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Examining critical understandings of Latino history: A review of teacher practice

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Examining critical understandings of Latino history: A review of teacher practice

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Abstract

Examining critical understandings of Latino history: A review of teacher practice

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In 1848 with the signing of the Treaty of Guadalupe Hidalgo a large portion of land that had formerly belonged to Mexico now belonged to the United States. With this land came the people who lived on it. This added a large population of Latinos/as to the United States that has continued to grow ever since. Despite their presence in the United States Latinos/as history is regularly distorted, minimalized, and omitted in the official United States history curriculum.

Using a Latino Critical Theory lens this case study examines how a Latina teacher troubles the curriculum. This study looks at both how a teacher presents a more inclusive curriculum and what compels her to do so. The primary data sources were semi-structured interviews which I chunked, coded, and grouped to create my themes. I found that the curriculum is problematic in its exclusion of minorities and women both through curriculum standards and in textbooks. Additionally, the teacher utilizes counterstories that allow her to trouble the problems discovered within the curriculum.

This study showed that once teachers have become critically conscious they will always be aware of problems within the standards and will continually search for them.

However, teachers are in need of content knowledge outside of the metanarrative to allow them to fill in the gaps they find with the official curriculum. Out of my findings I realized the need for counterstories to be made a more viable resource to teachers. This can be done in both teacher preparation programs and teacher in-services. Finally, I suggest a need for further research on classrooms that are more linguistically diverse than the one I researched.

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Introduction

Latinos/as[1] have always been present in the United States in significant numbers. After the Treaty of Guadalupe Hidalgo in 1848 a large piece of land that was formerly Mexico now belonged to the United States. This piece of land would later become eight states. This was not unoccupied land; many Mexican citizens had previously lived on this land and were now part of the United States. In 1900, Latinos/as in the United States numbered approximately 503,000 or just less than 1% of the population. As the country grew so did the number of Latinos/as. By 1970 there were just fewer than 9 million Latinos/as, which made up almost 5% of the total United States' population (Gratton & Gutmann, 2000). As of 2011 there were 51.9 million Latinos/as in the United States, up from 35.2 million in 2000. Currently the Latino/a population of the United States makes up about 17% of the total population and is now the largest minority population (Motel & Patten, 2011).

Despite the obvious demographics of Latinos/as throughout the history of the United States, our inclusion in the curriculum has been minimal at best. While Latinos/as are both holders of knowledge and creators of knowledge they are often jaded by the education system as they see their language, culture, and histories either not valued, misrepresented, or completely omitted (Bernal, 2002). For example the curriculum in Texas follows a set of state mandated standards

[1] Latino for the purpose of this study is defined not solely as a largely diverse population of people from the Latin America region but also a new force politically that has formed a collective ethnic identity. (Trueba, 1999)

called the Texas Essential Knowledge and Skills (TEKS). These state mandated standards are used to develop textbooks and state level exams and determine what each student in a Texas public high school needs to learn. After the most recent revision of the United States History TEKS there were seventy one historical figures that were included in the curriculum standards. Of those seventy one, only six were Latinos/as.

Latino/a students today see the representation of their communities in the official curriculum appearing very selectively, not as a continuous presence in the United States, and in a negative light (San Miguel, 1987).This exclusion of Latinos/as in what Apple (2000) calls the school's "official knowledge" has very real consequences. When students are not faced with the idea of racism and its impacts on our history, both distant and recent, they adapt to the idea that race is of no consequence in our current society (Ladson-Billings & Tate, 1995). Not only does this cause students to advance through the educational system thinking that race is of no consequence, but also it will tend to cause minority students to reject the narrative because they do not see themselves present (Wertsch, 1997). This becomes problematic because it forces Latino/a students to choose between accepting the narrative the school is telling them or the one that they know and live everyday but is not shown in any of the curriculum (Epstein, 2010). Forcing the Latino/a students to make this choice is forcing them to leave behind a portion of their identity as they accept the metanarrative or

push back against the curriculum and risk not doing well in school by the state's standards.

I was not aware that I myself was battling with this decision of accepting the exclusive metanarrative or wanting a more inclusive history until I began graduate school two years ago. Due to this recent critical consciousness I wanted to see what a teacher who provides a history that includes minorities and women looks like. My study looked at how a Latina teacher troubled this metanarrative that is provided through the official curriculum. Using a Critical Latino Theory (LatCrit) lens I researched both how a teacher goes beyond the state mandated curriculum to be more inclusive of Latinos/as and what compels a teacher to do so.

Literature Review

LatCrit extends many of the fundamental tenets from Critical Race Theory (CRT). Solorzano & Yosso (2001a) defines LatCrit as, “a framework that can be used to theorize and examine the ways in which *race and racism* explicitly and implicitly impact on the educational structures, processes, and discourses that effect People of Color generally and Latias/os specifically” (p. 479). By moving LatCrit from theory into practice we hope to expose the subtle forms of racism and begin to correct them (Daniels, 2011). In order to better understand LatCrit we must look back to its roots in Critical Legal Studies (CLS).

CLS was created when scholars began to examine what part our legal system had played in legitimizing the societal systems of oppression (Yosso, 2005). While CLS began to note the distribution of power that clearly made one group dominant, it also realized a need to have a legal system that no longer remained neutral. CLS scholars argue that legal neutrality benefits the dominant political power thereby legitimizing a political process that does not represent all equally (Sciaraffa, 1999). At the bedrock of CLS is “a shared rejection of the dominant tradition of Anglo-American legal scholarship” (Fitzpatrick & Hunt, 1987, p.1). However, simply rejecting the dominant legal scholarship was not enough. CLS was still largely ignoring the issue that race played within the power structure.

Out of a growing displeasure with CLS’ lack of attention to the larger structural forms of racism within the United States, a need to focus on race was

created. There are five basic tenets of CRT. First, race is a social construct and racism has become a normalized aspect of our society. Second, the current system in the United States is one that supports and protects “White privilege.” Third, CRT critiques a “colorblind” ideology because taking a neutral stance now ignores the fact that all races are not currently equal. Fourth, storytelling is utilized to trouble the metanarrative and give voice to those that have been historically silenced. Finally, is the concept of interest convergence, which says that when advancements are made for minorities and women they are made only when it also can benefit the White population (Bell, 1995; Delgado & Stefancic, 2012; Ladson-Billings 1998). While none of these tenets are new ideas it is grouping them together that becomes “a challenge to the existing methods of conducting and interpreting education research on race and inequality” (Solorzano & Ornelas, 2004).

CRT will serve as a lens to my research that helps me make sense of the issues that exist with the state mandated curriculum. The main tenets of CRT name and frame the inequities for minorities and women that exist in the educational system. Additionally, CRT offers ways to push back against these inequalities with ideals such as counterstorytelling and critiquing a “colorblind” ideology that ignores the structural forms of oppression that continue to exist.

RACE AS A SOCIAL CONSTRUCT

Race is often believed to be a set idea that has always existed and remained static over time. The definition of race is something that can and does

change in order to fit the politics of the time and our society has constructed race as a way to both include and exclude people (Jacobson, 2011). Race is not something that can biologically be explained. In fact it is an arbitrary idea used to differentiate between groups of people (Omi & Winant, 1994). Race has no biological meaning and is not based on ancestry or physical features. Instead race serves, as Lopez (2006) says, “Primarily a function of the meanings we give these” (p. 11). Race serves as a connection between historically contingent social factors and the meaning society gives to ancestry and physical features (Lopez, 1995).

This idea of race has been normalized as a mechanism to explain times in our history when the United States has overtly oppressed people of certain origins. Race has been used to explain what is said to be “biological differences” and defend slavery, critique abolitionists, and been used to justify immigration policies (Winant, 2000).

While race may be socially constructed, CRT argues it is something that is legitimized by legal actions. Decisions such as the ones against Dred Scott, Takao Ozawa, and Bhagat Singh Thind have all affirmed the construct of race and helped to normalize the idea of racism through the legal system. Even though race is something that is socially constructed by society, it is legitimized through the courts and has very real consequences (Lopez, 2006). At different times in our history a person’s racial identity determined if they could own land, vote, hold public office, or even be a citizen. For example, it was not until the

passage of the Fourteenth Amendment in 1866 that men of color could technically vote. Furthermore it wasn't until the Voting Rights Act of 1964 that they could do so without some kind of discriminatory barrier such as a poll tax or literacy test (Ladson-Billings, 2004).

A SYSTEM OF "WHITE PRIVILEGE"

The construct of race was the start of systematic norms that result in constant social reproduction and the reinforcement of "White privilege". Most deeply rooted in the systematic norms is our educational system. Whether it be in the schools funding, the attendance zones, or in the official curriculum itself, the education system is riddled with educational inequalities (Ladson-Billings, 1998). The United States history curriculum enables a sense of empowerment to White students with constant stories of heroism and triumph while marginalizing minorities through their historical representations of "subjugation and hardship" (Litner, 2004). Through institutions such as the educational system, a single race has been awarded racial privilege. Racial privilege is the notion that members of one race, White, gain certain advantages simply for being White. Whether or not the people are aware of the advantages they receive they still benefit from the system that privileges a single race (Leonardo, 2004). Tatum (1997) gives us a concrete example of what this looks like in her work. She explains that "White privilege" exists in a situation where a person of color is denied a housing establishment that is still made available to a White person. Whether or not the

White person is aware that they have benefitted from a system that has a “White privilege” built into it, they still receive benefits due to their Whiteness.

