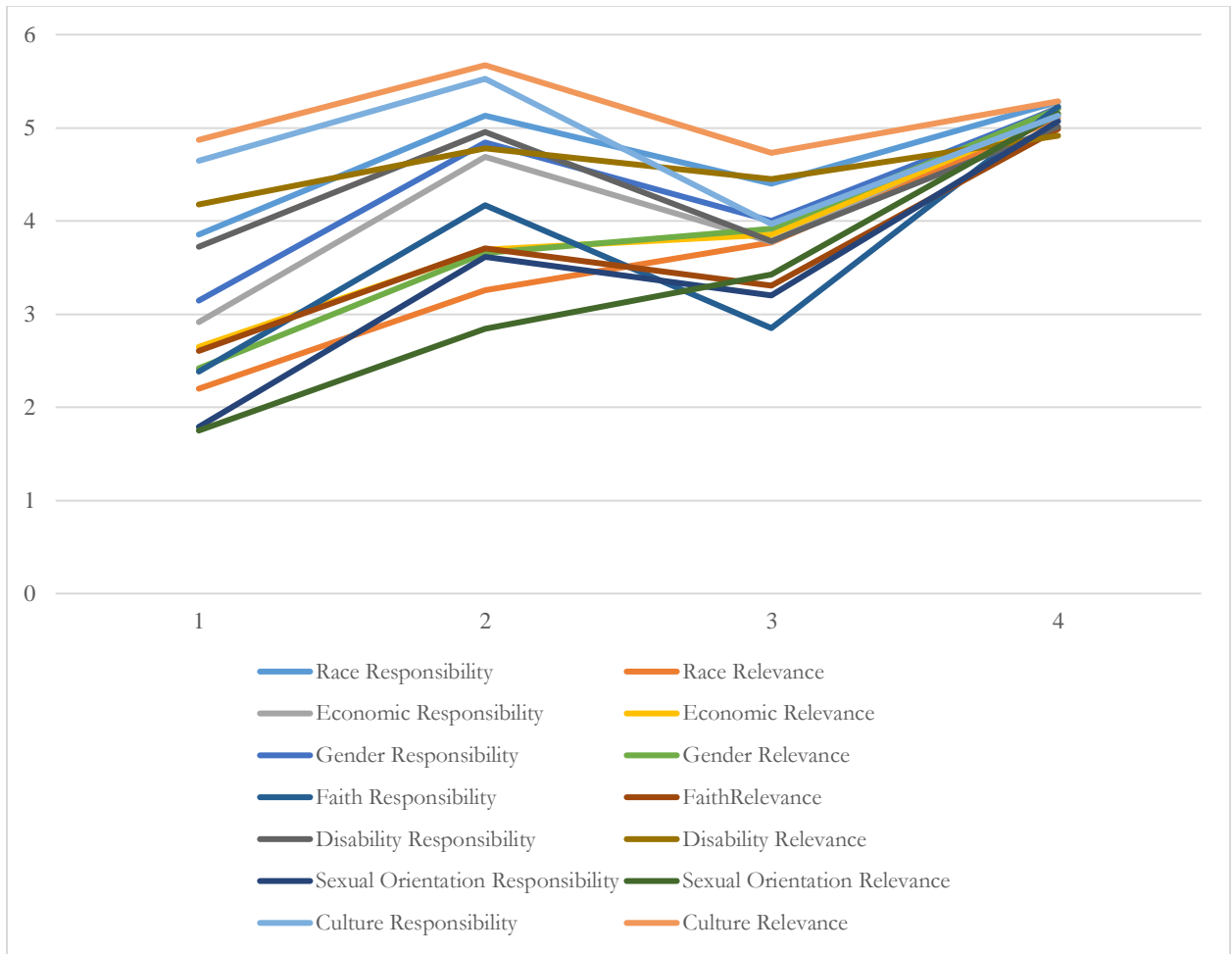


Figure 2. Means (Horizontal Axis) on TSR-MD Subscales by Cluster

Table 2
Means and Standard Deviations for TSR-MD Subscales by Cluster

| | Cluster 1 | | Cluster 2 | | Cluster 3 | | Cluster 4 | |
|---------------------|-----------|-------|-----------|------|-----------|------|-----------|------|
| | Mean | SD | Mean | SD | Mean | SD | Mean | SD |
| Race-Responsibility | 3.854 | 1.090 | 5.132 | .547 | 4.397 | .776 | 5.279 | .519 |
| Race-Relevance | 2.199 | .623 | 3.258 | .931 | 3.766 | .856 | 5.104 | .488 |

