Teaching and Teacher Education 28 (2012) 66–77

Contents lists available at SciVerse ScienceDirect

Teaching and Teacher Education

journal homepage: www.elsevier.com/locate/tate

Tools that come from within: Learning to teach in a cross-cultural adult literacy practicum

Melissa Mosley[a,*], Melody Zoch[b]

[a] University of Texas at Austin, 1 University Station D5700, Austin, TX 78712, USA
[b] University of Texas at Austin, Austin, TX 78712, USA

ARTICLE INFO

Article history:
Received 30 March 2011
Received in revised form
28 August 2011
Accepted 1 September 2011

Keywords:
Preservice teachers
Literacy
Practicum
Culturally responsive pedagogy

ABSTRACT

We report on a study of preservice teachers who tutored adults learning English in a free evening class while simultaneously taking a course titled Community Literacy. Exploring their participation, we wondered in what ways pedagogy developed within this context. Drawing on a close discourse analysis of preservice teachers' written work, we found that each preservice teacher constructed pedagogy differently but in ways that drew on students' funds of knowledge, interests, ways of learning, and political interests. Moreover, through reflections on practice, preservice teachers sedimented their identities as teachers who see diversity as a resource in teaching.

1. Introduction

As literacy teacher educators, we are preparing teachers in a difficult time, and are questioning the uncertainty of what teaching will hold for our students (Clandinin & Hamilton, 2011). Our former students describe a tightly scheduled and often policed school day. Testing has a stronghold on many teachers' choices in the classroom (e.g. BBC, 2008), and teachers are speaking up (Dooley & Assaf, 2009). They have fewer opportunities to share and create texts that are responsive to what students have experienced in their lives, although their classrooms are increasingly diverse. They know they are not as effective as they could be at navigating constraints. As we review literature from across the globe, we see that our former students are not alone. Internationally, teacher educators are struggling to prepare teachers for cross-cultural, inclusive teaching in increasingly standardized contexts (e.g. Ball, 2000; Carrington & Saggers, 2008).

Our research takes place in a teacher preparation program in a large university, where close to one third of students in the local school district speak a first language other than English (predominantly Spanish), while most of our teacher education students are monolingual English speakers. Therefore, we include in our program an English as a Second Language (ESL) adult tutoring practicum and a course entitled *Community Literacy*. Our main focus is to frame diversity as a resource, rather than a deficit (Mansouri, Jenkins, Leach, & Walsch, 2009). By working with adults in a community setting, we hope preservice teachers will observe the resources students bring to literacy and language learning, critically reflect on their observations, and learn to use those resources in teaching.

In her final case study of her adult student, one of our students, Abby, named an idea that has come to have deep meaning for us. She wrote that her student, Susana, learned English by drawing on tools that "come from within," such as "relating personal experience to new language" (Case Study, April 19, 2008). Also, Susana was learning new tools from her as she developed as a teacher. Her reflection led us to examine the preservice teachers' "tools from within" as examples of how they were drawing on diversity as a strength, and how those tools took shape and grew within the practicum setting.

1.1. Related literature

Teachers often have not worked with students from different racial, ethnic, linguistic, and socioeconomic backgrounds, regardless of their race or ethnicity (Zumwalt & Craig, 2005). Across international contexts, teachers find themselves teaching shifting populations of students, including recent immigrants. From the United Arab Emirates to Australia, programs for teacher education are under revision to support teachers in teaching diverse groups of students (Carrington & Saggers, 2008; Clarke, 2006; Peeler & Beverley, 2005).

A common way to stress the importance of diversity as a resource is the incorporation of field-based, multicultural

* Corresponding author. Tel.: +1 (512) 810 8250.
E-mail address: mmosley@mail.utexas.edu (M. Mosley).

0742-051X/$ – see front matter © 2011 Elsevier Ltd. All rights reserved.
doi:10.1016/j.tate.2011.09.003

experiences in teacher preparation (Abrego, Rubin, & Sutterby, 2006; Boyle-Baise, 2005; Joshee, 2003; Santoro & Allard, 2005; Saud & Johnston, 2006; Shamai & Paul-Binyamin, 2004). Field-based experiences range from international cross-cultural exchanges to participation in local school tutoring or community service projects (Mosley, Cary, & Zoch, 2010). These experiences provide a context for preservice teachers to form relationships with students and build practices for teaching (Brock, Moore, & Parks, 2007; Dozier, Johnston, & Rogers, 2006). Field experiences have been found to help preservice teachers develop teaching skills and pedagogical knowledge (Hedrick, McGee, & Mittag, 2000; Hoffman & Roller, 2001); take responsibility for academic outcomes (Brock et al., 2007); build an ethic of care and relationships with students (Lysaker, McCormick, & Brunette, 2005; Nierstheimer, Hopkins, Dillon, & Schmitt, 2000); empower students through the act of reading and writing (Rogers, 2007); build a deeper awareness of their own power and positions (Coffey, 2010; Matusov & Smith, 2007; Worthy & Patterson, 2001); and consider how their own identities shape their practices (Dantas, 2007; Kambutu & Nganga, 2008; Mahon, 2007; Pence & Macgillivray, 2008; Sahin, 2008).

Several researchers have found that field experiences foster community connections and may lead to a heightened sense of what it means to be an inclusive, responsive teacher (Abrego et al., 2006; Carrington & Saggers, 2008; Dodd & Lilly, 2000). Carrington and Saggers, based on their report of a service-learning program for teachers in collaboration with organizations in Queensland, outlined five principles of an ethical framework related to the proficiencies of preservice teachers in inclusive settings. Their findings were that preservice teachers learned the value of "working together, sharing ideas, and planning to achieve certain missions and goals" (p. 802); the communal and supportive nature of inclusive environments as opposed to the hierarchical nature of schools; respecting and caring for one another in such environments; having knowledge of and partnerships with others working toward action in communities; and the importance of pedagogy "that is informed by experience and empathy with learners" (p. 803) while also recognizing the importance of the diversity of each learners' background. The significance of these inclusion principles is that teachers have the opportunity to recognize the strengths of communities that work together and injustices in the community (Boyle-Baise, 2005; Burant & Kirby, 2002; Hale, 2008).

There is no guarantee, however, that engaging in a "cross-cultural" experience will lead to teachers framing diversity as a resource (Burant & Kirby, 2002). Researchers both in the U.S. and abroad have continually found that racism and stereotypes are extremely persistent in preservice teachers' ways of experiencing their interactions (Boyd, 2006; de Frietas, 2005; Schick, 2000). Further, there has been little exploration of the nature of the practices or tools that preservice teachers use with students as they engage in these experiences (Mosley et al., 2010).

Also missing in the literature was a look at individual cases of teacher learning and how individuals participate differently in these settings based on their backgrounds, socioeconomic status, previous experiences working in diverse settings, and political beliefs. Such factors are often-ignored dimensions of learning to teach (Assaf, 2005; McCarthy, 2003; Rogers & Mosley, 2008). In this study, we take a close examination of individual preservice teachers who worked with adult students learning literacy and English; how this context supported them in developing tools for teaching; and how those tools were shaped by and constructed these teachers' identities.

1.2. Theoretical perspectives

Our theoretical perspectives were reflected in the design of the course and our analysis. We begin with the perspective that literacy is a social and political practice (del Pilar O'Cadiz & Torres, 1994), mediated by texts (Barton & Hamilton, 2000). Texts guide people in interactions, such as engaging in certain kinds of talk and activities (Wertsch, 1991). For example, a newspaper article on an upcoming election written in Spanish will shape a different kind of event than a commercially produced workbook page, even if in both cases action verbs are the focus of the lesson. Texts, as artifacts, often hold within them stories of literacy events that have already occurred (Pahl, 2004). Texts produced within a tutoring session reveal participants' identities, ideas about teaching and learning literacy, and language acquisition, as well as provide clues about what happened when the text was created (Rowsell & Pahl, 2007). Texts reflect, according to Rowsell and Pahl, the link between the *habitus* (Bourdieu, 1977), the historical patterns of talk and action that belong to a particular context, and the micro-interactions between people who engage in literacy practices. Identities are constructed through the production and use of texts in social contexts—imagine a movie buff bringing *Maria, Full of Grace* (Marston, 2004) to engage in discussions of social issues facing Latinos or a culinarian carting a crate full of cooking utensils to teach vocabulary. Rowsell and Pahl (2007) argue that in the construction of texts, identities become sedimented: people take up identities that become interwoven with the text. Examining texts used and produced is a window into the epistemological perspectives of preservice teachers.