In a society giving privilege to one race, the rest of society is ranked in a hierarchy in relation to the normalized “White” race. This creates different situations where minorities position themselves as White in relation to others in order to gain some of the benefits of Whiteness (Ladson-Billings, 1998). Racial privilege is one of the norms in place to support a system of “White privilege” and has built in a failsafe to deter any people who wish to challenge this system. Any who challenge this are called crazy, paranoid, or overly sensitive. This is true especially for any White people who choose to challenge their own privilege (Bell, 2003). By painting people who fight against their own privilege as crazy or too sensitive allows for supporters of our racialized system to dismiss any efforts to combat racial privilege.

A Critique of “Colorblind” ideologies

The notion of “colorblindness” sounds great in theory and would be a laudable goal. In order to remedy an unequal system we first need color-conscious policies. People of color are still facing injustices on a day to day basis and if we do not acknowledge them we act as though they do not even exist (Ullucci, 2010). Not only does a colorblind ideology ignore the injustices faced, it also means everyone is seen as a neutral race and all others would have to conform or be excluded (Chandler & McKnight, 2009).

If there is one thing history has shown us it is that the one "neutral" race is the dominant race of the time. In the United States that would mean all other races would seemingly become invisible. Causing all other races to become invisible in a society is troublesome. As Howard (2004) found in his study of a middle school United States history classes' opinions on race relations, some students felt that "when you don't see my race, you don't see me. And if that's the case, it's like I don't matter, or I'm invisible" (p. 497). Colorblind ideologies alienate whole populations of people.

COUNTERSTORYTELLING

The dominant narrative in the United States frequently neglects minorities and women (Van Sledright, 2008). In both the curriculum and textbooks, minorities' inclusion is very selective. When they are included it comes and goes as it fits with the narrative. For example, in *America: Pathways to the Present* (2003) Latinos/as are only present in the areas of California and Texas becoming states, the Mexican-American War (where they are the enemy), minimal sections in World War I & II and briefly in the Civil Rights Era.

When minorities are included they are often shown as an exception and in textbooks are relegated to a side box, both of which minimize their importance and gives an "Illusion of Inclusion" (Heilig, Brown, & Brown, 2012). An example of this is in *America: Pathways to the Present* where Dr. Hector P. Garcia is not actually mentioned within the text itself but instead gets two paragraphs in a side

box (p. 703). The appearance in the box would seemingly give extra focus to Dr. Garcia as an important figure.

In response to this realization CRT has turned to counterstorytelling. Counternarratives (Bamberg & Andrews, 2004) and counterstorytelling are similar terms that have a social critique and resist the dominant narrative. Delgado (1989) defines counterstorytelling as a tool that tells stories of people who have historically been silenced and kept out of the metanarrative and challenges the dominant discourse. Counterstorytelling can serve as a powerful tool to help trouble the metanarrative, help to build a sense of community, and provide a sense of self-preservation for the often excluded groups of people (Tate, 1997).

Counterstorytelling can not only mend the disconnection between people of color who rarely see themselves in the curriculum but also acts as a teaching mechanism to those of other races who do not live the same experiences (Delgado & Stefancic, 2012). When counterstorytelling is used in the classroom these take a racially misrepresented curriculum and make it more culturally relevant. Counternarratives can take three different forms. First, they can be personal stories such as when a person shares their own experiences that are not aligned with the official narrative. Second, they can be other people's stories used to expose histories that are excluded from the curriculum. Finally, they can be composite stories which use various forms of data to create a complete counterstory (Solorzano & Yosso, 2002).

INTEREST CONVERGENCE

There have been numerous significant instances in the history of the United States that have been advancing us toward racial equality. However, Brown v. Board of Education, affirmative action, and dual language education help us to see interest convergence. Bell (2004) defines interest convergence as something that 1) is a movement toward racial equality that happens only when it is in the interest of the White population as well as the minority population and 2) if a policy is an effective racial remedy it can be reversed if it threatens the power of those who make the policies.

Brown v. Board of Education is an example of interest convergence because while it helped minorities in desegregating schools during the 60's- 80's. It also helped give credibility to the United States' image and their struggles against communist countries. Additionally it gave something to African-Americans who were fighting for something to come home to and feel like they were returning to a better place than they left. Finally it helped industrialize the South (Bell, 1980).

Affirmative action has benefitted people of color, but the ultimate benefactor of the policy has been White women, and "these women's ability to find work ultimately benefits Whites, in general." (Ladson-Billings, 1998, p.12) I question if with this policy we have seen it start to threaten the power structure because we are seeing more challenges in the courts. These challenges are an

attempt to get rid of the policy in favor of a more colorblind one despite the fact that we still have racial inequalities.

GOING BEYOND THE BLACK-WHITE BINARY

Overtime, the race dialogue has become a Black/White binary. Society as a whole is not simply White or Black; it is a much more complex compilation of individuals. Even within each race/ ethnic group we see a variety of groups of people. Latinos/as, while often grouped homogeneously, have vast amounts of intragroup diversity. This is not something to be ignored, but rather explored and celebrated. As San Miguel (2010) argues, we should embrace what he calls "Latinidad." "We need to move beyond the plight and struggle of single Latino groups in education" (p. 9). He argues that we need to acknowledge the intragroup diversity but also to combine the similar struggles of all the different groups that makeup Latinos/as. We need to "Embrace Latinidad" and "By 'Latinidad' I mean the study of other nationality groups whose countries of origin are the Spanish-speaking countries of Central America, the Caribbean, and South America" (p.4). When we look at the collective and individual struggles of Latinos/as we can better understand the oppression they face.

CRT largely focuses on racial oppression within this Black/White paradigm which consequently does not address issues faced by other racial groups (Trucios-Haynes, 2001; Bernal, 2002). To address the unique experiences of racism many theories such as TribalCrit, LatCrit, and AsianCrit branched out of CRT. These additional theories should not be seen as a challenge to CRT but

rather building upon CRT and head in their own specific directions to create a second generation of CRT that focuses more on issues of gender, ethnicity, language, culture, and sexuality (Davila & Bradley, 2010; Lynn & Parker, 2006).

TRIBAL CRITICAL RACE THEORY (TRIBALCRIT)

TribCrit has extended from CRT to look more specifically at issues of Indigenous people in the United States. TribCrit's primary tenet is that "colonization is endemic to society" (Brayboy, 2005, p.430). Colonization in TribalCrit is referring to the presence of American thought, knowledge, and power in society.

Another main tenet of TribalCrit is that the United States' policies towards Native Americans are rooted in imperialism (Brayboy, 2005). As Williams (1987) found when he examined early American policies toward Native Americans the policies were filled with legal concepts that allowed White settlers to rationalize their taking of lands from the indigenous people.

A third concept of TribalCrit is a "belief in and desire to obtain and forge tribal autonomy, self-determination, self-identification, and ultimately tribal sovereignty" (Brayboy, 2005, p.434). Each element of TribalCrit addresses the "legal" colonization of indigenous peoples and seeks to expose the racism inherent to American society.

ASIAN AMERICAN CRITICAL RACE STUDIES (ASIANCRIT)

Another manifestation of CRT is AsianCrit. AsianCrit focuses on the experiences of Asian Americans. Similar to LatCrit, AsianCrit scholars have experiences of discrimination based on national origin, citizenship, immigration,

and language (Delgado & Stefancic, 2012). A main premise of AsianCrit is the utilization of informal forms of oppression that support a racial hierarchy such as the myth of the model minority (Liu, 2009).

AsianCrit has a larger focus on legal scholarship than some of the other branches of CRT. Chang (1993) explains,

> An Asian American Legal Scholarship will recognize that Asian Americans are differently situated historically with respect to other disempowered groups. But it will also acknowledge that, in spite of these historical differences, the commonality found in shared oppressions can bring different disempowered groups together to participate in each other's struggles. (p.1249)

Similarly to Latinos/as, AsianCrit brings together a large variety of people and celebrates both the individuals and the similar struggles.

LatCrit

LatCrit and CRT share many tenets; however, they are very different in the sense that LatCrit addresses more specifically the issues of Latinos/as (Villipando, 2004). For the purposes of this research I will be focusing solely on two tenets of LatCrit: there are systematic forms of oppression and racism in our society and the utilization of counterstorytelling to dispel the official curriculum.

Both White people and people of color buy into the current master narrative and continue to reiterate it. An example of this is in any news story of a tragedy in White middle-class neighborhoods the story focuses on people in shock thinking this would "never happen in a neighborhood (or school) like this."