| | | | | | | | | |
|-----------------------------------|-------|-------|-------|-------|-------|------|-------|------|
| SES- Responsibility | 2.914 | .985 | 4.689 | .625 | 3.774 | .488 | 5.226 | .449 |
| SES- Relevance | 2.648 | .925 | 3.694 | .819 | 3.854 | .667 | 5.145 | .416 |
| Gender- Responsibility | 3.144 | 1.158 | 4.844 | .684 | 4.000 | .591 | 5.209 | .389 |
| Gender- Relevance | 2.418 | .903 | 3.655 | .975 | 3.919 | .582 | 5.203 | .409 |
| Faith – Responsibility | 2.382 | 1.04 | 4.168 | .774 | 2.846 | .958 | 5.226 | .449 |
| Faith- Relevance | 2.605 | .959 | 3.706 | .882 | 3.306 | .874 | 4.988 | .478 |
| Disability- Responsibility | 3.722 | .984 | 4.952 | .676 | 3.782 | .618 | 5.011 | .525 |
| Disability- Relevance | 4.177 | 1.072 | 4.781 | 1.066 | 4.451 | .691 | 4.914 | .630 |
| SexOrientation- Responsibility | 1.789 | .846 | 3.612 | 1.303 | 3.201 | .762 | 5.068 | .454 |
| SexOrientation- Relevance | 1.750 | .663 | 2.840 | .997 | 3.427 | .727 | 5.51 | .466 |
| Culture- Responsibility | 4.644 | .847 | 5.52 | .483 | 3.967 | .848 | 5.127 | .379 |
| Culture- Relevance | 4.869 | .886 | 5.672 | .430 | 4.731 | .711 | 5.286 | .491 |

Cluster 1: Dysconscious Teachers

Teachers in the first cluster reported scores that were below the mean for the sample on all subscales on the TSR-MD, except those about culture. Language teachers' in this cluster did not appear to view schools as appropriate sites for addressing any identities. Moreover, these teachers indicated that identities were not relevant to them, to teaching, or to learning; nor were curriculum developers, administrators, or schools at large responsible for addressing identity. This group of teachers may have been dysconscious (King, 1991, 2015); dysconscious teachers are unable or unwilling to critically evaluate the systems within which they live and work, including how oppression and power work in education. These teachers might be understood to ultimately preserve and perpetuate status quo outcomes in education. Further, the juxtaposition of lower scores on all dimensions of diversity with mean scores on *Culture* indicates that this group of teachers may have viewed 'culture' as something that is extraneous to their students. In other words, this group of teachers may have felt responsible for teaching about the culture(s) where their target language is spoken, but did not consider the cultures and identities present in their own classrooms.

Cluster 2: Evasive Teachers

I interpreted this cluster to be comprised of teachers who were evasive about identity, drawing from the literature on colorblindness (Bonilla-Silva, 2006) and coloremphasiveness (Annamma, Jackson, & Morrison, 2017). While teachers in the cluster indicated that they, and schools,

were responsible for addressing some identities, they also indicated race, socioeconomic status, and gender were less relevant to them as teachers, to their teaching practices, and to learning. This cluster also indicated that faith and sexual orientation were less relevant to them as individuals, to their teaching practice, and to learning. Writing about race specifically, Annama, Jackson, and Morrison (2017) assert that “color-blind racial ideology allows for a justification of inaction that propels the system of racial inequities forward. In other words, it is not that whites have trained themselves not to notice color. Instead, those in power often have ‘selective engagement with difference rather than no difference at all’ (Frankenberg 1993, p. 143)” (p. 135). This cluster of teachers appeared to absolve themselves of the responsibility for engaging with identities, including race, and power and difference in their classrooms. Teachers in this cluster may have endorsed a particular definition of ‘culture’, similar to those in the first cluster, in that culture appeared to be important to them, but that they may have minimized the identities of students in their classes and treated students’ cultures as extraneous.