Funds of knowledge (González, Moll, & Amanti, 2005) and third space (Bhabha, 2004; Gutiérrez, 2006; Moje et al., 2004) also help us think about the literacy events in our *El Puente* tutoring program. Funds of knowledge are ways of understanding the world that are instilled in people within their communities. González and colleagues located Latino families' funds of knowledge and discussed ways that educators might come to know and draw on those funds to build school-based skills. Moje drew on both the work of Gutiérrez and Bhabha to theorize the role of funds of knowledge in teaching and learning. Educators might identify out-of-school knowledge as historically, socially, and politically marginalized knowledge, whereas academic knowledge is privileged in institutions such as schools (Moje et al., 2004). Funds of knowledge help educators and students create hybridity (Bhabha, 2004), or third spaces, where both are in-between different ways of knowing (Gutiérrez, 2006). These third spaces are powerful because funds of knowledge often challenge taken-for-granted ways of seeing the world (Barton & Tan, 2009; Moje et al., 2004). Freire's (1983, 1995) work in adult literacy is concerned with such hybridity. His work suggests that adults learn to read and write when they are able to draw on print literacy in order to engage in social change.

Finally, we draw on theories of sociocritical discourse analysis to think about the relationship between texts, identities, literacy practices, funds of knowledge, and third spaces. Discourses are models of participation in social contexts. For example, drawing on students' knowledge to create third spaces is a Discourse connected to the use of particular texts and practices. Discourse is capitalized to draw on Gee's (2010) notion that Discourses lead people in creating and participating in recognizable cultural activities. Sociocritical discourse analysis allows us to locate those Discourses and to think about the ways in which choices in what to say and do are made. For example, Barton and Tan (2009) follow Moje et al. (2004) in pointing out that in order for teachers and students to create third spaces, Discourses of first and second spaces must be closely examined by teachers and students, and knowledge must be called into question as coming from particular sources and agendas. Discourse analysis is a way of thinking about junctures and hybrid spaces where ways of knowing, doing, talking, interacting, valuing, writing, and representing oneself are challenged and created (Gee, 2010).

After a close review of literature, we were drawn toward questions that explored individual cases of preservice teacher learning within a field experience. Our theoretical frameworks guided us to look carefully at tools: language, texts, theories, and other materials that were drawn upon by our participants. We asked,

- What were each preservice teacher's ideas of language and literacy acquisition, pedagogy, and student learning as they participated in this particular cross-cultural field experience?
- What tools did the participants use and build to make sense of their practices over time?
- What did this experience contribute to preservice teachers' learning to teach literacy?

2. Methodology

2.1. Context

Our participants were white, monolingual middle-class students who learned to teach literacy in a Southwestern U.S. city where schools are linguistically segregated, and in which roughly 60% of the students are Latino (Cuban, 2010). Our elementary education preservice teachers follow a traditional three-semester program that results in both elementary education and ESL certifications. They are enrolled in a reading specialization cohort that includes a focus on issues of race, culture, language, ethnicity, and multiple perspectives on knowledge. We locate our practicum experiences in diverse, low-income neighborhood schools to encourage them to critically examine their own identity; schools' social and political conditions; and theories and practices of equitable instruction (Assaf, 2005; Ladson-Billings, 1999). We seek to disrupt deficit views of poverty, language diversity, and race by providing positive experiences in these settings (i.e. Burant & Kirby, 2002; de Frietas, 2005).

The reading specialization cohort requires an additional semester of practicum in an elementary tutorial setting, a course called *Community Literacy*, and a service-learning tutorial in an adult ESL setting (the context of this study). The *Community Literacy* course focused on literacy practices in communities, international struggles for literacy (Hershon, 1984; Warner, 1963), and family literacy practices (Compton-Lilly, 2003; Edwards, McMillon, & Turner, 2010). Table 1 outlines the key course topics, readings, and assignments.

We coordinated with the director of *El Puente* (pseudonym), a non-profit organization that offered free English classes twice a week for adults so our preservice teachers could tutor during those classes. We divided our students to tutor different nights of the week at three community centers located within 5 miles of the university in historically Latino neighborhoods currently undergoing gentrification. We focus here on participants who tutored at the Martinez Community Center (pseudonym) where Hank was the assigned instructor. Hank also worked as a 5th grade bilingual teacher by day in another part of town. He is a young white teacher who due to a passion for learning Spanish spent time traveling in Mexico where he met his wife. Hank used his fluent Spanish to communicate at ease with his adult students. He easily slipped in and out of English and Spanish to communicate his ideas, but he did so purposefully in order to increase comprehension and to point out differences in the languages.

The two-hour class format consisted of Hank providing direct instruction for the first hour while our preservice teachers assisted individual students. The second hour was reserved for the preservice teachers to teach using lessons they created. On a typical day Hank reviewed the days of the week and previous nights' lessons; presented a verb of the day that students were expected to conjugate; and introduced new lessons with photocopies from a commercially produced ESL program. His main tool for teaching was the dry erase board where he stood while students filled their notebooks. Hank emphasized pronunciation and correct spellings. When students were expected to work individually on the photocopied pages, he walked around the room to assist while our preservice teachers helped the adults.

The adult students were first-generation immigrants from a variety of Latin American countries and ranged in age from 18 to 60. Some were parents in the community and others came from a suburb. Between 10 and 15 students were present on any given night. We purposefully did not interview them, as the program director believed our interviews might be intimidating. We therefore rely on the preservice teachers' logs and notes for data on the students' occupations, reasons for learning English, reason for immigrating, and life experiences.

The field experience was designed to support preservice teachers' developing dispositions, knowledge, and literacy teaching practices. The first article we read and discussed, Freire's (1983) *The Importance of the Act of Reading*, introduced key ideas that framed work in the practicum and highlighted teaching reading and writing as a political act—one that cannot be reduced to mere memorization of vowels nor rote grammar drills in which the "teacher *fills* the supposedly *empty* heads of the learners with his or her words." Rather,

> The student is the subject of the process of learning to read and write as an act of knowing and a creative act. The fact that he or she needs the teacher's help, as in any pedagogical situation, does not mean that the teacher's help annuls the student's creativity and responsibility for constructing his or her own written language and reading this language (p. 10).

Drawing from this type of political and culturally relevant approach toward literacy teaching, the preservice teachers were asked to think about the role of the learner and teacher. Many of them relied on course readings (i.e. funds of knowledge from González et al., 2005) and their experiences with teaching in other settings. However, we also encouraged them integrate the strengths of Hank's pedagogy.

2.2. Research methods

The research design was qualitative and drew on case study methods (Stake, 1995; Yin, 1984) as well as critical ethnographic methods (Carspecken, 1996; Kamberelis & Dimitriadis, 2005). Using what Glesne (2006) describes as thick description of classroom activities, we collected descriptive and analytic field notes for a 13-week period. We did not audio or videotape, a limitation of this study, because of our sensitivity to the privacy of the participants. Field notes created a chronology of events and were used to relate multiple data sources to each other. We copied and archived participants' class assignments described in Table 1 to situate the cases in a larger context of their experiences in the course.

The researchers were (Author 1), the university teacher educator who led the course and practicum and (Author 2), a doctoral student who was her research assistant. (Author 1), a European-American teacher educator and literacy researcher was the instructor for the *Community Literacy* course. (Author 2) had ties to the community as a former bilingual English/Spanish elementary teacher. We collected data while participants tutored and simultaneously reviewed literature on preparing preservice teachers for culturally responsive teaching in field experiences (see Mosley et al., 2010).