In a neighborhood or school that is predominantly lower class or minority population it is treated as though the incident is expected. The silent and assumed expectations of this to happen to one place but not another is indicative of a narrative that paints people with a low social economic status and people of color in a negative light (Solorzano & Yosso, 2002).

UTILIZATION OF THE LATINO/A STORY

One of the main things that LatCrit can do is to use the stories of people who directly contradict racial stereotypes and use the inherent agency to change the negative image much of our curriculum portrays (Solorzano & Yosso, 2001b). In sum counterstorytelling can help to "shatter complacency, challenge the dominant discourse on race, and further the struggle for racial reform" (Solorzano & Yosso, 2002, p. 32).

As we look at our history, especially the United States history curriculum, we see that Latinos/as are often marginalized, omitted, and diminished. Through the use of other people's narratives positioned alongside the current curriculum, these areas of marginalization become opportunities for resistance and transformation (Solorzano & Bernal, 2001).

SYSTEMATIC FORMS OF OPPRESSION

Many people believe we live in a post racial society. This is due in part to the narrative perpetrated by public schools today. The curriculum portrays racism as few select incidents in the past such as slave drivers, members of the KKK, or other acts of violence (Epstein, 2010). This creates an illusion that racism is not

only in the past but racism is simply a few men doing bad things. The individual completely ignores the systems in place that allow for racism to exist unchallenged (Brown & Brown, 2010). Within these incidents of covert racism, we can find the structures that are consistently ignored. Take for example the Zoot Suit Riots where many Latinos in California were targeted based on their wearing of Zoot Suits, which was popular for Latino males at the time. If this is included in class discussions purposefully excluded from this narrative is that the United States military (White servicemen) never took responsibility for the actions of its members in the incidents. Instead the military told them to avoid Los Angeles. In addition, when fights broke out between the Mexicans and White servicemen, the Los Angeles Police Department arrested the Latinos that were involved “for their own protection.” Accordingly in an attempt to reduce these incidents the Los Angeles City Council passed a resolution banning the wearing of Zoot Suits punishable by up to 50 days in jail.

The Zoot Suit Riots was just one of the incidents where the systematic nature of the racism is covered up by focusing on the actions of a few men. Today we can note anti-immigrations, anti-bilingual education, and voter registration campaigns as comparisons to the racism of the past. Using LatCrit to expose the overarching theme of systems of oppression that have been a prevalent part of the history of the United States can empower Latinos/as and work to further social justice (Yosso, Smith, Ceja, & Solorzano, 2009).

Systematic racism goes beyond actions (or lack of action to prevent racism) by the state. Yosso (2002) describes how Latinos/as portrayal in the media is often a failure in comparison to the successful portrayals of White people. A common thread amongst many movies, television shows, and news stories creates an image that leads to a deficit mindset towards Latinos/as (Valencia, 1997).

My research focuses on these two tenets as they relate to teaching and learning. The first one I focused on was counterstories. Counterstories are utilized to teach history that extends beyond what the state mandates. Teachers included these both consciously and unconsciously. They consciously include these stories when they chose to include primary documents or videos that tell histories not included in the curriculum standards. Unconsciously teachers utilize this when they share stories of themselves or family that are relevant to the lesson but historically have been excluded. I used counterstory as part of a lens with which I made sense of the ways that a teacher troubles the curriculum.

Counterstories can expose the second tenet I focused on, systematic forms of oppression. They can be used to show that incidents of racism in the past are more than the acts of a few men. For example, showing how the responses to the Zoot Suit Riots were directed mainly towards the Latino Zoot Suiters showed that not only were the attacks during the riots racism, but the systems that allowed them to happen were racist as well. By making the students aware of stories such as the Zoot Suit Riots they are exposing the educational

system and the official curriculum as a form of systematic racism. Looking at how and why a teacher decides to expose these systems that oppress minorities and women will be a focal point in my research.

Methods

This qualitative study examines how a Latina teacher of a late arrival immigrant class uses her critical consciousness of the exclusion of Latinos/as to trouble the official United States history curriculum. More specifically the study evaluated her pedagogically practices through a LatCrit lens to not only what choices are made but also why she makes these choices. I employed a case study methodology to best understand the process taken by the teacher rather than the outcomes it has on the students (Merriam, 1998). I wanted to see not only how a teacher that troubles the curriculum looks in practice but also discover the teacher's reasoning behind her pedagogical decisions.

The study was conducted at Oakridge High School (pseudonym). Oakridge High School is a high school located in the southern part of Austin and had an enrollment for the last academic year at over 2,700. The race/ethnicity makeup of the school is 7.4 % African American, 77.3% Hispanic, 11.3% White, and 4% other (http://wgisprd.tea.state.tx.us/SDL/TextMode.aspx). Within the school I identified a Latina teacher, Ms. Alcala (pseudonym), because she worked in a sheltered classroom with late arrival immigrants and was willing to disturb the narrative that is created by the official curriculum. Ms. Alcala is in her sixteenth year of teaching, with the last six spent at Oakridge High School. She was bilingual (Spanish and English) and has an undergraduate degree in social studies education and a Masters degree in Bilingual Education. Ms. Alcala teaches sheltered language instruction classes for late arrival immigrants in the

subjects of World Geography, World History, and United States History. Sheltered language instruction both provides grade-level content knowledge and promotes the development of the English language for English Language Learners. For my study I focused on her United States History class. This class is made up of eight students, six females and two males. All of the students in this class have come to the United States from Mexico within the last six years and were at an intermediate or higher on their most recent Texas English Language Proficiency Assessment System (TELPAS) evaluation.

My research was conducted in the spring of 2014 through three main sources. First, I went to Ms. Alcala's class to observe her teach for three different class sessions with audio recording of each observation. The first observation lasted about an hour and a half and was split in two parts. The first half covered the history of Latinos in World War II through videos of Latino soldiers telling their stories and primary documents such as a poster with instructions for the internment of the Japanese in World War II The second half told the story of Felix Longoria and the Longoria affair once again through a combination of video and primary sources (See Appendix A for World War II and Felix Longoria lesson materials). The second observation took approximately an hour and was a lesson on the Zoot Suit Riots that contained newspaper articles as well as video of a Zoot Suiter telling his story. (See Appendix B for Zoot Suit Riot lesson materials). The final observation was forty-five minutes and included a brief overview of the two previous lessons and a writing prompt for the student to say what they

thought the story of Latinos during World War II was based off the lessons and primary sources provided in them.

Second, I conducted two semi-structured interviews of Ms. Alcala. The first interview focused on biographical information of the teacher and students, the role of race in curriculum, distortion of history within the curriculum standards, how the teacher troubles this curriculum, and the role counterstories play in her troubling the curriculum. The second interview lasted approximately forty five minutes and was focused on specific questions from my observations and to member checks my analysis of the first interview. The artifacts that I obtained from the class to verify that my interpretations were correct representations of the teacher's thoughts (Erlandson, 1993). Both of the interviews were audio recorded and transcribed. Finally, I collected various artifacts from the class in the form of primary sources included in the lessons, PowerPoint slides, the TEKS, textbooks, Austin ISD MAPS, work sheets, and writing samples the students filled out within the lessons of my study.

I manually coded transcripts of interviews and analyzed them as Miles, Huberman &Saldaña (2014) suggest by noting patterns and themes, arriving at comparisons and contrasts, and determining conceptual explanations of the case studies. For example, as I analyzed my interviews with Ms. Alcala I begun to realize that she used stories of herself, her family, and others that troubled the curriculum. I noticed this as a utilization of Delgado's (1989) counterstories. The

patterns, themes and comparisons of interview, observation, and artifact data lead us to the findings included in this paper.

My primary data sources were my interviews with Ms. Alcala. I used triangulation procedures to verify that my findings from the interviews were consistent across multiple sources of data (Erlandson, 1993). For example, I compared things that Ms. Alcala said she did in interviews to my observation notes, audio recordings of the lessons, and to lesson materials to ensure that I had comprehensive data to support my claims.

Results

My research focused on a United States history teacher that troubled the official curriculum. More specifically, looked at the pedagogical techniques used and the though process behind using them. After analyzing my data three themes emerged. First, the official 11th grade United States history curriculum clearly serves to marginalize, oppress, and omit the experiences of *others*. In this particular case study of a sheltered instruction United States history course, the presentation of an inclusive curriculum disrupted the typical hegemonic function of a curriculum (Apple, 2012). Second, Ms. Alcala utilizes counterstories (Delgado, 1989) to trouble the curriculum and provide histories that students of color can find more inclusive. The counterstories were juxtaposed in contrast to the majoritarian tales that typically define the technical curriculum (Cornbleth, 1985). Third, the sheltered language classroom presents some unique linguistic and content for both the teacher and students. Considering the community of wealth within the classroom, several explicit efforts were taken by the teacher and student in their sense making.