Cluster 3: Conflicted Teachers

Language teachers in the third cluster reported that identities such as race, class, and gender were relevant to them, their teaching practices, and to learning. But, they reported that teachers, administrators, curriculum developers and schools had limited responsibility in addressing these diversity dimensions. Teachers in this cluster appeared to hold belief systems that may have been conflicted or incongruous, perhaps especially with respect to sexual orientation and faith as diversity dimensions. They also rated disability as relevant to teaching and learning, but reported limited responsibility in addressing disability. Teachers in this cluster may have conceptualized disability in a narrow framework rooted in policies and laws around students who are differently abled, outsourcing their responsibility to those who were charged specifically with teaching students who are differently abled.

Cluster 4: Teachers Working Toward Critical Consciousness

Teachers in the fourth cluster indicated that all identities present in the measure were relevant to them, to teaching practices, and to learning, and they also indicated that teachers, schools, curriculum developers and administrators were all responsible for addressing identity. These teachers’ scores were above the mean on all 14 subscales, suggesting that they were reflecting about identity, its relationship to teaching and learning, and the implications of the roles and responsibilities of teachers and schools in education about power and identity.

Relationships Between Beliefs and Reported Practices

After extracting and interpreting a four-cluster solution, I conducted multivariate analyses of variance (MANOVAs) to explore the extent to which teachers’ assigned clusters differed significantly, and if teachers’ critical consciousness, as defined by their cluster, was related to the specific language teaching practices they espoused, as indicated by their FLEQ responses. In other words, I used these analyses to explore the relationship between language teachers’ beliefs and their espoused teaching practices. Only 183 cases were included in this analysis due to missing data. Table 3 includes mean scores across clusters.

Table 3
Reported Language Teaching Practices by Cluster

| | Cluster 1: Dysconscious | | Cluster 2: Evasive | | Cluster 3: Conflicted | | Cluster 4: Working Towards CC | |
|-----------------------------|----------------------------|------|-----------------------|------|--------------------------|------|-------------------------------------|------|
| | Mean | SD | Mean | SD | Mean | SD | Mean | SD |
| <i>Progressive Teaching</i> | 11.732 | .559 | 11.576 | .628 | 11.970 | .692 | 13.875 | .351 |
| <i>Traditional Teaching</i> | 14.495 | .452 | 14.710 | .296 | 14.082 | .803 | 14.790 | .519 |

Results from one-way multivariate analysis of variance (MANOVA) indicated that there were significant differences among the clusters with regard to espoused language teaching practices (FLEQ outcomes), $F(6, 356) = 50.426, p < .001$; Wilk's $\Lambda = .202$; $R^2 = .798$. After Bonferroni adjustments (using a p -value of .025 to reflect the two dependent variables in the FLEQ instrument), results indicated that cluster membership accounted for approximately 19% of the variance in reported *traditional* language teaching practices, $F(3, 182) = 14.371, p < .001$; partial $\eta^2 = .194$, and approximately 72% of the variance in reported *progressive* language teaching practices, $F(3, 183) = 154.952, p < .001$; partial $\eta^2 = .722$. Scheffe post-hoc tests indicated that, with regard to teaching practices that were considered progressive, there were significant differences between all clusters except between the Dysconscious (1) and Evasive (2) clusters ($p = .531$) and the Dysconscious (1) and Conflicted (3) clusters ($p = .356$). Importantly, the cluster of teachers I conceptualized as Working Towards Critical Consciousness (4) scored significantly higher than any of the other clusters with regard to progressive teaching practices; additionally, the Conflicted cluster (3) scored higher than the Evasive (2) cluster in progressive teaching practices.

With regard to traditional teaching practices, the Dysconscious cluster (1) was higher than the Conflicted cluster (3) ($p = .003$) and lower than the cluster of teachers Working Towards Critical Consciousness (4) ($p = .026$), but no different than the Evasive cluster (2) ($p = .113$). The Evasive cluster (2) scored higher than the Conflicted cluster (3) ($p < .001$), but no different from the cluster of teachers Working Towards Critical Consciousness (4) ($p = .881$). The Conflicted cluster (3) scored lower than the Critically Conscious cluster (4) ($p < .001$). Finally, the Critically Conscious cluster (4) also scored similarly to two other clusters with regard to traditional teaching practices. This may be explained by a 'floor effect' in that there are some teaching practices, such as teaching vocabulary and grammar, which all language teachers engage in from time to time in their classrooms. Broadly, these differences in clusters suggest that those teachers who were working towards critical consciousness engaged in language teacher practices considered to be more learner-centered, drawing on practices that cultivate critical cultural analysis in their language classrooms.