We used discourse analysis (Moje & Lewis, 2007; Rogers, 2011) to examine three preservice teachers' cases and their ideas about language acquisition, literacy teaching and learning, and teacher/

Table 1

Course topics	Sample readings	Associated assignments	Example
Literacy as a social practice	Barton, D., & Hamilton, M. (2000). Literacy practices. In D. Barton, M. Hamilton, & R. Ivanic (Eds.), *Situated literacies: Reading and writing in context* (pp. 7–15). London: Routledge. Heath, S. B. (1994). Stories as ways of acting together. In A. H. Dyson, & C. Genishi (Eds.), *The need for story: Cultural diversity in classroom and community* (pp. 206–220). Urbana, IL: National Council of Teachers of English. Moll, L. C., Amanti, C., Neff, D., & González, N. Funds of knowledge for teaching: using a qualitative approach to connect homes and classrooms. *Theory into Practice, 31*(2), 132–142. Warner, S. A. (1963). *Teacher*. New York: Simon & Schuster.	Weekly course reading responses in an on-line forum	February 3, 2008 Mia "Funds of knowledge to refer to these historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being. I think this fully encompasses what you need for culturally relevant curriculum. At the end of the article it mentions that funds of knowledge is a way to think about culturally relevant curriculum that takes it further than using a curriculum that is based on the white upper-class experiences and then adding to that curriculum to make it more relevant to a child coming from another place. I see funds of knowledge as taking that concept even further by going outside of the classroom to discover what knowledge your students and their families have to offer and then going into the classroom and using your discoveries to not only shape that you teach but also how you teach it. … I like the part about valuing a child's experience in Mexico as international travel that is worthy of interest because the [name of elementary school] child that I tutor told me he had got to Mexico and I had him tell me all about it. I can't say that I did it for all the reasons in the article. It was more about getting him to start talking but I thought it was an interesting part of whom he is. I also liked how Carlos' experience visiting family in Mexico is basically identical to my experience visiting family in Louisiana."
Drawing on literacy in families and communities	Dyson, A. H., & Genishi, C. (1994). Introduction: the need for story. In A. H. Dyson, & C. Genishi (Eds.), *The need for story: Cultural diversity in classroom and community* (pp. 1–10). Urbana, IL: National Council of Teachers of English. Bruner, J. (1994). Life as narrative. In A. H. Dyson, & C. Genishi (Eds.), *The need for story: Cultural diversity in classroom and community* (pp. 28–37). Urbana, IL: National Council of Teachers of English. Moll, L. C., Amanti, C., Neff, D., & González, N. Funds of knowledge for teaching: using a qualitative approach to connect homes and classrooms. *Theory into Practice, 31*(2), 132–142.	Autobiographical report Explore literacy in an East Austin community. The project will begin the first week of class with a tour of the community. Then, with your group, select and learn about some aspect of literacy in the community and share (in a creative way) what you have learned. …	This assignment asked the participants to reflect on their own funds of knowledge using tools of narrative. This assignment is included in the report of research but resulted in two PowerPoint presen tations centering on Gentrification through examinations of Real Estate and Bumper Stickers; also two presentations focusing on literacy in restaurants, at the neighborhood Goodwill store, and in churches in the community.
Adult literacy education, social change, and Freirian approaches to teaching literacy	Clark, S. (1990). *Ready from within: Septima Clark and the civil rights movement*. African World Press. Freire, P. (1983). The importance of the act of reading. *Journal of Education, 165*(1), 5–11. Horton, M., & Freire, P. (1990). *We make the road by walking: Conversations on education and social change*. Temple University Press. Hershon, S. (1984). *And also teach them to read*. Westport, CT: Lawrence Hill. Kozol, H. (1980). *Children of the revolution: A Yankee teacher in the Cuban schools*. New York: Delacorte Press. Purcell-Gates, V. (2000). *Now we read, we see, we speak: Portrait of literacy development in an adult Freirean-based class*. Mahwah, NJ: Lawrence Erlbaum.	Book clubs (on and off-line)	*We Make the Road By Walking* (conversation between Claire and a Classmate) (Claire in Bold) This excerpt really showed me how much my book, *And Also Teach Them to Read*, had in common with this one. Obviously, they were using Freirian practices in my book so it should connect a lot to this one anyway. **It looks like Freire will be following us around for awhile. Get ready to use some of his theories in your class.:)** … We did something like this in El Puente when we were discussing the movie we watched, "Maria, Full of Grace." The people were hesitant to answer the questions, but once we started asking more opinion questions, they opened up more. We as teachers were learning from them about their reactions to the events in the movie, and how they interpreted the story. This reminded me of a community of learners. **Ahh…memories. That activity turned out great once we opened the floor for "real" conversation rather than question and answer…boring**

(*continued on next page*)

Table 1 (*continued*)

Course topics	Sample readings	Associated assignments	Example
ESL literacy instruction in adult contexts	Fallon, D. (1995). Making dialogue dialogic: a dialogic approach to adult literacy instruction. *Journal of Adolescent and Adult Literacy*, 39(2), 138–147. Rogers, R., & Kramer, M. A. (2007). *Adult education teachers: Designing critical literacy practices*. Mahwah, NJ: Lawrence Erlbaum.	Tutoring log and case study	4/17/08 Abby **Observations**: What I noticed in Susana: she tried so hard! As we were going through slides on powerpoint and coming up with sentences that associated them with the picture, she would do everything she could to come up with them. … **Tutoring plans**: Today I am using the warm up "Alphabet Book" type activity where we write down words we know that start with a certain letter of the alphabet. Then we are moving into the Power Point I prepared centered on things that are important in our lives. I tried to pick pictures of things they had mentioned in last weeks talk around important things. … **Reflections on observations and tutoring**: Sus ana worked especially hard today on forming sentences based on the slides we went through. It was a pretty challenging thing to do, especially because I know she has so much to say, but when she lets it all spill out in Spanish I don't understand. … **Reflections on my own learning**: I'm learning that as I become a learner of who my students are, I'm naturally empowered to become a better teacher. What am I noticing: This was a lesson in which I saw the benefit of student centered learning. It turned into their life story, in English. I loved it.

student roles in a cross-cultural teaching setting. Following Moje and Lewis (2007), we use tools of sociocritical discourse analysis in our inquiry of how participants used historically, culturally, and politically meaningful tools in social spaces. We began by reading each written artifact several times to familiarize ourselves with the content before beginning discourse analysis. We noted the ideas about teaching, learning literacy, and language acquisition as well as the kinds of verbs and grammar participants used to indicate a stance about a particular idea (Gee, 2010).

Table 2 is an example of our sociocritical discourse analysis in which we offer an excerpt from one of Abby's reading responses. We created idealized lines (the first column) following the guidelines of Gee (2010), who describes them as a way of analyzing utterances at the clausal level. We went back through each document line by line to consider how discourse, style, and genre were operating in each line. Drawn from systemic-functional linguistics (Halliday, 1978; Kress, 2003), these labels are used to describe the differing yet simultaneous functions of language. We focused first on Discourse, or references to particular practices or ways of talking about teaching (Gee, 2010). Style describes how a particular individual presents a Discourse and positions oneself in relation to it, such as affiliation or disagreement (Fairclough, 1989; Rogers, 2011). Genre represents the form of an utterance, or the choices a speaker makes regarding structures appropriate for a particular purpose, audience, time, and place.

In Table 2, an example of our analysis, Abby reflected on a class reading in an on-line forum.

This passage came after one in which she reflected on her use of Freirian pedagogy (Freire, 1983) to understand how her students participate in their learning. In this chart, we first recorded our observations of Discourses Abby drew upon in her talk, focusing on the Discourses of funds of knowledge, Freirian, and student-centered teaching, for example. Throughout this report, we will reference these Discourses in the talk and writing of participants as well as the positions that a speaker takes up in an interaction as style. In our example, Abby strongly identifies as a member of a particular group (i.e., "us") that participates in educational practices toward freedom (line 4). Style is indicated through the use of identifiers like "us" but also through the use of modality, or verbs. Abby uses the verb phrase "fires me up" (line 9) to describe how she responds to the ideas of teaching she puts forward. This identity of a passionate teacher can then be traced throughout different excerpts in her written work.

In the third column of our table, we noted the kinds of texts or genres of interaction such as making generalizations; reporting events and reflecting on them; reflecting on the use of tools for teaching and learning; posting questions to the learning community; or emotionally connecting with an event or reading. Genre will also be referenced in our report. In our example, through the use of "us" (line 4), Abby is making discursive choices of drawing on genres that identify her with a Discourse of how the "educated" are able to "see the world." Genres she calls upon in line 4 include repetition of "us" to strengthen that identification with the privileged, as well as metaphor ("see the world"). Often, the genre of an interaction or utterance allowed us to understand the ways in which participants connected Discourses of teaching, learning, and language from their mentor texts (i.e., quoting an author or theory) to their practical experiences.

3. Results

3.1. Claire's tools for literacy teaching

Growing up as an only child in a coastal town, Claire learned to read her world from an early age, from watching sand mold with water to reading the notes her grandmother played on the piano. Claire described herself as "reading the world" as a young child after reading Freire's (1983) *The Importance of the Act of Reading* (Case Study, April 18, 2008).