Problematic Curriculum

The first emerging theme is that the United States history curriculum, both official standards and textbooks, does not treat everyone equally. There is an obvious marginalization of the history of Latinos/as within the curriculum that often excludes the contributions of others. Out of this larger theme three subthemes emerged, first, through the process of creating curriculum standards

has created an set of state sanctioned standards that is excludes Latinos/as. Second, there is a distortion of the history of Latinos/as in textbooks that does not properly teach their role throughout United States history. Third, the teacher reveals a consciousness that is able to expose these inequities of the curriculum standards and textbooks and makes a conscious effort to expose these inequities to her students.

Curriculum Standards

The TEKS, like other curriculum standards, often require that students know specific people and events that have contributed to the United States history. However, as Ms. Alcala brought up during one of our interviews, "the names are not always Latinos." These historical figures who have reached the curriculum standards are those who have been deemed to have had a "significant impact" on the United States history by the Texas State Board of Education (SBOE)[2]. By limiting the "significant impact" of Latinos when discussing important figures, "the state" (Williams, 1959) distorts history into one that includes little to no Latinos/as who have made a "significant impact" on the history of the United States.

In one of our interviews Ms. Alcala discussed a conversation she had with her students about the TEKS and what the state says they need to know. She

[2] While the SBOE has the final say in the curriculum standards they are at the end of the process. First teachers create standards and send their recommendations to a government appointed group that is restricted from having too many teachers who makes their own edits. (Salinas & Reidel, 2007) Once they have made their edits it is sent to the SBOE for final revisions. It is within the second and third step where the voice of teachers is removed that we begin to see a manipulation of history.

recalled telling them, “I always tell y’all about the standards and this is what the state of Texas said. The state of Texas doesn’t say you have to know who Felix Longoria is…the state of Texas doesn’t say you have to know about Latinos in World War II.” Her conversation with her students and her own reflections reveal her understands of the exclusion of Latinos/as from the curriculum standards.

The marginalization of Latinos/as in the curriculum standards is also shown when the specific curriculum standards are examined. For example, the United States history TEKS 7(G) states that the student must

> explain the home front and how American patriotism inspired exceptional actions by citizens and military personnel, including high levels of military enlistment; volunteerism; the purchase of war bonds; Victory Gardens; the bravery and contributions of the Tuskegee Airmen. The Flying Tigers, and the Navajo Code Talkers; and opportunities and obstacles for women and ethnic minorities

Standard 7(G) highlights America’s greatness (e.g. American patriotism, exceptional actions, volunteerism, etc.) which serves to emphasize the progress our nation has made but in no way notes the racism, classism, and sexism that our nation has and continues to experience. Though at least two communities of color are noted (e.g. Tuskegee Airmen and Navajo Code Talkers) nowhere in the standard is any explicit mention of Latinos/as. In this sense there is an assumption that they made no “contributions” or showed any “bravery” during World War II.

In the second example from the TEKS we see a distortion of history in examples such as United States history standard 9 (C) which requires students to “identify the roles of significant leaders who supported various rights movements, including Martin Luther King Jr., Cesar Chavez, Rosa Parks, Hector P. Garcia, and Betty Friedan” and 9 (G) which requires that students be able to“ describe the role of individuals such as governors George Wallace, Orval Faubus, and Lester Maddox and groups, including the congressional bloc of southern Democrats, that sought to maintain the status quo.” There is a grouping of people of color and women that isolates their contributions and restricts their roles throughout history. In addition, the students are only required to identify rather than analyze these historical figures. A second part of the standard groups Southern segregationist and diminishes their racism as simply “maintaining the status quo.” As a result you contain and diminish the contributions of people of color (including Latinos/as) and women in addition it normalizes notions of segregation and racism by including these historical figures as maintaining/ protecting status quo.

Similar to Litner’s (2004) findings, the marginalization of African-Americans and Native Americans in curriculum allows for White students to “feel empowered through repeated reminders of triumph and progress” (p. 30). Simultaneously African-American and Native American students “may feel marginalized through historical representations of subjugation and hardship” (p.

30). The curriculum standards that are analyzed above marginalize Latinos/as while positioning White figures at their worst as trying to maintain a “status quo.”

Textbooks

In addition to the marginalization that the curriculum standards represent there is also a misrepresentation in the textbooks of Latinos/as. These misrepresentations of history have made their way into the official curriculum because, as Ms. Alcala pointed out in an interview, “I do go off the book because I mean those are our resources.” Having the textbooks as a mandated resource for teachers serves to legitimize the curriculum even further which many see no problem with. Consequently teachers have both a curriculum and a textbook that deliver the same messages regarding that Latinos/as and other people of color and women did not make significant contributions to United States history.

However, Ms. Alcala also troubled representation of Latinos/as in the textbooks when she said, “What’s written in the textbook is only one person’s view of that history, and there can be other histories that we may not agree with or we may not like but you still got to know that.” She believes the perspective that the textbooks show is exclusive of minorities and women. Moreover she also believed that it was important to include the perspectives of others.

I found that generally in the textbooks Latinos/as are rarely present and when they are it is a purposeful misrepresentation of their history. For example in Prentice Hall’s (2003) *America: Pathways to the Present*, one of the approved textbooks for 11th grade United States history classes, two chapters or 68 pages

are devoted to World War II. In this section approximately three fourths of one page covers Latinos/as. Within this limited inclusion there is a large distortion of the role Latinos/as played in the war. The section begins with a brief sentence that acknowledges the discrimination faced by Latinos/as during the war. However, the remaining text makes the war sound like a savior for the Latino/a population. It mainly mentions how many jobs were opened during the war for people that previously not been able to work in these fields. For example, “By 1944, about 17,000 Mexican American citizens and Mexicans working in the United States held jobs in Los Angeles shipyards, where none had worked three years before” (p. 625). By focusing in on the positive aspect of increased jobs it gives the impression that the war was largely beneficial for Latinos/as and a period of prosperity. By diminishing racial discrimination and emphasizing economic opportunities (e.g. “where none had worked three years before”), the textbook like the curriculum once again intentionally mislead the learner.

In addition to the distortion there was also a reduction of Latinos as a complex group to only Mexicans and Mexican Americans. For instance in the section of *America: Pathways to the Present* titled “Diversity in the Armed Forces” the lone mention of Latinos is “More than 300,000 Mexican Americans served their country, primarily in the army” (p. 595). While it does include Latinos/as, it ignores the large intragroup diversity that is essentially in truly understanding the Latino/a community. As San Miguel (2010) indicates in his

work on Latinidad it is incredibly important to recognize and acknowledge the complexity of the Latino/a mosaic.

Critical Consciousness

The third subtheme is Ms. Alcala has a critical consciousness of the exclusions and inaccuracies of Latino/a history mentioned in the first two subthemes (McLaren, 1995). In this sense she is not only aware of the powers and ideologically driven mindsets that are inherent to the official curriculum (both the TEKS and that state adopted textbooks) but also a desire to expose those problematic histories. Ms. Alcala explained, “Being a Latina and never learning the other side of that” compelled her to be open with her students about how the textbooks and curriculum standards are dismissive toward Latinos/as. She expressed a want to give the students a more inclusive curriculum than the one she received growing up.

The desire to expose the problems with the curriculum to her students was evident within my observations of her teachings. Within the first five minutes of my first observation a student brought up Texas history and asked about the stories of Sam Houston and the Alamo. Her response to this was to point out how many Mexicans were caught in the middle of the battle for “Texas Independence” and lost their lands out of it. But what story you get out of this, she stated, “depends on whose side of the story are you on… if you go down to San Antonio the story is going to be completely different.” Related to the work of James Wertsch (1997) Ms. Alcala was aware that her students doubted the

historical narrative. They had mastered but resisted the traditional story. Pointing out the multiple perspectives or fundamental flaw of a story was not an uncommon occurrence from my observations of Ms. Alcala.

Later on that day during the lesson she brought to the class's attention some of the exclusions that exist in the curriculum standards. When she went over the number of Latinos that fought in World War II and how many of them were awarded the Medal of Honor she said, "Who did we talk about receiving the Medal of Honor that we have to know? …Alvin York, so we have already heard of someone receiving the Medal of Honor and was he Latino, was he African-American? No, but we have to know he received the Medal of Honor because he is in our state standards." She was making her students aware that the curriculum standards require you know Alvin York's name as someone who was awarded the Medal of Honor but they neglect the brave Latinos (and African-Americans, American Indians, etc.) that were awarded it for their actions in World War II.

When asked during an interview about what inspired her to bring up issues such as the one with Alvin York but not people of other races being awarded the Medal of Honor, she explained that, "Even today in 2014 you know these documentaries are being made and movies being made but when you see the people up there it doesn't look anything like you." Here Ms. Alcala is pointing to the enduring presence of racism experienced by Latinos/as and others (Saye

& Brush, 2004). The omission of Medal of Honor winners is not only committed within the curriculum but also within other mainstream medias.