DISCUSSION

The purpose of this study was to explore World Language teachers' beliefs about the relevance of identities to teaching and learning, the importance of representation of identities in curriculum and instruction, and the relationship between these beliefs and their reported language teaching practices. These results first make contributions to our broad understanding

of teachers' beliefs and practices. In this study, patterns of belief and behavior seemed to form cohesive and intelligible groups, or clusters, supporting prior research that teachers hold patterns of beliefs, or belief systems (Pajares, 1992). These results support prior research in educational psychology that teachers' beliefs are connected with their practices and that teachers' ideas about teaching, learning, and learners are interconnected (i.e. Fives & Buehl, 2012; Kumar & Hamer, 2012; Kumar, Karabenick, & Burgoon, 2015). Results from this study also support prior theorizing in language education that there are clear directions from language teachers' beliefs to practice (Arnett & Turnbull, 2007; Basturkmen, 2012; Borg, 2015).

In this study, language teachers' cluster membership was clearly related to the teaching practices they reported. Some teachers may not have been reflective about the ethnoracial, cultural, and linguistic identities that their students brought to the World Language classroom (Kubota, Austin & Saito-Abbott, 2003), treating them as irrelevant to teaching and learning. In addition, these teachers reported traditional, didactic teaching practices. These beliefs, while problematic, are understandable given long-standing and entrenched ideas that identities are to be avoided (i.e. color-evasiveness) in an effort to treat students 'equally' or for teachers' practices to appear 'neutral'. These beliefs are also understandable given the ways that language curricula and standards have been deemed Eurocentric (Guillaume, 1994; Reagan & Osborn, 2002) and 'whitewashed', without opportunities to examine, for example, racism or other forms of oppression and privilege (Austin, 2016; Ennsner-Kananen, 2016; Osborn, 2016). Curricula, standards, and teachers may present sanitized versions of culture and language (Tochon, 2011), absent from sociopolitical contexts and broader conversations about power, imperialism, and colonization (Kubota & Lin, 2009). Language teaching may also happen in classrooms absent culturally relevant approaches, where the lived experiences and knowledges that students bring to school as sources for teaching and learning (Dion, 2019), an integral part of critical pedagogies. Taken together, these results suggest two clusters of language teachers who need support in developing critical consciousness.

An additional cluster of teachers in the study also reported that students' identities were only relevant to teaching and learning if they were represented in the classroom; these teachers also reported many traditional teaching behaviors. These ideas about representation are problematic given that World Language classrooms may be perceived as white, female spaces (Corra, Carter, & Carter, 2011). Moreover, the pursuit of World Language study in public schools is regularly positioned as only appropriate for elite, college-bound students (Glynn & Wassell, 2018; Reagan & Osborn, 2002) and research suggests that students of Color are underenrolled in language classes (Baggett, 2016; Pratt, 2012). Access to language classes is often determined by academic tracks (Finn, 1998) and perceptions about students' abilities (Reagan & Osborn, 2002; Glynn, 2007; Moore, 2005; Schoener & McKenzie, 2016; Sparks & Ganschow, 1996). Thus, language classrooms are often not diverse spaces, underscoring how it may be problematic to rely on student representation as a marker of when and how to teach critical cultural analysis of ways that identity dimensions are privileged or marginalized.

Results from this study suggested that there were a group of language teachers who appeared to be reflective about the roles of identities in education, took responsibility for teaching about identities, and reported teaching practices that were learner-centered and pushed critical cultural analysis. These results illustrate language teachers' critical consciousness in that they reported to be engaging in both reflection and action. These beliefs and practices run counter to prevailing principles in public education where a 'banking' model (Freire, 1970) of education endures. When language teachers push back on this 'banking' approach to education, validating students' identities and working to raise students' critical

consciousness about systems of power, they may face various constraints, including unsupportive collegial relationships and school communities, lack of curricular and instructional resources, and a fear of parental backlash (Wassell, Wesely, & Glenn, 2019). Language teachers' work is shaped by the pressure to adopt and 'unpack' curricular standards and pacing guides, 'deposit' information, and, in some contexts, face accountability measures like standardized testing. Thus, if World Language teachers are not critically conscious, they risk perpetuating a 'banking' system wherein languages become sets of words and grammatical rules to be memorized, divorced from their communicative intentions, their speakers, their cultural attachments, from the power that shapes them, and from their situatedness in socio-politico-historical contexts. Language learning, instead, becomes a mechanism for college-going and economic and social advancement in lieu of materializing its liberatory potential. Moreover, without clear understandings of the ways that their teaching behaviors privilege and marginalize students along identity domains, World Language teachers risk enacting harmful and discriminatory practices when working with students whose identities they perceive to be 'other' than white, English-dominant, cis/het, able-bodied students.