3.1.1. Mentor texts as tools

Claire drew on the mentor texts of the *Community Literacy* course—sociocultural perspectives on literacy and learning (e.g. Barton & Hamilton, 2000) and movements and methods of adult learning in communities (Fallon, 1995)—to interpret the adult ESL classroom. In this sense, she drew on the Discourse of "reading the

Table 2
An example of sociocritical discourse analysis.

Excerpt 3 (divided into idealized lines)	Discourse	Style	Genre/notes
1 Education means freedom,	Education is powerful and is equated with freedom	Strong stance	Genre: broad statements about education, freedom
2 maybe not literally in some circumstances,	Not all education is necessarily about freedom	Hedging	Genre: qualifying statement
3 but it allows	There exists a collective body of people being educated for freedom	Education is the subject of this utterance and a verb (allows) is attributed to it	Note: Abby attributes action to education, rather than to designate "teacher" or as a verb such as "learning allows…"
4 us to fully see the world around us	Education is a lens through which to see the world	"See" is a metaphor for understanding; identifying with a larger group of educated people, who fully "see the world"	Genre: repetition of us, use of metaphor
5 for what it really is	The world is not what it seems	Identity as one who fully "sees the world"	Note: there is a gap between what she sees as views of the world and reality
6 and not just for what someone tells us	There is a commonly held/status quo vision of the world	Again, identifying with "us" as a person who is learning about the world	Note: the alternative (not mentioned) is that a person who is not educated may not have the same vision/freedom
7 it is.	Stable notion of the world		Genre: generalization
8 This is	Education is about freedom	Agreement or affinity with the ideas in the reading	Note: genre shift to a personal statement
9 what fires me up about teaching!	Teaching is about having a vision	Identity—excited	Genre: personal statement
10 It is no small matter	The teacher's role is important	Missing subject "I"; authoritative stance	Genre: generalization, philosophizing
11 to stand in front of anyone from 3–99 year old	Lifespan learning; teaching is leadership; banking model of education (Freire)	Abby sees herself as a teacher of students across the lifespan Active verb = stand	Note: Abby now uses active verbs to illustrate that a teacher is the one providing education toward freedom
12 and teach them about the ways of the world	Dissemination of knowledge as teaching; singular notion of how we view the world that everyone ought to know	Abby sees herself as a teacher Active verb = teach	Note: Abby now uses active verbs to illustrate that a teacher is the one providing education about the ways of the world
13 in hopes that they would use what they know	Students take on this knowledge and apply it	Active verb = use	Note: Abby now incorporates the notion that students must take up knowledge in order to learn
14 to continue the process of liberation in education, either formally or in their everyday circumstances. (Reading Response, 2/17/08)	Education is a means to liberation; students have a responsibility to take it on; education applies to formal, and informal circumstances; the outcomes of teaching are not apparent in the moment but are ongoing	Active verb: to continue	This is the summary: Abby, as a teacher, and a student together create freedom (liberation) through education

word and the world" as a tool for teaching. She wrote early in the semester, "The encounters I have with teachers, parents, and their children are continuously reread as I read my education textbooks and prepare for class. Because I can combine the world with the words I am reading, I feel my knowledge regarding education is expanding" (Memoir, January 21, 2008). Here, Claire positioned herself as one who made active and ongoing connections between the ideas presented in class, readings, and her work with students through the use of verbs ("read and reread") and the modifier "continuously" (the style of the interaction). The data from her case confirmed that she drew on mentor texts as tools to understand her experiences with teaching.

Specifically, Claire used her course readings to think critically about the pedagogy of the adult literacy classroom. She quoted Rogers and Kramer (2007), "What is questionable is the extent to which any one of these subcomponents (phonemic awareness, phonics, fluency, vocabulary, and comprehension) of the reading process is emphasized at the expense of meaningful, relevant, and purposeful reading and writing" (Reading Response, February 26, 2008). Claire expressed her discomfort with the Discourse that students who are learning literacy should focus on basics rather than make connections with the world through literacy. By quoting this passage, she positioned herself as someone who makes connections between coursework and practice (style).

In order to draw on the Discourse that literacy in an adult classroom should make connections with the world, not only teach the components of literacy acquisition, Claire used the specific practice of inviting vocabulary from her students' daily lives as text (González et al., 2005). Influenced by "funds of knowledge," Claire described her activity, The Mystery Envelope as follows: "For this activity we will take turns drawing questions out of the envelope and asking each other those questions […] Where were you born? What is your favorite book? What is one word you would like to learn in English? From such questions I hope to learn information about my literacy partner that can help direct my future plans" (Log, February 14, 2008). Claire assumed that the questions would provide connections to students' funds of knowledge to encourage literacy development.

Afterward, Claire reflected, "Tonight I experienced how my partners definitely learn more and have fun doing it when the information is connected to their lives in some way. For example, tonight Felipe was able to learn work vocabulary terms, such as *remodeling* and *demolition* because of the discussions we had around his life during The Mystery Envelope" (Log, February 14, 2008). Claire positioned herself in this reflection as a critical observer (through use of the verb "experienced") of what drawing on funds of knowledge allows students to be able to do. She drew on the Discourse that language learning should be connected to

students' funds of knowledge, histories, educational experiences, and interests.

Claire also used "People en Español", a magazine in Spanish, "to spark culturally relevant dialogues, such as our feelings about immigration and who we supported for President, which Omurtag (interview in Rogers & Kramer, 2007) has taught me are central in any empowering learning relationship" (Case Study, April 18, 2008). Cultural relevance was a Discourse connected to course content and a common way we described teaching that drew on funds of knowledge although we did not read authors who theorized their work using this term (Ladson-Billings, 1994). Claire also used these magazines to connect with Augustina who expressed concerns regarding her children's idols and the need for monitoring what they read and watch in magazines and on television. She viewed immigration, politics, and parenting as examples of culturally responsive topics: "Such materials have 'direct transference to their daily lives' (Rogers & Kramer, 2007, p. 21), which can ultimately lead to social action" (Reading Response, February 26, 2008). Claire's statement, "ultimately lead to social action," communicated her developing sense of the role texts play in promoting social justice. Throughout her work drawing on mentor texts, Claire positioned herself as a learner and observer who was learning from her students as she reflected on theories of literacy learning.

3.1.2. Relationships as tools

El Puente also provided Claire with an opportunity to negotiate student/teacher roles. Claire preferred the term "literacy partners" to "students" and contrasted this framework with that of the "banking teacher," citing Freire (1993). Her careful choice of language indicated that she was thinking about her positioning in a context where learners hold knowledge and powerful literacy practices. She wrote, "Instead, I am a student with teacher capabilities who partners with a peer sharing the same teaching capabilities. Moll would consider this a 'redefinition of roles'" (Case Study, April 18, 2008). Her use of the verbs "partners" and "sharing" and her reference to Moll's "redefinition of roles" (Moll, Amanti, Neff, & González, 1992) (style) reflect a Discourse that a teacher's role is not to fill students with knowledge but to learn alongside students.

Influenced by Freire's (1983) and Rogers and Kramer's (2007) notions that literacy and the teaching of literacy, especially to adults, is a political act, Claire came to view "literacy in such a way [that] makes me feel that what I am doing at *El Puente* and as a future elementary teacher is affecting social justice. I like to think that I am becoming a small part of history—nothing like Martin Luther King Jr. but still significant" (Reading Response, February 26, 2008). In summary, Claire discovered her own tools for teaching, which included drawing on her mentor texts, peers, and relationships as tools. Her ways of reading the world expanded as she began to recognize how these tools led to learning language that was meaningful in life. She explored different identities for a teacher, from a "learner," to a "partner," to a person who can "inspire."

While we were impressed with the many ways in which Claire created productive spaces of reflection in her writing, especially the ways in which she connected her experiences back to the mentor texts of the class, we also realized that these connections were limited. Her reflections served as a tool to *talk* about her practice and vision for teaching. However, we did not necessarily see explicit examples of how her reflections influenced her practice. Our theories of discourse suggest that talk and action are connected, and through language, people construct identities within social spaces (Rogers, 2011). For example, in describing a goal she had for her students, Claire wrote, "I would like to empower my literacy partners at *El Puente* so that they can fully participate in the on-goings of their community" (Reading Response, February 26, 2008). This statement shows her belief about civic participation as well as the role teachers play in enabling students to be actively involved in their community. This belief, however, did not translate into practice as we did not see her design lessons or use materials that promoted community involvement. Further examination of this statement also leads us to question an "unexamined assumption" of Claire's. First, that the adult students do not already participate in their community, and two, any participation they might currently have is not "full." We wondered what Claire believed is "full participation" in a community as well as why this might be important.