Another reason that Ms. Alcala has chosen to expose these inequalities is because “it helps them see just how school is.” By showing the wide spread nature of inequality she bridges the gap between the lived experiences of the students and *the* history in the mandated curriculum. Though Ms. Alcala works within the school system and certain boundaries she continues to point out the inequities. She explained, “You need to know how to play the game. And hopefully that when they go on to either ACC or a university or wherever they choose they have that in them.” By troubling the curriculum for herself and her students, she has two goals in mind. First they are learning to succeed within the Texas public school system, and second they are also learning a history that is not marginalizing them or relegating them to one specific era in history.

COUNTERSTORIES FILL THE GAPS

The second theme that emerged was Ms. Alcala’s skillful use of counterstories. Counterstories according to Delgado (1989) are stories that give voice to histories that have been silenced. In the case of Ms. Alcala these counterstories follow a similar typology to Solorzano & Yosso (2002). However, these counterstories take on a pedagogical utility that are instrumental in disrupting the dominant narrative and in providing other histories for Ms. Alcala’s students to appreciate. First, she utilizes stories of her own experiences to show the “other” side to history and connect it more directly to the students. Second, in

addition to her own experiences, she brings in the experiences of her family that shows the depth and existence of racial issues across multiple generations. Third, she uses the stories of other people whose experiences have been historically silenced within the curriculum.

Stories of Self

During one of our interviews Ms. Alcala emphasized her positionality in relation to the students. First, she acknowledges that she was born in the United States and does not have significant ties to Mexico in terms of relatives or frequent visits. Secondly, she is Latina and shares an ancestral connection to the students. She explained,

> You got to understand as being a Latina in the United States and what it is like and so I always try and make those connections. I am always making sure that I try to make as many connections as I can.

Here Ms. Alcala is drawing upon her identity as a Latina, her insiderness (Banks, 1998), to make vital connections between herself and the students she has the opportunities to work with. These are deliberate racial connections.

One might argue that Ms. Alcala is aware that the late arrival immigrant students do not see a connection between the history being taught to and their own histories. Her awareness comes because she has had similar experiences growing up as a Latina in the United States. “I always talk about my experiences of race and growing up here in the United States as a Latina.” Ms. Alcala utilizes those stories where race has impacted her life to provide a counternarrative to

the students and show the “other” side of our history that often is omitted from the curriculum. (Wertsch, 1997)

A good example of how she uses stories about herself to highlight the connections of experiences is one she told regarding her Spanish fluency. Though Ms. Alcala is Latina she is the first to tell you her Spanish language is not as strong as she would like it to be. She explained to her students, “Look at my dad that is why they didn’t teach us Spanish, because they got hit. So are you going to teach your kids Spanish if you are getting hit every day? No.” This story puts a real life experience behind an issue of structural racism and English only laws where students were not allowed to speak Spanish in public school classrooms. The structural racism revealed in the story is one that does not appear in the curriculum standards and yet one that Ms. Alcala is willing to share with her students.

Family Stories

In addition to using stories of her own experiences, Ms. Alcala brought in stories of her family’s experiences. The expansion to her family’s experiences shows the enduring experiences of racism for Lationos/as if not the composite nature of these stories of racism. Making connections between the past and present shows the issues of race and racism as something that is continuous and not only as isolated incidents of our past. She uses these stories to also remind students of how over time there can be some change. “They might not see that now because like here we are speaking Spanish, but I need them to understand

what it was like for people before that." As Ms. Alcala notes a need to understand not only current forms of oppression but the past ones as well.

The family stories of experiencing racism were ongoing. For example, when the students were shown through a video the infamous sign "We serve Whites only not Spanish or Mexicans" Ms. Alcala was quick to tie this back to her family experiences. She told the class, "My family you know worked in the fields and they had to go up there and they saw the sign. You know they weren't allowed to go in certain places." Not only are these episodes of racism rarely explored in classrooms, but the sign and the story that are merged together put a face to the experience of racism that the students can identify within history.

One of the more poignant points that Ms. Alcala shared with me in an interview included a recent family discovery. She had recently been given a photo of a relative who served in World War II. Her own family was curious about the identity and details of the photograph, but she had every intention of bring the photograph into class to share with her students. Her purpose was clear. She not only was able to capture the racism of the past and the reactions of her family but she also wanted to promote their participation in American society, including their brave and patriotic duty as members of the military. The photograph represents yet another family story and a deliberate counternarrative that situates Latinos/as in multiple ways in the telling of American history.

Historical counterstories

In many ways the entire collection of primary sources represents a counterstory in which Ms. Alcala's students were able to examine the complexity of Latino history during World War II (Salinas, Blevins & Sulivan, 2012). However, in the strictest sense the videos that were used within the lesson present a cohesive story if not a cohesive counterstory. The first two videos are brief but include the voices of Latinos who fought in World War II. In the next video a Zoot Suiter tells his story of the Zoot Suit Riots and living in Los Angeles in that era. The final video presents multiple perspectives to the Longoria Affair.

She explained her rationale for presenting the videos. Ms. Alcala explained, "We are going to fit that in here… I think it is important that you understand the history." While she is showing the stories of these men as examples of histories that are often left out of the curriculum, it was clear that these connected with the students. I observed their enthusiasm towards these video stories. One example of this is when the bell rang for the second lesson the Longoria Affair video was not finished and some students wanted to stay after the bell to finish watching the video. More importantly of the eight essays I gathered all noted the importance of these stories.

A Unique Classroom

The final theme that emerged from my research analysis is that a sheltered language instruction class of late arrival immigrants presents a unique opportunity for a social studies teacher. First is the obvious challenge of

academic language acquisition. Arriving in this country after the age of 14 and possibly interrupting learning situations students in a very vulnerable place in which teachers must work to ensure that they acquire not only content but the means by which to make sense of this content (e.g. English). With having to express their knowledge in a second language while they are learning English becomes a deterrent to the students showing what they know. She has noticed this challenge with students as she noted,

> They were starting to get frustrated because they were able to express themselves beautifully in Spanish, but when it came to English and making those connections to Spanish they were having such a hard time because I could feel the frustration.

She was noticing that having to express themselves in a language that they were still learning was a difficult challenge and was beginning to frustrate the students.

There are obvious pedagogical practices that therefore become essential in sheltered language social studies classroom. Second, regardless of the demand to acquire English in a short and compressed period of time, late arrival immigrants do possess a great amount of knowledge that should be accessed. Third, and probably most intricate is the absence of a dominant narrative within the students' knowledge base. This is not to say that students do not have some understanding of a race narrative but it is to argue that much of the American narrative is missing from their understandings.

Teaching history to emergent bilinguals

The entire makeup of the class is late arrival immigrants who are coincidently all from Mexico and speak Spanish. The students learning English as well as content can create a distinct challenge because as Ms. Alcala said, “the hard thing for them is putting it in English.”

Ms. Alcala has always noticed that this frustration was resulting in her students becoming disincentivized to participate in discussions. She noted that,

> They would kind of just shut down because I would ask a question and they wouldn’t say anything because they knew I was going to say I need you to say that in English for me. And they were just like okay I know it in my head and I got this beautiful answer but I can’t get it.

Pablo’s (pseudonym) responses to open ended questions require our attention. For example it was common for him and other students to simply list related terms or phrases such as, “getting beat up”, “killing a white sailor”, and “scared and betrayed.” While on one hand Ms. Alcala used several instructional strategies and visual primaries (as opposed to text laden), the end result was not lengthy or in depth responses.

I would not argue that evidence of language acquisition was absent. In my observation I noticed that in their discussions the students were able to give detailed answers, however, in their writing the answer became shorter and simple. For example in the response to the essay prompt Maria’s (pseudonym)

response was “I think the Latinos during the time of World War II. They were discriminated, humiliated, and mistreated against just for being Latino and how they looked.” Though it is clear that Maria understands overall the experience of Latinos/as, her short response does not meet the typical requirement of an essay nor the expectation of deeper or more detailed answer. Teachers that have the opportunities to work with second language learners have to contend with students who are struggling with both content and language.

Importantly when primary sources were in Spanish students were able to capitalize on their native language. For example there was a poster that advertised a G. I. Forum meeting in 1949. Written in Spanish, this primary source generated much discussion and response. In utilizing a primary source written in Spanish, Ms. Alcala was able to leverage students’ linguistic talents.

A Space to Show They Know

With the challenge of expressing their knowledge Ms. Alcala took great care to create a space in which students could demonstrate what they know in the language they know best (Szpara & Ahmad, 2007). She realized that they needed the opportunity to express themselves fully so that she could delve into deeper discussions. She noted, “They were too worried too much about trying to translate and trying to get it correctly that they were missing out on all that higher level stuff, and this semester I was like no I want them to.” In this sense she allowed Spanish and English to coexist. Similarly she would regularly switch

between speaking in Spanish and English with the students. In fact she never had any restrictions on what language they spoke in class.

Unequivocally Ms. Alcala has decided that the space for learning United States history may be bilingual:

> I felt like I need them to get that opportunity to show me they know more, because I knew they did too like they would tell me in English and it would just be like well 'he was sad' or you know just like a real simple sentence. And so that's where I allowed them to tell me in Spanish now because then when they tell me in Spanish it was like you know the whole thing.