Finally, results from this study support prior research that World Language teachers may feel unprepared or unmotivated to take up issues of identity (Baggett, 2018) and prior research that teachers across content areas often endorse colorblindness (i.e., Annamma et al, 2017) and a 'neutral' stance regarding identity and sociopolitical issues perceived to be political or partisan (Dunn, Sondel, & Baggett, 2019), such as race and racism. Previous research suggests that teachers might rationalize decisions not to address identities and sociopolitical issues in their classrooms by leaning on perceptions about student development (i.e. 'Students are too young'); administrative support (i.e. 'My principal will not let me', 'My district policy prevents...'), and parent and stakeholder backlash (i.e. 'Parents might complain', 'I might lose my job'). Thus, these results underscore the ways that all teachers need further preparation and opportunities to come to critical consciousness, rejecting the idea of neutrality and instead analyze the connections between and among language, identity, power, and oppression.

IMPLICATIONS AND FUTURE DIRECTIONS

Given that teachers' beliefs impact their teaching practices, and certain teaching practices are associated with negative outcomes for students, the interactions between and among beliefs, practice, and student outcomes are of vital importance. Often, teacher education focuses on teaching behaviors like professionalism and ethical conduct in lieu of teaching critical perspectives about structural oppression, race, gender, sexual orientation, and other identity markers. Results from this study, however, suggest that teacher education that shifts attitudes is needed. World Language teacher education is vitally important in this regard, pushing language teacher educators and language teachers to view themselves, and the schools and systems within which they work, as responsible for education in service of equity and justice.

Deemed the 'critical turn' in language teacher education, scholars have become increasingly focused on ideas about teaching languages for social justice and equity in education (Enser-Kananen, 2016; Glynn, Wesely, & Wassell, 2014; Glynn & Wassell, 2018; Osborn, 2006; Goulah, 2017; Randolph & Johnson, 2017; Wassell, Wesely, & Glynn, 2019) and drawing on critical (e.g. Reagan & Osborn, 2002) and decolonizing (e.g. Macedo, 2019) perspectives. Language teacher educators whose philosophies are rooted in critical perspectives about power and oppression posit re-imagining the role of language teachers so that they are critically conscious about their identities and their positions in power hierarchies

in order to, in turn, create opportunities for students to develop critical consciousness (Kubanyiova, 2018; Wooten & Cahnmann-Taylor, 2014). Since language teaching is an inherently cultural, moral, social, and political practice (Crookes, 2015), language teachers, then, should be prepared to understand their work as such, and to scaffold students' interrogations of systems of power. Language teachers must be prepared to reflect upon and disrupt ideas about who should have access to the benefits of language learning and to support understanding of how languages, culture, race, identity, and power are bound up. Guiding teachers to ask questions like 'who has access?' and 'who benefits?' with regard to their current educational contexts and practices are a first step towards understanding and dismantling oppression in education. Teachers must learn to understand how, for example, "darkness and language are not valued in a country that may require the completion of a Spanish-language class to graduate from high school but condemn you for speaking Spanish as your first language. This paradox is what it means for your culture to be invisible and visible at the same time" (Love, 2019, p. 20).

Further, language teachers must be supported in the development of critical teaching philosophies that translate to practice. Here, language teachers and teacher educators might look to the research literature in the subfields of teaching English as a second or foreign language (TESOL, ESL, EFL, TEFL, etc.). For example, much work has been done regarding teachers of English as a Second (TESOL/ESL) and their beliefs about the populations of students who come to their classes to learn English (e.g., Kubota & Lin, 2009). Although policies and principles that govern English as a Second Language programs in K-12 schools in the U.S. often approach teaching and learning from an assimilationist or subtractive (Valenzeula, 1999) model, or a "paternalistic" approach in the "apparent altruism" in teaching English (van Dijk, 1993, p. 95), ESL teachers have found unique ways to enact critical pedagogies and language teaching practices that empower students (i.e. Okazaki, 2005). These practices might transfer across content areas and provide anchors for World Language education focused on critical-consciousness development.