3.2. Abby's tools for literacy teaching

Abby grew up in a suburb near Martinez. She was passionate about adult literacy campaigns and social justice. Throughout her written reflections, Abby positioned herself as a teacher who used culturally responsive texts and allowed for students to respond to their lives through literacy.

Abby spent thirteen sessions with Susana and her husband, Rolando, who moved to the U.S. from Mexico a year and a half before. They had three children between the ages of 12 and 16 (Case Study, April 19, 2008). In her reflective writing, Abby drew on Freirian lessons (Freire, 1993) and sought to "execute them expertly" (Reading Response, February 17, 2008). She focused on the idea of building "tools that come from within" as the center of her teaching.

3.2.1. Using student-centered materials as tools

Abby was drawn to Freire's (1993) contextual approach to literacy to design practices. She noticed that tools come from within but are mediated by the use of texts, for example Susana's English language notebook—a strategy most students used. "She's able to use her notebook as a sort of dictionary full of words that have significance in her life in some facet. A self-created, generative word dictionary" (Case Study, April 19, 2008). Here, Abby drew connections between Susana's use of this tool and theories of generative teaching she read about in *And Also Teach Them to Read* (Hershon, 1984) (genre) and in other course readings. Like Claire, these connections suggested Abby's identity as a student who makes connections from theory to practice.

Abby recognized the importance of choosing texts that open conversations and allow teachers to know more about their students. "Each one of them [the readings], in some form or another, has encouraged student-centered learning first and foremost, claiming that this is the kind of learning that is meaningful and true. I've seen this proven absolutely correct time and time again as Susana responds to issues, vocabulary, and scenarios that are meaningful in her life" (Case Study, April 19, 2008). Again, Abby attributed the actions of literacy (i.e., "responds") to Susana and created spaces for Susana to comfortably and actively use new language. She used the same texts each week, such as Susana's word dictionary, to provide a safe practice space for her students who were more hesitant to engage in conversation exercises. Other texts included phrases in Spanish and English related to Susana's occupation; question-and-answer cards to spark discussion (i.e., "Do you have children?" "Where do you work?" and "Where are you from?"); and vocabulary lists of "words you know in English" (Field Notes, April 3, 2008).

Susana was hesitant to engage in role-play activities but a turning point occurred when Abby prepared a Power Point slide show using Susana and Rolando's own family photographs. When Abby asked one day, "What is important about this photograph?",

her question opened a space for Susana to talk about her daughters. Abby recorded her words and Susana recorded new vocabulary in her notebook. Continuing to draw on these photographs, Abby noticed that she had not exhausted the power of them in her pedagogy. She used the photographs to spark dialogue, create scenarios about family and home, and to encourage writing. Positioning herself in alignment with the Discourse that students should create texts that come from their own lives, she wrote, "Next time, I'll allow for more time centered around these pictures, letting them create their own text. It showed me a *ton* about how they were progressing and even revealed lots more about who they were as people" (Log, April 17, 2008).

3.2.2. *Emotions and relationships as tools*

Throughout her reflections, Abby saw the students' emotions as mediating teaching and learning. She commented on her use of Freirian pedagogy, "Using their funds of knowledge and drawing upon experiences within the culture that have made them angry, happy, sad, excited, etc. I want to continue exploring this method of teaching" (Log, April 20, 2008).

Abby recognized the challenges in creating a learning environment that supported both her students. Susana was extremely timid when it came to speaking English and Rolando was hesitant to participate at all. Abby hypothesized he might be unresponsive to her teaching because she was a younger, female teacher. She wrote, "I understood completely that he was probably my dad's age and I was probably the age of his daughter (if he had one, which I wanted to ask, just didn't know how). I was also a female. Double-pride buster" (Case Study, April 19, 2008). Abby considered Rolando's emotional response to her as a barrier to building a relationship with him in the same way that language was a barrier between her and Susana. Her use of the phrase "double-pride buster" emphasized her empathy for a student learning language, but also suggested that Abby made assumptions about what relationships look and sound like, without asking Rolando how he felt.

Abby, about a month into tutoring, saw Rolando at the bus stop on campus. She entered it into her log immediately: "Even though I'm not tutoring today I HAVE to add this to my log! While sitting at the bus stop, I saw Rolando walk by! He told me that he works on the stadium. What an awesome opportunity! It felt rushed and I thought of a million things I should have asked afterward, but it was such a joy to see him!" (Log, February 13, 2008). The tone in this entry—her use of "rushed" and "joy"—indicated a strong excitement about the connections that can come when teachers and students have a relationship (style). The genre of this "extra" entry into her log was also a way for Abby to express her enthusiasm for the work she was doing in the practicum. Her use of the word "opportunity" to describe her encounter suggested that she was considering how such encounters might lead to her work with Rolando.

After this encounter, Abby's ability to connect with Rolando did not improve. She wrote in her Case Study (April 19, 2008) that even when she tailored instruction to his life, such as using political texts to prepare for a U.S. Citizenship Exam, Rolando still did not participate:

> The interesting thing to note about this aspect of our sessions is that Rolando is the one who will be attempting to obtain his citizenship so that his mother can come to live with him in the U.S., but he participated very little in the tutoring, even with these questions.
> [...] Does he know enough English already to get by? Does he just not care? Is he shy? Is he bored? Is it just not important enough to him? Does he feel out of place being "instructed" by a girl who could be his daughter?

Abby's questions about Rolando, the genre of the second part of this passage, positioned her as a problem-posing teacher, searching to know how to connect with Rolando (style). She saw her pedagogy as connected to Rolando's interests and goals. The questions suggested a Discourse that positive emotions and relationships are required for learning. However, Abby did not question her choice of curriculum, or whether Rolando came to *El Puente* to obtain skills to pass the exam.

Abby maintained a belief that using student-centered curriculum would eventually lead to improved learning. She continued in the end of her Case Study:

> As I learn about them, I want to use that to help them learn the language. Whether it's learning that Susana enjoys studying the Bible, or learning that Rolando is working on the university stadium, I want to use these important factors of their lives to provide a word bank for them to draw from as they continue to gain confidence in their English speaking. If I were to continue this journey of learning and empowering, I would expect our conversations to deepen around meaningful texts and activities. Within this deepening, I think it would be vital to incorporate more writing and reading so that their language development would be well-rounded and multi-faceted. (April 19, 2008)

Abby's writing suggested a stable Discourse of how funds of knowledge connect to language learning and also positioned her as a learner of her students' interests. She also saw their work together as a "journey." Interestingly, she wondered if perhaps a more challenging curriculum that incorporated reading and writing practices and not just language practice might better foster her students' learning.

3.2.3. *Political texts as tools*

Like Claire, using literacy to read the world was important to Abby. The experience of tutoring an adult provided a context to think about education for liberation, another key tenet of Freirian pedagogy (1983). Abby wrote, "Education means freedom, maybe not literally in some circumstances, but it allows us to fully see the world around us for what it really is and not just for what someone tells us it is" (Reading Response, February 17, 2008).

Early in her work with Rolando and Susana, the democratic primary election took place. Abby brought in a printout in Spanish and English of a story about Hillary Clinton (Field notes, February 12, 2008). After reading the article in Spanish, the students circled words they knew in English as Abby read the article aloud. She used cognates (i.e., 'to vote'/*votar*, 'immigration'/inmigración) as a way into discussion even though the activity was difficult for her students. Abby used Spanish as a stepping-stone for her students to make sense of a politician's position on a relevant issue, simultaneously developing tools to engage in literacy instruction for political purposes. However, we missed this opportunity to challenge her assumptions about education and to question what it means to "see the world" versus "be told what to believe."

3.3. *Mia's tools for literacy teaching*

Mia lived in the same neighborhood where tutoring took place. Her experiences at *El Puente* involved her working with many different adults, usually three at a time. This provided Mia with many opportunities. For example, at the end of the semester she wrote, "The face-to-face interaction really helped create dialogues that aided in our teaching, learning and in building a relationship" (Case Study, April 18, 2008). Mia believed that working directly with the students was a way to learn about teaching, but was also an important part of engaging in dialogue—a central element of her practice (Discourse). Mia thought deliberately about the texts she

brought to each session and often these mediated and shaped the kinds of conversations that happened.