This kind of language flexibility was a positive opportunity for the students from Ms. Alcala's perspective. She added, "Now I am getting it because I can express it. I am learning it, I am able to express my ideas in my native language and I can make the connections." It is important to note that Ms. Alcala is bilingual and therefore able to afford her students this kind of space.

Lack of exposure is Beneficial

Finally, there is one part of this classroom that Ms. Alcala felt was beneficial to her students. She believed that their recent arrival to the United States gave them a lack of exposure to a deliberately inaccurate history that the official curriculum presents. The lack of this exposure made it easier to present alternative, more inclusive forms of United States history. While they do come into the class with knowledge already, it is not the preconceived notion about

history that is formed by students that grow up going through our educational system.

As noted earlier in my findings the TEKS have a distorted and exclusive history that students grow up learning here in the Texas. However, as Ms. Alcala brought up, “in Mexico you don’t have that issue per se.” Mexico has race issues of its own; however, it is not the same as the issues in the United State. Once the late arrival immigrants enter into the United States educational system they only know whatever of the narrative is presented to them from that point on. When asked about if she thinks being new to United States history as the state tells it is beneficial to she responded that, “it’s good because I can show like hey this is what people say or look this is the other side to that.” She believes that not having previous exposure to the metanarrative benefits the students because she can simultaneously give counterstories along with the state mandated curriculum.

She is able to present multiple perspectives to history while creating minimal cognitive dissonance within the students, making them more immediately receptive to the various sides of history. I noted in my observation that unlike the students who have grown up with a metanarrative that is largely exclusive towards Latinos/as, these students immediately not only accepted the history being told but also seem to connect to at least part of these histories. Ms. Alcala made similar statements in one of our interviews. She said, “they don’t have those other histories that we had so I almost feel like I got an open mind.”

She believes that these students are more open minded due to the fact that counterstories presented do not contradict their existing knowledge.

While she feels that they are more open to these perspectives of history that trouble the curriculum, she understands that she must still teach what the state requires students to learn. “I do go off the TEKS and this is what’s in the book because I mean right those are our resources… I do have that in the back of my mind like that’s this other perspective.” So even though she is teaching what the state requires she is able to simultaneously bring in the other side. This often occurs through conversation with the students. An example she gave me was that she will often say things such as, “Okay this is what the textbook says but you know what let’s take a look at another side of this.” While she may not always plan out discussions she has the alternative sides to the official curriculum in her mind and will bring up the possibility of it within discussions.

I also noticed something similar to this in the lessons I observed. When she began the lesson over Latinos in World War II she posed the question. “Look all these Latinos fought in the war and won medals but do we see that in what the state tells us we have to know?” She is going off of the planned lesson to broaden the discussion and bring up how what she is covering is not in the curriculum standards. These discussions based off my observations came up organically and with largely an agreement amongst the students who were willing to explore the parts of history they relate to the best.

Implications

My research focused on a United States history teacher who troubled the official curriculum. I collected data to better understand both the process a teacher engages in to go beyond the state mandated curriculum but also the reasons that compel a teacher to do so. After analyzing my data three findings emerged. First, critically conscious teachers are always aware of problems in the official curriculum. Once a teacher gains a critical consciousness of the inequities of the curriculum in a general sense they will always be aware that problems exist within what the state mandates that they teach. Second, teachers need content knowledge of what is excluded and distorted by the official curriculum. Third, teachers commonly use counterstories as a pedagogical practice. Finally, teachers engage in historical thinking in their deliberate decisions of what sources they chose to help them extend beyond the official curriculum.

The first finding argues that teachers need a critical consciousness of the problematic curriculum if we are to alter the teaching of United States history. Once teachers become aware of the marginalization, omissions, and inaccuracies of the official curriculum, they will always be sensitive to these problems. Each moment of history is framed by “what could be another perspective to this?” This consciousness therefore casts important doubt and positions teachers and learners as critical readers of racism within the official curriculum. If the teachers do not have the consciousness that the official curriculum is problematic they will not question it or encourage their students to be critical learners.

A second finding that emerges is teachers need the content knowledge of what or who is being excluded, misrepresented, and minimalized by the official curriculum in order to better trouble structural racism. Even when teachers are aware of the problems of the curriculum, if they do not have the content knowledge of the histories that are being excluded or marginalized they can only point out that the metanarrative is not “accurate” but do not have the information to counter the narrative (Shulman, 1994).Teachers understand that the official curriculum is problematic and they utilize CRT (knowingly or unknowingly) to expose this where they can. The only thing needed is more content knowledge outside of the dominant narrative which teachers have already mastered.

The third finding that emerges is that teachers use counterstories as a common pedagogical practice. Often this arises organically and can be purely incidental (e.g. in lessons teachers will be reminded of their stories or family’s stories that they are willing to share with students). While this is unplanned and spontaneous, it is a common example of a counterstory that is used pedagogically to connect a lesson to the students’ lives. Many times these counterstories extend past the curriculum standards and therefore serve to both connect with the students and trouble the official curriculum.

Finally, teachers make deliberate choices in their use of sources that extend beyond the official curriculum. When they make these intentional decisions they are engaging in critical historical thinking and allowing space for their students to do the same (Salinas, Blevins, & Sullivan, 2012). With each lesson the teachers make intentional choices of what sources to use. When these sources extend beyond the curriculum standards the teacher creates a

space for the students to engage in historical thinking as well as participates in it themselves.

My research showed that an effort needs to be made to make counterstories a more viable resource for teachers. Counterstories can become more accessible to teachers by helping them obtain content knowledge outside of the official curriculum. There are two ways that we can provide this opportunity to teachers. First teacher preparation programs need more classes that would add to the teachers' content knowledge. To ensure that while teachers work in the classroom they continue to add to their knowledge, there is a need to add this in the form of teacher in-services. The in-services will also serve to supplement the teachers who are already in classrooms whose teacher preparation programs did not provide them with this content knowledge.

Future research is still needed on the processes by which teachers can trouble the official social studies curriculum. In my case study I observed a Latina teacher with a classroom of only Latinos/as. Research is needed to see how a teacher in a more linguistically diverse classroom troubles the official curriculum. The research is also needed to see how this more diverse classroom impacts the pedagogical decisions of the teacher.

Conclusion

Although Latinos/as have lived in the United States since the borders began expanding their history has consistently been excluded and distorted within the official United States history curriculum. I utilized a LatCrit lens to research a Latina teacher who troubles the state mandated curriculum. In this study I found a distinct use of counterstories as a pedagogical tool that assists Ms. Alcala in troubling the official curriculum. Ms. Alcala faced a unique situation in her sheltered classroom of late arrival immigrants. She had to facilitate the students learning both content and English simultaneously. Ms. Alcala found a benefit to the students' recent arrival because they had not been exposed to a highly problematic curriculum.

This case study of Ms. Alcala allowed was used as an example of how teachers can go beyond the official curriculum. However, in order to do so they need a critical consciousness of the problems in the official curriculum and content knowledge to fill the gaps of the curriculum standards. To help teachers acquire both of these there is a need for teacher preparation programs and in-services to help teachers acquire the knowledge required to better teach an inclusive United States history.