Future research should explore the ways that practicing World Language teachers work to advocate on behalf of students of Color and marginalized students in their schools, challenging dominant notions about who is deemed appropriate for World Language study. Researchers might identify exemplar teachers who push critical cultural analyses in their classrooms, both mindful of and regardless of the student identities represented in their classrooms. That is, majoritized students must also be taught to reflect and act upon the world so that they might transform it. World Language teachers who have sophisticated understandings of the intersections of, for example, education, culture, and racism will prove instructive in dismantling oppressive practices in education.

In our current education climate, where students and families are pitted against one another in competition for access and resources in World Language education (Bernstein, Hellmich, Katznelson, Shin, & Vinall, 2015), language teachers have the opportunity to push back on 'banking' education and restructure and reposition their classrooms as spaces of inclusion and critical analysis about language, power, and identity. Critical consciousness, however, must be developed beyond understandings about schools and educational systems; schools must be placed in socio-political and historical context for teachers to understand the ways that schooling is used to instantiate white supremacist cisheteropatriarchy. In this way, critical pedagogies serve as useful anchors, as do decolonizing and abolitionist frameworks. Teachers must be supported in developing critical consciousness about how education is but one facet of a society premised on oppression of some for the benefit of others. As Love (2019) argues, even the most radical and critical of pedagogies in education will come up short

if we do not also work towards, for example, housing justice, environmental justice, health care justice, queer justice, and justice for immigrants, all of which are bound up with the systems and processes of schooling.

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NOTES

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ⁱⁱ Some teachers self-reported in multiple categories, so sums exceed 100%. Descriptors are self-reports.

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APPENDICES

A. Teachers' Sense of Responsibility for Multiculturalism and Diversity Scale (TSR-MD; Kozel, 2007; Silverman, 2010)

Teachers these days are asked to assume a variety of roles and responsibilities with the increasingly diverse population of students. In the following survey, please share your perceptions of the scope of your roles and responsibilities as a World Language teacher. Please complete the survey by selecting the single response that best reflects your agreement or disagreement with each statement.

1. In general, race is relevant to me.
2. My students' race plays a role in my teaching.
3. It is my responsibility to ensure various races are represented in my teaching.
4. Race is relevant to learning.
5. Curriculum developers should be responsible for ensuring various races are represented in the content curricula.
6. Administrators should be responsible for making sure teachers address race in their classrooms.
7. Various races need to be represented in teaching only if students of those races are present in the classroom.
8. In general, schools should be responsible for addressing the differences among races.
9. In general, economic class is relevant to me.
10. My students' economic class plays a role in my teaching.
11. It is my responsibility to ensure various economic classes are represented in my teaching.
12. Economic class is relevant to learning.
13. Curriculum developers should be responsible for ensuring various economic classes are represented in the content curricula.
14. Administrators should be responsible for making sure teachers address economic classes in their classrooms.

15. Various economic classes need to be represented in teaching only if students of those economic classes are present in the classroom.
16. In general, schools should be responsible for addressing the differences among economic classes.
17. In general, gender is relevant to me.
18. My students' gender plays a role in my teaching.
19. It is my responsibility to ensure various genders are represented in my teaching.
20. Gender is relevant to learning.
21. Curriculum developers should be responsible for ensuring various genders are represented in the content curricula.
22. Administrators should be responsible for making sure teachers address genders in their classrooms.
23. Various genders need to be represented in teaching only if students of those genders are present in the classroom.
24. In general, schools should be responsible for addressing the differences among genders.
25. In general, faith is relevant to me.
26. My students' faith plays a role in my teaching.
27. It is my responsibility to ensure various faiths are represented in my teaching.
28. Faith is relevant to learning.
29. Curriculum developers should be responsible for ensuring various faiths are represented in the content curricula.
30. Administrators should be responsible for making sure teachers address faith in their classrooms.
31. Various faiths need to be represented in teaching only if students of those faiths are present in the classroom.
32. In general, schools should be responsible for addressing the differences among faiths.
33. In general, disability is relevant to me.
34. My students' disability plays a role in my teaching.
35. It is my responsibility to ensure various disabilities are represented in my teaching.
36. Disability is relevant to learning.
37. Curriculum developers should be responsible for ensuring various disabilities are represented in the content curricula.
38. Administrators should be responsible for making sure teachers address disabilities in their classrooms.
39. Various disabilities need to be represented in teaching only if students of those disabilities are present in the classroom.
40. In general, schools should be responsible for addressing the differences among abilities.
41. In general, sexual orientation is relevant to me.
42. My students' sexual orientation plays a role in my teaching.
43. It is my responsibility to ensure various sexual orientations are represented in my teaching.
44. Sexual orientation is relevant to learning.
45. Curriculum developers should be responsible for ensuring various sexual orientations are represented in the content curricula.
46. Administrators should be responsible for making sure teachers address sexual orientation in their classrooms.
47. Various sexual orientations need to be represented in teaching only if students of those sexual orientations are present in the classroom.