3.3.1. Students' interests as tools

As Mia became immersed in the readings and tutoring, she began to shift her view of teaching. In particular, she realized that teaching is not just about additions to the curriculum—it entails looking outside the classroom to discover students' knowledge (Barton & Tan, 2009; González et al., 2005; Martinez-Roldan, 2005; Moje et al., 2004): "I see funds of knowledge as taking that concept [of culturally responsive teaching] even further by going outside of the classroom to discover what knowledge your students and their families have to offer and then going into the classroom and using your discoveries to not only shape what you teach but also how you teach it" (Reading Response, January 28, 2008). Mia's Discourse of funds of knowledge focused on what teachers can gain from observing students interacting with literacy in their homes and communities. This Discourse is a view of students as having knowledge that is an asset to their learning and also a view of teachers as responsible for drawing on that knowledge. Her use of "your" and "you" also indicated that she was already positioning herself as a teacher who might do this kind of work (style).

Although Mia did not physically go outside of the classroom to discover funds of knowledge, she used dialogue and writing to learn about students. She asked them questions about their lives that included information about their age, children, siblings, and what they did for a living. She also employed a dialogic writing activity developed out of her course readings (Fallon, 1995). "I usually started this exercise by telling the students that we are bored in class so we should pass notes for fun" (Case Study, April 18, 2008). The genre of this statement, reporting her own use of humor, suggested that Mia saw relationships and fun as important to her teaching.

Mia often asked her students to write in order to come to know what they were interested in, "I thought it would be best to see how comfortable Eduardo and Paolo were with writing, then see if it would be possible to take this to another level and write about more in depth subjects. We mostly wrote about what we do in our free time and what kind of movies we like to watch" (Log, February 19, 2008). However, she extended her thinking to more closely align with what Moje et al. (2004) described as "the third space that is created when students and teachers draw on both their 'first space' of people's home, community, and peer networks with the 'second space' of the Discourses of…work, school, or church" (p. 41). Mia encouraged the students to work with one another and dialogue about their interests, drawing on their first space, and she integrated English instruction, drawing on the second space of the classroom. She explained her reason for choosing activities such as dialogue and writing as a way for her students to "see that they could be part of the language," positioning her students as creating knowledge by drawing on known words. She extended the idea of funds of knowledge to the teacher drawing on students' knowledge as Moje and colleagues did in their work. She indicated that the reason to draw on students' knowledge is to center the student as a creator of knowledge in the space of her tutoring.

One way she did so was by incorporating pictures from local texts like advertisements, her own vocabulary sheets with English and Spanish words, notebook paper for note passing, and movie clips. These serve as examples of student-centered texts because of the ways Mia used them to engage in conversations that were meaningful for her students. For example, drawing pictures with price tags involved dialogue about products her students regularly bought as well as economic discussions. Because the topic related to their lives, Mia was able to help them create knowledge that drew from what they already knew.

Mia used these tools to begin to develop pedagogies that were student-centered, but she was challenged in this area as well. She reflected on bringing kitchen utensils into one of her lessons:

> Mario seemed very interested in the kitchen vocabulary, especially when I let him know I made it to help him at work. Then Jesus was trying to tell me that he didn't need to know this because he wasn't a cook. I think he thought I thought he was a cook, but once I explained that I knew what he did for a living and that I thought that kitchen items would be good so he could ask for things at a restaurant he seemed to get more interested. (Log, February 19, 2008)

Mia pulled in materials that Jesus might encounter in daily life since she thought vocabulary would be most important for him to know. The Discourse she represents here is that teaching new vocabulary linked to everyday life draws on students' funds of knowledge. In retrospect, we might have suggested to her that a more complex view of funds of knowledge would begin with the language practices that are relevant and important to students, which can then be extended to the texts.

3.3.2. Political texts as tools

Mia had an ongoing struggle to decide what kinds of materials would support students in their learning. She included politically charged topics as a way of meeting her personal beliefs about patriotic duties. For example, Mia addressed 9/11 (the day al-Qaeda coordinated suicide attacks in the U.S.), immigration, and presidential elections in her sessions. She commented on an adult literacy teacher's (Janet Omurtag) ideas (Rogers & Kramer, 2007) about patriotism being both participation and critique of government:

> I remember talking about this in class and while I can understand the shock of Janet's students because they are coming from a different society where views about the government can't be expressed in this way, I think that these classes can't solely focus on language and would benefit by discussing the U.S. society…I guess this could also teach the class that just because they might not be legal or speak the language, they have a right to stand up for what they believe in. Janet is not only teaching language but also something about what it means to be American. (Reading Response, March 27, 2008)

Mia suggested that language learning should be situated in the context of learning about the U.S., rights, and standing up for personal beliefs. While she was not sure if her students could legally vote, she felt current events were an important part of American life. Rather than focus on presenting multiple perspectives on current events because of a challenge she had finding materials in Spanish, she decided to have her students focus on their broad political beliefs.

Mia drew on students' funds of knowledge to construct practices, engaged with political issues, and reflected on how her practice constructed relationships as she tailored instruction to students. She began to develop an understanding of how teachers might bring students' out-of-the classroom identities into the classroom. Mia was constructing knowledge alongside her students, the conception of teaching that Freire (1983) called supporting the student in reading and writing as a "creative act" (p. 10).

4. Discussion

This study explored the Discourses of language and literacy acquisition, pedagogy, and student learning that our preservice teachers drew upon in a cross-cultural, adult literacy practicum as well as their tools and practices and how those became *habitus*, or

patterns of talk and action that belong to a particular context (Rowsell, 2003).

4.1. Discourses and tools

The adult literacy context provided preservice teachers with an opportunity to build knowledge about language and literacy acquisition; to take responsibility for their students' engagement and learning; and to begin to reflect on how social and political conditions and contexts shape literacy teaching and learning. All three cases illustrate to some degree how "reading the world" (Freire, 1983), using tools that "came from within," and funds of knowledge (González et al., 2005) created spaces to draw on students' interests, values, and lives while learning language. However, unlike work with elementary students, the adult context asked the preservice teachers to draw on funds of knowledge and interests that were political (e.g., citizenship, getting ahead at work) as well as familial and recreational. In many ways, third spaces were created as the tutors drew on themes from students' lives to reimagine the curriculum of the adult literacy classroom (Bhabha, 2004). These spaces illustrated the hybridity of language pedagogy (teaching punctuation, grammar, or vocabulary) with the use of texts (family pictures, workplace vocabulary, magazines) to shape new practices for teaching.

Building on the research that we reviewed on what preservice teachers learn in practicum settings, we found that relationships were integral to the teaching and learning that occurred (Worthy & Patterson, 2001). Relationships connected the preservice teachers to knowledge about the ways the adults learned (e.g., Susana's generative word dictionary) as well as the topics that would be relevant to their lives. The texts they drew on were artifacts of preservice teachers' developing *habitus* as teachers: The Mystery Envelope in Claire's lessons held the questions that began conversations; Claire and Mia used articles written in Spanish to spark talk around political issues; and Abby's photographs led to role-playing. There was clear evidence (i.e., note passing in Mia's sessions) of engagement with dialogic practices where teacher and learner roles were blurred. The preservice teachers discovered the utility of such practices in the tutorial, but also when writing these entries and final case studies outside of class.

4.2. The unique nature of adult tutorials

The preservice teachers left the familiarity of working in elementary classrooms to work with adults. This pushed them to raise questions that became an important aspect of their *habitus*. For example, Mia questioned what texts were authentic or a springboard to social action. Also, the preservice teachers left the familiarity of an English dominant setting and worked in a space with challenging language barriers, trying on different identities as teachers that included "learner" and "partner." They were able to show their students the ways they were learning at the same time.

Returning to our framing thoughts, that particular experiences prepare teachers to confidently navigate constraints such as narrow curriculum and tightly policed classrooms, we conclude that the preservice teachers in our study drew on the tools that come from mentor texts and their experiences, and also the tools that students brought, in unique ways. The ways they drew on tools were culturally responsive but also responsive to community issues and the histories of the students.