Appendix A

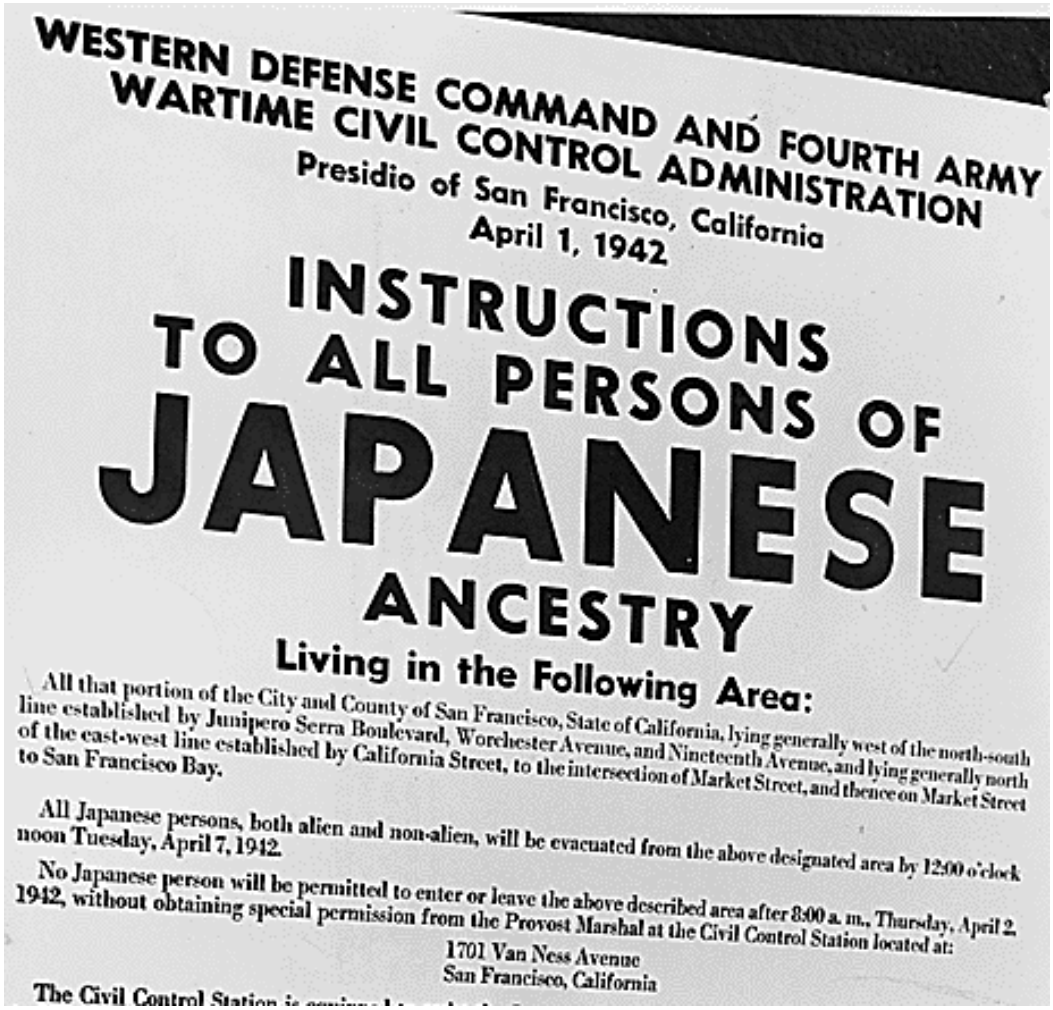
Guy Gabaldon Handout

BEFORE YOU WATCH THE VIDEO ANSWER THE FIRST QUESTION

What do you expect to see?

How did Guy Gabaldo feel during his first battle?

What happened to Guy's Japanese friends from school?



WESTERN DEFENSE COMMAND AND FOURTH ARMY
WARTIME CIVIL CONTROL ADMINISTRATION
Presidio of San Francisco, California
April 1, 1942

INSTRUCTIONS TO ALL PERSONS OF JAPANESE ANCESTRY

Living in the Following Area:

All that portion of the City and County of San Francisco, State of California, lying generally west of the north-south line established by Junipero Serra Boulevard, Worchester Avenue, and Nineteenth Avenue, and lying generally north of the east-west line established by California Street, to the intersection of Market Street, and thence on Market Street to San Francisco Bay.

All Japanese persons, both alien and non-alien, will be evacuated from the above designated area by 12:00 o'clock noon Tuesday, April 7, 1942.

No Japanese person will be permitted to enter or leave the above described area after 8:00 a. m., Thursday, April 2, 1942, without obtaining special permission from the Provost Marshal at the Civil Control Station located at:

1701 Van Ness Avenue
San Francisco, California

The Civil Control Station is

What is this?

Who is this speaking to?

When was this published?

Alien – a term given to people that were not citizens of the United States

Non-alien – a term given to people that are citizens of the United States

What does it say?

Why is this important?

Enrique Cervantes Handout

"Dream your dreams upon a star
Dream them high and dream them far.
For the dreams we dream in youth,
Makes us what we are."

What did the poem above the Enrique's teacher gave him inspire him to do?

What people is he talking about when he says "some of us were able to <u>slip through</u> those people" in order to make it as a pilot?

What does he mean that "because he was among Mexicans he didn't have to be <u>on his guard</u>"?

Who is he talking to when he says “You gave me all those medals, why is it that I have to come down here to feel like a man?”

Felix Longoria Handout

When and where did the Felix Longoria Affair happen?

Who was Felix Longoria?

What position does Patti Reagan take?

What position does Sara Posas take?

Why was Felix Longoria’s body not allowed to be waked in the funeral home?

Why did Richard Hudson say the Longoria’s body was buried in Arlington National Cemetery?

American G.I. Forum Flyer

What is this?

What is the message of the flyer?

Why was this necessary?

Why is this important?_____

GRAN JUNTA DE PROTESTA

AHORA En La NOCHE En La ESCUELA LAMAR

Ubicada en calles 19 y Morris a las ocho de la noche habra una **Gran Junta de Protesta** debido a que se le han **negado** los servicios de una casa Funeraria en Three Rivers, Texas, a los Restos de un **Soldado,** llamado Felix Longoria de Three Rivers, Texas.

El AMERICAN GI Forum de Corpus Christi

Requiere su presencia para que venga a oir los datos acerca de esta **CRUEL HUMILLACION** a uno de nuestros **HEROES** Soldado de esta última gran GUERRA. Todos los **VETERANOS** y sus familias y público en general deben asistir sin FALTA o sin EXCUSAS.

Cuando una casa Funeraria se Niega a Honrar a los RESTOS de un Ciudadano Americano solamente porque es de origen mejicano entonces es TIEMPO que no unicamente el American GI Forum sino todo el pueblo se levante a protestar esta injusticia.

Se le Ruega Respetuosamente a las MADRES de Soldados Muertos en la GUERRA se sirvan ASISTIR.

Hoy esta Noche, Martes 11 de Enero de 1949

Estara presente la Sra. Beatriz Longoria Viuda de el Valiente Soldado Felix Longoria.

American GI Forum

Dr. Hector P. Garcia, Pres.

Political Cartoon in Video

What do you see?

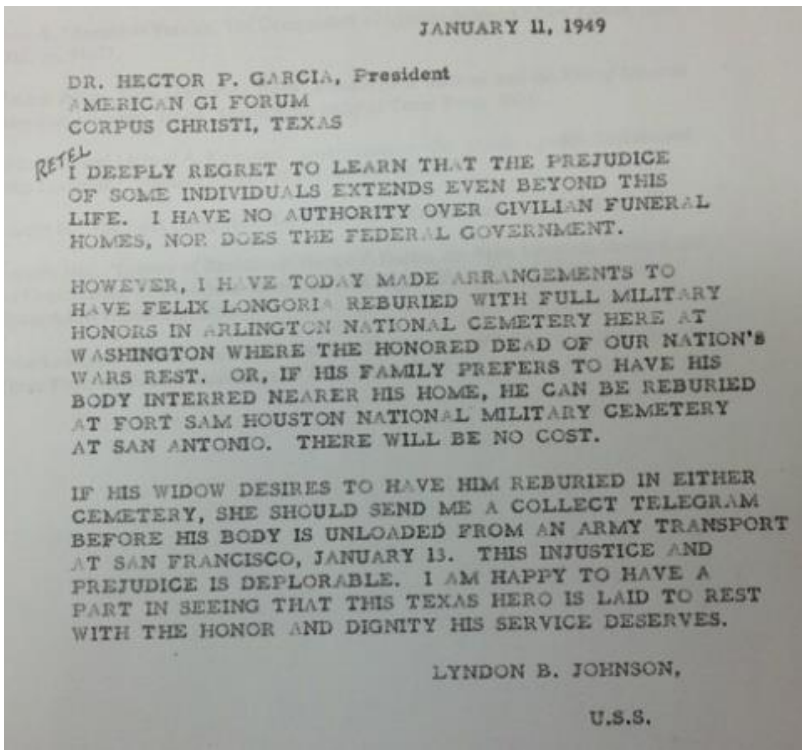
What does no admittance mean?

What does bigotry mean?

Where is this image at?

Why is there a sheet on his head?

What is in his hands?



JANUARY 11, 1949

DR. HECTOR P. GARCIA, President
AMERICAN GI FORUM
CORPUS CHRISTI, TEXAS

RETEL
I DEEPLY REGRET TO LEARN THAT THE PREJUDICE OF SOME INDIVIDUALS EXTENDS EVEN BEYOND THIS LIFE. I HAVE NO AUTHORITY OVER CIVILIAN FUNERAL HOMES, NOR DOES THE FEDERAL GOVERNMENT.

HOWEVER, I HAVE TODAY MADE ARRANGEMENTS TO HAVE FELIX LONGORIA REBURIED WITH FULL MILITARY HONORS IN ARLINGTON NATIONAL CEMETERY HERE AT WASHINGTON WHERE THE HONORED DEAD OF OUR NATION'S WARS REST. OR, IF HIS FAMILY PREFERS TO HAVE HIS BODY INTERRED NEARER HIS HOME, HE CAN BE REBURIED AT FORT SAM HOUSTON NATIONAL MILITARY CEMETERY AT SAN ANTONIO. THERE WILL BE NO COST.

IF HIS WIDOW DESIRES TO HAVE HIM REBURIED IN EITHER CEMETERY, SHE SHOULD SEND ME A COLLECT TELEGRAM BEFORE HIS BODY IS UNLOADED FROM AN ARMY TRANSPORT AT SAN FRANCISCO, JANUARY 13. THIS INJUSTICE AND PREJUDICE IS DEPLORABLE. I AM HAPPY TO HAVE A PART IN SEEING THAT THIS TEXAS HERO IS LAID TO REST WITH THE HONOR AND DIGNITY HIS SERVICE DESERVES.