48. In general, schools should be responsible for addressing the differences among sexual orientations.
49. In general, culture is relevant to me.
50. My students' culture plays a role in my teaching.
51. It is my responsibility to ensure various cultures are represented in my teaching.
52. Culture is relevant to learning.
53. Curriculum developers should be responsible for ensuring various cultures are represented in the content curricula.
54. Administrators should be responsible for making sure teachers address culture in their classrooms.
55. Various cultures need to be represented in teaching only if students of those cultures are present in the classroom.
56. In general, schools should be responsible for addressing the differences among cultures.

B. Foreign/World Language Education Questionnaire (FLEQ; Allen, 2002)

Please read each statement and indicate the extent to which you agree or disagree.

1. The major curricular focus of effective world language programs is on the adopted textbook and accompanying ancillaries.
2. The ideal time to begin the study of a world language is in early elementary school.
3. The effective world language teacher provides opportunities for interdisciplinary learning. (e.g., relating the content of the world language class with that of other school subjects).
4. Effective world language instruction incorporates authentic materials.
5. Students who have learned a language other than English somewhere other than in school can benefit from taking courses in the language they have learned elsewhere.
6. The effective world language teacher uses the world language as the dominant language of instruction.
7. All students, regardless of future educational plans, can benefit from studying a world language.
8. In effective world language programs, nearly all of class time is devoted to learning the language system (e.g., pronunciation, vocabulary, grammar, spelling, and syntax).
9. In effective world language instruction, some time is devoted to teaching students how to use specific communication strategies (e.g., circumlocution, approximation, gestures).
10. Effective world language programs include opportunities for students to access a variety of technologies.
11. The effective world language teacher provides opportunities for students to explore topics of personal interest through the world language.
12. Effective language programs provide students at all levels of instruction with opportunities to use the target language for real communication, both in the school and beyond.
13. English is the dominant language of instruction in effective world language programs.
14. Effective instruction in the world language class is designed to promote the use of critical thinking.
15. Only college-bound students should enroll in world language classes
16. Effective world language instruction is related to students' real lives within the school, community, family, and peer group

17. Effective world language teachers plan instruction on how to use specific learning strategies (e.g., previewing, skimming, inferring information.)
18. The ideal time to begin the study of a world language is in high school.
19. Effective world language instruction uses open-ended activities (e.g., portfolios, demonstrations, presentations, projects) to determine a portion of the students' grade.
20. Effective instruction in culture leads to an understanding of the underlying values and beliefs of the target society (societies).
21. The primary focus of effective world language programs is on the development of vocabulary and knowledge of grammar.
22. The role of the effective world language teacher is to help students learn what is in the textbook.
23. The chapter tests that accompany the textbook provide an adequate means of assessment in effective world language programs.
24. World language study is not for students who have difficulty with learning in general.
25. There is little or no benefit for students who have learned a language other than English somewhere other than in school to take courses in that language.
26. Effective world language instruction defines and assesses cultural learning objectives just as systematically as grammatical and lexical learning objectives.
27. The study of world languages enhances only certain professions.
28. The effective world language teacher creates opportunities for learning that relate world language instruction to that which the students already know.
29. The role of cultural instruction in effective world language programs is secondary to that of vocabulary and grammar.
30. Students who have learning difficulties can be successful world language learners.
31. The focus of assessment in effective world language programs is on students' knowledge of vocabulary and grammar.
32. All students, regardless of career objectives, can benefit from studying a world language.
33. Please indicate the extent to which you are familiar with the Standards for World Language Learning: Not at all familiar / Somewhat familiar / Very familiar