4.3. Unexamined assumptions

Becoming a literacy teacher means more than developing pedagogical practices that draw on students' cultural resources. Teachers struggle throughout a lifetime of teaching to develop practices to face inequalities, participate politically, resist oppression, and effectively prepare students to do the same (Comber & Kamler, 2004). Perhaps because of our focus on students' funds of knowledge, we did not see conclusive evidence that the preservice teachers developed tools to think critically about their own positions (age, gender, race, etc.). We wonder if they learned to read their own histories of literacy learning in the ways they read their students' histories. We are not the first researchers to explain how difficult it can be to guide a preservice teacher to turn the lens on herself and see how her own funds of knowledge and background shape her experiences.

While we noticed the ways in which our preservice teachers may have grown or challenged their previous held beliefs, we also took note of instances in which they expressed notions that still had yet to be deconstructed. Throughout our analysis, we described examples of "unexamined assumptions" within each case—for Claire, her notion of what it means to be involved in one's community; for Abby, questioning the motivation of her student rather than of her teaching; and for Mia, making assumptions about what is important in students' daily lives. We believe that exploring "unexamined assumptions" is an important part of what we should do as teacher educators. Offering field-based opportunities for preservice teachers can be an important first step in this direction, but we also recognize the important moves we make in the classroom in guiding them to do so (Hall, 2009; McVee, 2004). Had it not been for our careful following of this group, we might not have realized the intricacy and problematic nature of unchallenged assumptions.

4.4. Conclusion and implications for teacher education research

We continually seek to build on what we learn and find ways to enrich our teaching such that we not only notice these unchallenged assumptions, but also aid our preservice teachers in noticing and thinking through them as well. One implication of this study for research in teacher education is related to our use of discourse analysis in thinking about the Discourses of teaching and learning that were constructed, affirmed, and challenged in this setting. One way that we have thought about strengthening our practice as teacher educators is to integrate more discourse analysis into teaching and learning in the *Community Literacy* course. As a result of this study, we are more likely to pull out passages from reading responses and students' logs for inspection when addressing course topics such as generative teaching and funds of knowledge. We ask our students, for example, "what ideas about language teaching and learning are implicit in this statement?"

In order to extend the work of our colleagues who are concerned with the preparation of teachers for diverse contexts, we stress that we are working against Discourses in the U.S. and abroad—that tightening standards will lead to higher achievement for all students. Rather, we have found that framing diversity as a resource and helping our preservice teachers to understand how to build on students' tools that come from within, their funds of knowledge, is a much more productive pathway to creating an educated and diverse citizenry. However, we cannot emphasize enough that teachers will still need the support of ongoing conversations about diversity, funds of knowledge, and teaching as supports because of the challenges of teaching that we see in countries across the globe. This may come in the form of professional development, practices and policies at the national level (Mansouri et al., 2009), or local initiatives (e.g., teacher study groups, action research collaboratives) (McLean, 1995).

Our current work follows 12 of 20 preservice teachers (including Abby, Claire, and Mia) into their first years of teaching to further

explore the evolution of their teaching practices over time. In particular, we are focusing on the ways their practices are shaped by professional development and the culture of teaching in their schools. Also, we are conducting a study with new preservice teachers who tutor in a similar adult ESL class that we have created and piloted at a local elementary school, working with parents in the community, and enjoying more flexibility with the content and structure of the program.

Acknowledgments

The authors would like to thank Professors James V. Hoffman and Jo Worthy for their support in the preparation of this manuscript and Anni Lindenberg for her careful proof reading. We also thank our adult *El Puente* students for participating in our study, as well as our brilliant (now early career) teachers.

References

Abrego, M. H., Rubin, R., & Sutterby, J. A. (2006). They call me "Maestra": preservice teachers' interactions with parents in a reading tutoring program. *Action in Teacher Education, 28*(1), 3–12.

Assaf, L. C. (2005). Exploring identities in a reading specialization program. *Journal of Literacy Research, 37*(2), 201–236.

Ball, A. F. (2000). Preparing teachers for diversity: lessons learned from the U.S. and South Africa. *Teaching and Teacher Education, 16*(4), 491–509.

Barton, A. C., & Tan, E. (2009). Funds of knowledge and discourses and hybrid space. *Journal of Research in Science Teaching, 46*(1), 50–73.

Barton, D., & Hamilton, M. (2000). Literacy practices. In D. Barton, M. Hamilton, & R. Ivanic (Eds.), *Situated literacies: Reading and writing in context* (pp. 7–15). London: Routledge.

BBC. (2008). *Testing pressure condemned by MPs (news broadcast)*. UK: BBC.

Bhabha, H. K. (2004). *The location of culture*. London: Routledge.

Bourdieu, P. (1977). *Outline of a theory of practice*. Cambridge: Cambridge University Press.

Boyd, D. J. (2006). Complex by design: investigating pathways into teaching in New York City schools. *Journal of Teacher Education, 57*(2), 155–166.

Boyle-Baise, M. (2005). Preparing community-oriented teachers: reflections from a multicultural service-learning project. *Journal of Teacher Education, 56*(5), 446–458.

Brock, C. H., Moore, D. K., & Parks, L. (2007). Exploring pre-service teachers' literacy practices with children from diverse backgrounds: implications for teacher educators. *Teaching and Teacher Education, 23*(6), 898–915.

Burant, T. J., & Kirby, D. (2002). Beyond classroom-based early field experiences: understanding an "educative practicum" in an urban school and community. *Teaching and Teacher Education, 18*(5), 561–575.

Carrington, S., & Saggers, B. (2008). Service-learning informing the development of an inclusive ethical framework for beginning teachers. *Teaching and Teacher Education, 24*(3), 795–806.

Carspecken, P. F. (1996). *Critical ethnography in educational research: A theoretical and practical guide*. New York: Routledge.

Clandinin, J., & Hamilton, M. L. (2011). Becoming researchers in the field of teaching and teacher education. *Teaching and Teacher Education, 27*(4), 681–682.

Clarke, M. (2006). Beyond antagonism: the discursive construction of "new" teachers in the United Arab Emirates. *Teaching Education, 17*(3), 225–237.

Coffey, H. (2010). "They taught me": the benefits of early community-based field experiences in teacher education. *Teaching and Teacher Education, 26*(2), 335–342.

Comber, B., & Kamler, B. (2004). Getting out of deficit: pedagogies of reconnection. *Teaching Education, 15*(3), 293–310.

Compton-Lilly, C. (2003). *Reading families: The literate lives of urban children*. NY: Teachers College Press.

Cuban, L. (2010). *As good as it gets: What school reform brought to Austin*. Cambridge, MA: Harvard University Press.

Dantas, M. L. (2007). Building teacher competency to work with diverse learners in the context of international education. *Teacher Education Quarterly, 34*(1), 75–94.

de Frietas, E. (2005). Pre-service teachers and the re-inscription of whiteness: disrupting dominant cultural codes through textual analysis. *Teaching Education, 16*(2), 151–164.

del Pilar O'Cadiz, M., & Torres, C. A. (1994). Literacy, social movements, and class consciousness: paths from Freire and the Sao Paulo experience. *Anthropology & Education Quarterly, 25*(3), 208–225.

Dodd, E., & Lilly, D. (2000). Learning within communities: an investigation of community service-learning in teacher education. *Action in Teacher Education, 22*(5), 77–85.

Dooley, C. M., & Assaf, L. C. (2009). Contexts matter: two teachers' language arts instruction in this high-stakes era. *Journal of Literacy Research, 41*(3), 354–391.

Dozier, C., Johnston, P., & Rogers, R. (2006). *Critical literacy/critical teaching: Tools for preparing responsive teachers*. New York: Teachers College Press.

Edwards, P. A., McMillon, G. T., & Turner, J. D. (2010). *Change is gonna come: Transforming literacy education for African American students*. New York: Teachers College Press.

Fairclough, N. (1989). *Language and power*. London; New York: Longman.

Fallon, D. (1995). Making dialogue dialogic: a dialogic approach to adult literacy instruction. *Journal of Adolescent and Adult Literacy, 39*(2), 138–147.

Freire, P. (1983). The importance of the act of reading. *Journal of Education, 165*(1), 5–11.

Freire, P. (1993). *Pedagogy of the oppressed* (new rev. 20th-Anniversary ed.). New York: Continuum.

Freire, P. (1995). *Pedagogy of the oppressed* (New rev. 20th-Anniversary ed.). New York: Continuum.

Gee, J. P. (2010). *An introduction to discourse analysis: Theory and method* (3rd ed.). London; New York: Routledge.

Glesne, C. (2006). *Becoming qualitative researchers: An introduction*. New York: Pearson Education, Inc.