LYNDON B. JOHNSON,

U.S.S.

When was this written (year and date)?

Prejudice – a negative opinion on someone based off of race, religion, sex, etc.
Interred – to bury a body in a grave

Who is writing this? Who is he writing to?

In the first paragraph what were the two points LBJ is trying to make?

In the second paragraph what are the two options LBJ presents to the Longoria family Dr. Hector P. Garcia/ American G.I. Forum?

In the final two sentences how does LBJ feel about what has happened and what is he willing to do about it?

Latinos in World War II

Mexicans/ Mexican Americans, Puerto Ricans, Cubans, El Salvadorian/El Salvadorian Americans, Guatemalans/ Guatemalans Americans, etc.

World War II

Allies (define)

- Soviet Union (Joseph Stalin)
- United Kingdom (Winston Churchill)
- United States (Franklin D. Roosevelt)
- China (Chiang Kai-shek)
- France (Charles de Gaulle)

VS

Axis Powers

- Germany (Adolf Hitler)
- Japan (Hirohito)
- Italy (Benito Mussolini)

Axis – opposition

Theaters of War

- Theater of war- the entire land, air, and sea in an area involved in war where important events occur

European Theater

Pacific Theater

Latinos in the war

- About 500,000 Latinos served in World War II in all branches of the military
- 17 Latinos have received the Medal of Honor for actions in World War II

Guy Gabaldon Latino WWII veteran

Pre-Vocabulary for video (tan colored handout)

- Bombarding – to direct attacks with bombs at a certain target
- Invasion – the act of an army to enter a land with purpose of controlling
- Bravado – to act or talk brave to impress others
- Internment – keeping large groups of people, without trial, in a guarded camp and usually in bad conditions.

http://www.pbs.org/latino-americans/en/watch-videos/#2365053267

Internment Camps in the U.S.

- After the attack on Pearl Harbor President Franklin D. Roosevelt singed Executive Order 9066 which allowed for taking anyone of Japanese origins to internment camps all over the U.S.

Enrique Cervantes Latino WWII Veteran

Pre-video vocabulary (pink handout)

- Inspiration – something that makes someone want to do something
- Migrant – a person who goes from one place to another especially to find work
- Discrimination – to treat someone different (usually in a harmful way) because they are of a different race, gender, ethnicity, etc.

- Additional oral histories found at http://www.lib.utexas.edu/voces/

Coming Back to Texas from war

Facing discrimination and fighting back

Dr. Hector P. Garcia and the American G.I. Forum

- Dr. Hector P. Garcia after coming home from fighting in World War II and seeing the discrimination again Latinos formed the American G.I. Forum to fight for equal rights for veterans.

GRAN JUNTA DE PROTESTA

AHORA En La NOCHE En La ESCUELA LAMAR

Ubicado en calles 19 y Morril a las ocho de la noche habra una **Gran Junta de Protesta** debido a que se le han **negado** los servicios de una casa Funeraria en Three Rivers, Texas, a los Restos de un **Soldado**, llamado Felix Longoria de Three Rivers, Texas.

El AMERICAN GI Forum de Corpus Christi

Requiere su presencia para que venga a oir los datos acerca de esta **CRUEL HUMILLACION** a uno de nuestros **HEROES** Soldado de esta ultima gran GUERRA. Todos los **VETERANOS** y sus familias y publico en general deben asistir sin FALTA a sin EXCUSAS.

Cuando una casa Funeraria se Niega a Honrar a los RESTOS de un Ciudadano Americano solamente porque es de origen mejicano entonces es TIEMPO que no unicamente el American GI Forum sino todo el pueblo se levante a protestar esta injusticia.

Se le Ruega Respetuosamente a las MADRES de Soldados Muertos en la GUERRA se sirvan ASISTIR.

Hoy esta Noche, Martes 11 de Enero de 1949

Estara presente la Sra. Beatriz Longoria Viuda de el Valiente Soldado Felix Longoria.

American GI Forum

Dr. Hector P. Garcia, Pres.

http://education.texashistory.unt.edu/lessons/psa/AmericanGI/

Felix Longoria

Pre-video vocabulary (green handout)

- Wake – a ceremony held normally the night before a funeral to mourn a dead person, also called a viewing
- Patron – a person or customer of a business
- Meddling – to get involved in someone else's business
- Eternal – lasts forever

- http://www.youtube.com/watch?v=VJafDu8KIGM

Appendix B

Gene Cabral video handout:

Why does Gene Cabral say that there was fear and caution for Mexicans when going out during this time?

What were the Zoot Suit Riots?

What does he say was the start of the Zoot Suit Riots?

What do you think Gene Cabral meant when he said the trial was a complete hoax?

How might the incidents talked about in the video make Mexicans in Los Angeles at this time feel?

Crowds Downtown on Hunt for Zoot Suiters
Los Angeles Examiner
June 8, 1943

...As riot call after riot call was reported at police headquarters, the auxiliary police and motorcycle reserves were called out to help maintain order. Sirens sounded for hours as radio cars and patrol wagons raced to the scenes of reported riots.

...As the main element of the revenge-bent service men converged on downtown streets for the fourth night, they were joined -- for the first time in large numbers -- by civilians. From Main street they fanned out to comb through all possible haunts of pachucos....

Law enforcement officers did not attempt to stem the surging throngs. Occasionally, however, they stepped in to disarm anyone with a club or a weapon. ...

At Twelfth and Central police were summoned after a melee developed between servicemen and pachucos. Five of the latter were arrested...

At 10th and Los Angeles streets 20-year-old Edward Massey was taken in hand by 150 sailors and soldiers after he assertedly pilled a knife on a sailor. He was stripped of all clothing but his long coat...

The United States Attorney's office in Los Angeles announced it was checking Federal laws to see whether action can be taken against anyone assaulting men in uniform.

Vocabulary:

Auxiliary police – policemen that help the regular police when more officers are needed

Surging throngs – a large group of people that grows quickly

Melee – a fight involving a lot of people

Latter – the second of two mentioned items

Crowds Downtown on Hunt for Zoot Suiters

When was this written?

Where was the written?

What is the newspaper article about?

Why do you think the police did not stop the people that were out looking for “Zoot Suiters”?

Why do you think only the “Pachucos” were arrested by the police?

TIME MAGAZINE, JUNE 21, 1943

ZOOT-SUIT WAR

For two nights the mobs of soldiers and sailors had found poor hunting. In long caravans of cabs and private cars they had toured the Mexican sections, armed with sticks and weighted ropes, crashing into movie houses, looking for zoot-suited pachucos, the little Mexican-American youths. But they had found only a few dozen, and not all of them even wore zoot suits. They had broken the jaw of a 12-year-old boy. Said the boy, in the hospital:

"So our guys wear tight bottoms on their pants and those bums wear wide bottoms. Who the hell they fighting, Japs or us?"

One Panzer division of the cab-and-car attack had rolled down a Mexican district side street, past the rows of mean, ramshackle frame houses. But they had only found a few victims to beat. One of them was a 17-year-old Russian boy, Pete Nogikoss, talking on a street corner to two Mexicans. The Mexicans fled. Pete stood still. The sailors beat him to the ground.

Scores of Mexican youths had been stripped of their pants (some of them on the stages of movie houses), beaten and then arrested by the Los Angeles police for "vagrancy" and "rioting." (The police practice was to accompany the caravans in police cars, watch the beatings and then jail the victims. Their orders apparently were to let the Shore Patrol and the Military Police handle the rioting sailors. The service police were futile.)

Vocabulary:

Panzer division of the cab-and-car attack—refers to the fact that US sailors and marines traveled in large groups of taxicabs and cars in search of zoot suiters

futile—useless

vagrancy – the act of wandering from place to place with no home

Who were the soldiers driving around looking for in the first paragraph?

What does the last paragraph say the police did about these incidents?

According to the last paragraph why did the police arrest the Zoot Suiters and not the military members who attacked them?

If you were a Zoot Suiter in the time of the Zoot Suit Riots and saw only the Mexicans were being arrested by the police and not the soldiers how might this make you feel?

Zoot Suit Riots

Los Angeles, California
1943

- What do you know about the Zoot Suit Riots?
- If you have not heard of them before what do you think they are?

- Zoot Suit Riots
- http://link.brightcove.com/services/player/bcpid14868474001?bckey=AQ~~,AAAAAGApB6s~,yrcO1jAnZOLw6BFSBNAoRuJE9cvFThtw&bclid=0&bctid=2421872027001
- Pre video vocabulary
  - Apprehension – a feeling of being scared or worried
  - Hoax – something that is not true and meant to trick someone else

- Look at the 2 primary sources and answer questions on the back side of the article

- Using the primary sources given and what you know write an essay on what you think it was like to be a Latino living in the time of World War II

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