González, N., Moll, L. C., & Amanti, C. (Eds.). (2005). *Funds of knowledge: Theorizing practices in households and classrooms*. Mahwah, NJ: Lawrence Erlbaum.

Gutiérrez, K. (2006). Developing sociocritical literacy in the third space. *Reading Research Quarterly, 43*(2), 148–164.

Hale, A. (2008). Service learning with Latino communities: effects on preservice teachers. *Journal of Hispanic Higher Education, 7*(1), 54–69.

Hall, L. A. (2009). "A necessary part of good teaching": using book clubs to develop preservice teachers' visions of self. *Literacy Research and Instruction, 48*(4), 298–317.

Halliday, M. A. K. (1978). *Language as a social semiotic: The social interpretation of language and meaning*. Baltimore: University Park Press.

Hedrick, W. B., McGee, P., & Mittag, K. C. (2000). Pre-service teacher learning through one on-one tutoring: reporting perceptions through e-mail. *Teaching and Teacher Education, 16*, 47–63.

Hershon, S. (1984). *And also teach them to read*. Westport, CT: Lawrence Hill.

Hoffman, J. V., & Roller, C. (2001). The IRA excellence in reading teacher preparation commission's report: current practices in reading teacher education at the undergraduate level in the United States. In C. Roller (Ed.), *Learning to teach reading: Setting the research agenda* (pp. 28–44). Newark, DE: International Reading Association.

Joshee, R. (2003). A framework for understanding diversity in Indian education. *Race Ethnicity and Education, 6*(3), 283–297.

Kamberelis, G., & Dimitriadis, G. (2005). *Qualitative inquiry: Approaches to language and literacy research*. New York: Teachers College Press.

Kambutu, J., & Nganga, L. W. (2008). In these uncertain times: educators build cultural awareness through planned international experiences. *Teaching and Teacher Education, 24*(4), 939–951.

Kress, G. R. (2003). *Literacy in the new media age*. London; New York: Routledge.

Ladson-Billings, G. (1994). *The dreamkeepers: Successful teachers of African American children* (1st ed.). San Francisco: Jossey-Bass Publishers.

Ladson-Billings, G. (1999). Preparing teachers for diversity: historical perspectives, current trends, and future directions. In L. Darling-Hammond, & G. Sykes (Eds.), *Teaching as the learning profession: Handbook of policy and practice* (pp. 86–123). San Francisco: Jossey-Bass.

Lysaker, J., McCormick, K., & Brunette, C. C. (2005). Hope, happiness, and reciprocity: a thematic analysis of preservice teachers' relationships with their reading buddies. *Reading Research and Instruction, 44*(2), 21.

Mahon, J. (2007). A field of dreams? Overseas student teaching as a catalyst towards internationalizing teacher education. *Teacher Education Quarterly, 34*(1), 133–149.

Mansouri, F., Jenkins, L., Leach, M., & Walsch, L. (2009). *Building bridges: Creating a culture of diversity*. Melbourne: Melbourne University Publishing Ltd.

(Writer) Marston, J. (2004). *Maria full of grace*. In H. Films (producer). USA: Fine Line Features.

Martinez-Roldan, C. (2005). Examining bilingual children's gender ideologies through critical discourse analysis. *Critical Inquiry into Language Studies, 2*(3), 312–337.

Matusov, E., & Smith, M. P. (2007). Teaching imaginary children: university students' narratives about their Latino practicum children. *Teaching and Teacher Education, 23*(5), 705–729.

McCarthy, C. (2003). Contradictions of power and identity: whiteness studies and the call of teacher education. *International Journal of Qualitative Studies in Education, 16*(1), 127–133.

McLean, J. E. (1995). *Improving education through action research: A guide for administrators and teachers*. Thousand Oaks, Calif.: Corwin Press.

McVee, M. B. (2004). Narrative and the exploration of culture in teachers' discussions of literacy, identity, self, and other. *Teaching and Teacher Education, 20*(8), 881–899.

Moje, E. B., Ciechanowski, K. M., Kramer, K., Ellis, L., Carrillio, R., & Collazo, T. (2004). Working toward third space in content area literacy: an examination of everyday funds of knowledge and discourse. *Reading Research Quarterly, 39*(1), 38–70.

Moje, E. B., & Lewis, C. (2007). Examining opportunities to learn literacy: the role of critical sociocultural literacy research. In C. Lewis, P. Enciso, & E. B. Moje (Eds.), *Reframing sociocultural research on literacy: Identity, agency, and power* (pp. 15–48). Mahwah, NJ: Lawrence Erlbaum Associates.

Moll, L. C., Amanti, C., Neff, D., & González, N. (1992). Funds of knowledge for teaching: using a qualitative approach to connect homes and classrooms. *Theory into Practice, 31*(2), 132–142.

Mosley, M., Cary, L. J., & Zoch, M. (2010). Becoming culturally responsive: A review of learning in field experiences for prospective literacy educators. In D. Wyse, R. Andrews, & J. Hoffman (Eds.), *The Routledge international handbook of English, language and literacy teaching* (pp. 282–293). New York: Routledge.

Nierstheimer, S. L., Hopkins, C. J., Dillon, D. R., & Schmitt, M. C. (2000). Preservice teachers' shifting beliefs about struggling literacy learners. *Reading Research and Instruction, 39*(4), 347–361.

Pahl, K. (2004). Narratives, artifacts, and cultural identities: an ethnographic study of communicative practices in homes. *Linguistics and Education, 15*(4), 339–358.

Peeler, E., & Beverley, J. (2005). Mentoring: immigrant teachers bridging professional practices. *Teaching Education, 16*(4), 325–336.

Pence, H. M., & Macgillivray, I. K. (2008). The impact of an international field experience on pre-service teachers. *Teaching and Teacher Education, 24*(1), 14–25.

Rogers, R. (2007). Reconstructing pedagogical frameworks: teaching for acceleration within critical frameworks. *Pedagogies: An International Journal, 2*(4), 233–250.

Rogers, R. (2011). *An introduction to critical discourse analysis in education* (2nd ed.). NY: Routledge.

Rogers, R., & Kramer, M. A. (2007). *Adult education teachers: Designing critical literacy practices*. Mahwah, NJ: Lawrence Erlbaum Associates Inc.

Rogers, R., & Mosley, M. (2008). A critical discourse analysis of racial literacy in teacher education. *Linguistics and Education, 19*, 107–131.

Rowsell, J. (2003). Identities-in-progress: towards a notion of modified habitus. *Ways of Knowing Journal, 3*, 5–17.

Rowsell, J., & Pahl, K. (2007). Sedimented identities in texts: instances of practice. *Reading Research Quarterly, 42*(3), 388–404.

Sahin, M. (2008). Cross-cultural experience in pre-service teacher education. *Teaching and Teacher Education, 24*(7), 1777–1790.

Santoro, N., & Allard, A. (2005). (Re)examining identities: working with diversity in the pre-service teaching experience. *Teaching and Teacher Education, 21*(7), 863–873.

Saud, U., & Johnston, M. (2006). Cross-cultural influences on teacher education reform: reflections on implementing the integrated curriculum in Indonesia. *Journal of Education for Teaching, 32*(1), 3–20.

Schick, C. (2000). "By virtue of being white": resistance in anti-racist pedagogy. *Race Ethnicity and Education, 3*(1), 83–102.

Shamai, S., & Paul-Binyamin, I. (2004). A model of intensity of multicultural relations: the case of teacher training colleges in Israel. *Race Ethnicity and Education, 7*(4), 421–436.

Stake, R. (1995). *The art of case research*. Thousand Oaks, CA: Sage Publications.

Warner, S. A. (1963). *Teacher*. New York: Simon and Schuster.

Wertsch, J. V. (1991). *Voices of the mind: A sociocultural approach to mediated action*. Cambridge, Mass.: Harvard University Press.

Worthy, J., & Patterson, E. (2001). "I can't wait to see Carlos!": preservice teachers, situated learning, and personal relationships with students. *Journal of Literacy Research, 33*(2), 303–344.

Yin, R. (1984). *Case study research: Design and methods*. Beverly Hills, CA: Sage Publications.

Zumwalt, K., & Craig, E. (2005). Teachers' characteristics: research on the demographic profile. In M. Cochran-Smith, & K. M. Zeichner (Eds.), *Studying teacher education: The report of the AERA panel on research and teacher education*. Mahwah, NJ: Lawrence Erlbaum Associates.